SCIENCE OF LOVE
WITH KEY TO IMMORTALITY

By IDA MINGLE

Author of the following books: "Miscellaneous Lessons," "Healing and Prayer," "Spiritual Significance of the Body," Study Courses, and other matter containing principles of Life and Being

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SCHOOL OF LIVEABLE CHRISTIANITY
306 S. Wabash Avenue
Suite 1514 - Kimball Building
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Dedicated in Love and Service to all who seek the Way of Life; who would be freed from condemnation through understanding, and who are willing to die to the "old man and his deeds" that the new creature in Christ may be revealed in Love and Truth.

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.

John 12: 24-26 R. V.
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THE ideas conveyed by means of this book are based upon infallible principles of life relative to redemption from mortality. While these principles have not fulfilled themselves so as to reveal the immortal result, their operation is known to the author from the Mind of the Spirit, and not from the mind of the flesh. Conscious knowledge of spiritual principles is possible only through their unfoldment in consciousness. This is a process, operative in Divine Will, in those whose forces of consciousness have been consecrated in service to the Lord. The Lord, as God's action of Divine Will, moves in those who function the spiritual principles, and these bear witness of the Truth.

Those who have the Spirit of Truth will receive these ideas as of the Infinite Intelligence which directs the course of the race through the spiritually illumined egos, ordained in God to serve the Divine purpose. Others not receiving the Truth at this time, even though conspicuous as teachers and leaders, ministers and priests, serve their purpose in the Divine Plan, for both the rejectors and receivers are essential toward the furthering of both spiritual and racial progression.

These ideas are sent forth because the author, during her spiritual progression, has been made conscious of the Creative Principles, and has been shown that a book was to be published bearing the title, "Science of Love With Key to Immortality," which would contain the message for the "little flock" to be chosen from the spiritually progressed at the end of mortality. The principles
herein are the measuring rod of Truth by which the sword is identified. Those ready to die to their mortality and to be born anew will be willing to become living sacrifices to the Law of the Lord, whereby the fruit of the Divine Will will be revealed.

The ideas contained in this book will both please and displease even those who receive them, for thus the Law of the Cross operates to cut asunder that which is mortal and that which is spiritual. But, having entered into the willingness to be born of the Spirit, one should welcome all forces as of the Lord, knowing that those beloved in Him are chastened in the processes of regeneration, before they are accounted worthy to die with Christ and to be approved of the Father. These ideas will be witnessed by those in whom remembrance of the Creative Principles is quickened by the Spirit of Truth, for Truth is known through the Christ Spirit and is not developed in methods of mortal deduction. However, thought about that which is not understood develops faculties of consciousness whereby one may gain the organism by which he may know, and is to be encouraged as a means of growth. Attention must be given to the development of the spiritual if one is to come into the realization of the Laws of God and to receive their unfoldment within the consciousness.

The last initiatory rite to which those following Christ in the regeneration will be subjected is the development of the conscious knowledge of hell, evil, and death. The opening of the consciousness to these forces of darkness is in the Law of the Lord, being the conflict by which the elements of mortality are conquered to Christ: the turning
loose of the powers of hell is essential to effect redemption. Too much cannot be said about this Mystery lest the ego be deprived of the benefits to be gained in the Gethsemane experience; but the author admonishes that the conscious realization of God as the one power and presence is something more than a metaphysical deduction based upon mental theory. Only those ready to lose their lives for the Christ's sake will gain the living consciousness of all the forces of being, through meeting the attack of antichrist liberated in the absolute movement of God at the end of mortality.

It is the author's conviction that the sickle has already been put into ripened mortality, and that the Lord is gathering out his own, preparatory toward establishing a new order of life and being. When and how the revealed results will come, we can know only at its revelation. But many of the signs to attend the world's end, as recorded in Scripture, have been witnessed, not alone in such dreams and visions as some have received, but in actual manifestation in the physical heavens and in the nature of man. Many of the principles outlined in this book are now spiritually operative in different degrees, in egos identified as the organisms of consciousness through which the Creative Principles function. The Law of the Lord now universally creates the offenses by which each ego determines his developed wisdom and love. The unity of wisdom and love is Truth through which God acts to effect bodily redemption.

The author's spiritual illumination came as a result of natural unfoldment, tribulations in the flesh forcing the development of devotion toward the spirit of Jesus Christ, who was God to her soul.
That the illumination was a living one was evidenced by her being physically healed as well as mentally illumined. This took place after her detachment from the orthodox religious currents, and before she was aware of the existence of the newer modes of religious progression. Because later she was directed in the investigation of the newer religious progressions, it has generally been assumed that her development was derived from this source. Many well-meaning but deluded religious promoters are certain that the author received the foundation of her ideas from the study of their particular literature, whereas the author had never read any religious literature except the Bible prior to her spiritual illumination. Being willing to grow in knowledge and in grace, feeling as a child new-born in an unexplored world, she was glad to investigate the teachings of any cult or creed, but found herself able to discern wherein it measured to or fell short of the Truth of the Creative Principles.

The author's association with religious schools of thought was for purposes other than to be instructed in their ways of thought and action. Repulsion to ideas expressing attracts the next order of progression, and her growth has been greatly developed after this manner. Having come into spiritual illumination and healing several years prior to this association, and being identified to work out the cross of the old and the new religious progression, it was necessary to contact the religious forces in conscious ways. The author is well aware that Divine Intelligence by means of its consciousness, identified as organisms called people, is ever revealing its principles of progression, utilizing all, in their time and
Preface

place, toward further promoting the manifestation of the spiritual results. In this knowledge she is thankful for those who went before, tilling the soil of consciousness whereby the principles the Christ Spirit now reveals through her may all the more readily find receptive minds and hearts in which to unfold. All who gain spiritual consciousness receive from the indwelling Spirit of Truth, who is the One Teacher of the race and who promotes realization of God's power and presence in those able to receive it.

Students of any religious affiliation or trend of thought, who have the desire for advancement, ought to recognize that Divine Intelligence is ever revealing more of its wisdom and love to those who earnestly follow in the direction that makes for spiritual progression, at whatever cost to the personal self. Therefore, those who have the Spirit of Christ are free to investigate all modes of progression, and to grow in knowledge and grace, for ultimately the free-born souls will aggregate as the Family of God, their love and wisdom expressing in universal service both to God and humanity. The goal of attainment is Christ Love and Freedom, and all things work together to bring to pass the righteous earth in which the forces of being will be aligned in order and holiness to the Creative Principles.

In the understanding that the powers of God progress through the infinite diversities of thought and feeling to gain their unity, and that the ego is ready for redemption only in the reconciliation of all things to the Creative Laws, the author commends the ideas contained in this book to all souls who consciously seek to understand the mysteries of life and to gain the Christ Self.
She knows that in the degree of their developed wisdom and love, the readers are blessed in a further understanding of the operation of the Laws of God. Spiritual principles, perceived and received, regenerate and redeem, ultimately revealing the new creature in Christ, who is born not in the will of the flesh, but in the will of Divine Love.

This is a textbook to be studied as one would develop knowledge of principles of mathematics. However, unlike textbooks of an intellectual nature, spiritual principles are understood through the indwelling Spirit, which makes conscious the ideas in living expression according to the development of the ego. Spiritual unfoldment is of the heart rather than of the head, though the two unite to form Truth, the consciousness gained in the outworking of the divine principles. The principles of Truth that herald a higher order of living are always projected prior to the new order, though consciously worked out in those utilized in the Divine Law to project them. The author knows these principles through their unfoldment in living, gaining the knowledge pertaining to them by means of spiritual experiences. Because of the nature of their unfoldment, she beholds these principles as of the Christ spirit and delights in them as a further revelation of God.

The fulfilment of the principles set forth in this textbook is inevitable, for God has again set His hand to bring Israel and Judah out of bondage, and to set up His kingdom in the earth. This kingdom will be the literal manifestation of the redeemed egos and the reborn humanity. Love is the fulfilling of the Law and will usher in the consciousness of God, ordained from the creation to be manifested at the end of mortality.
Preface

Love is the art of Being in which is also the science. God is Love, and, as Principles of Being, is expressing as consciousness. In reality, there is only God expressing, though until consciousness has attained its godly relation, the Creation of God is not manifested. The godly relation of consciousness is established through identifying the love and wisdom, developed through long cycles of progression, in spiritual qualities of expression. This is done through the Lord of Transmutation at the end of the cycle.

This book goes forth to reveal the processes of regeneration to those ready to receive the operation of the Divine Will, accomplishing the purpose of the Father. Even as the ideas herein contained have been committed to the author, with evidences of their truth, so she commits them unto the readers, knowing that the Spirit of Truth brings to fruition its own qualities of Being at the time appointed. "Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness . . . with good will doing service as unto the Lord, and not unto men: knowing that whatsoever good thing each one doeth, the same shall he receive again from the Lord."
LOVE'S UNFOLDMENT AND FULFILMENT

Love is the impetus of life; it is also the quality of being which is to be gained. God is Love; to gain consciousness of love is to identify God-being. God-being is Christ, the beloved of the Father, in whom the laws of God operate to produce spiritual man. Spiritual man is God gained as consciousness, the unity of spirit, soul, body, and mind in the Lord, the identification of Love. Love is something more than a sentiment, a feeling of sense. In reality, the feeling of the senses, the sentiments of personality, and all other modes of feeling expressed in the development of self-consciousness, are not Love in its principle, but only the many angles of conscious development by which Love is ultimately gained. When the feeling forces have been instrumental in forming the organism of consciousness, Law is fulfilled with Love, and spiritual being, the fruit of Love, is revealed.

Life, the mode of Love's unfoldment, is the progression of forces of consciousness. Primarily, these forces are identified in mortality as good and evil, the mortal parents of all other dual aspects of forces, their development being the means by which conscious wisdom and love are gained. Wisdom and Love are the Cosmic Parents with which all the forces of self-consciousness which are translatable are ultimately aligned. The translation of all the forces of life, operative as thought and feeling, into their corresponding qualities of wisdom and love is that which makes for the gain of God-consciousness. The gaining of Wisdom
and Love, the parental matrix of spiritual being, is the gaining of the two poles of Creative Force in which the laws of God operate to form Christ and to give birth to his embodiment as spiritual man.

The formation of Christ in consciousness is as physically actual as the formation of a child in the womb of its mother. But the parental principles must be identified and the laws of God conformed to, before the unfoldment of the Creative Forces as organism of consciousness can be. Consciousness, that is, forces of spirit, soul, body, and mind coordinated to laws of God, forms the cosmic womb in which the Son of God (Christ) is gestated and developed. The Son of God is the Love of God; hence, the gaining of the Love of God is the gaining of the Son. The Love of God is gained when the loves of the flesh are raised to the spiritual qualities that complement them. This is to say that the forces of self-consciousness are inverted to the Son or Christ, hence, must be turned about in self-conscious mastery before they become negatively receptive to the powers of God and invite the laws that reproduce the Son. The formation of the Son in consciousness is a regenerative process by which the forces of the mind and body of the outer man, as well as of the spirit and soul of the inner, are united as one in divine substance, and manifested through Love as a higher state of being.

Love, the impetus of Being, gained in consciousness, becomes the Law whereby the new creature in Christ is revealed. This involves the mystical processes of regeneration and crucifixion, with the corresponding alchemical changes by which the elements of mortality are dissolved and the im-
mortal being formed. The immortal being is the seat of the absolute action (Law) of God (Lord) by which the virginity of consciousness gained is translated into the form and being of the Son. In order to convert the elements of mortality into the essences of spirit the cosmic fire is set into operation; this is the Lord of Transmutation, who comes as a "refiner’s fire and as fuller’s soap" to cleanse and to redeem the organism of man. The cosmic fire is the introduction of the wrath of the Lamb into consciousness, whereby the fervent heat of spirit refines and transforms the elements of matter. Out of the elements of matter the gold of regeneration is gained, which, coupled with the virginity of spiritual essence, forms the spirit and body of the new creature in Christ.

The wrath of the Lamb is the operation of the Law of Divine Love in the consciousness centralized in the Son, and is that which makes known the fallacies of mortal love. In other words, until one is in the transforming and regenerating experience to some degree, he is not conscious of the nature of the loves of the flesh; that is, he does not know good and evil, for both are known only in the Lord. But when opened in the power of the Son of God one knows good and evil and is known in God, standing in the operation of the mysterious forces of creation which fashion the formed world. This mysterious Creative Force is equally heavenly and hellish in its potencies, being identified on the manifest plane as the operation of Christ and Satan. These come together in coordinate conjunction in the overcomer, who, having mastered the forces of evil developed in mortality, has the powers of hell controlled in consciousness. To gain the powers of hell is automati-
cally to gain Christ; hence, it is Christ who has the keys to the abyss of hell and death, and who utilizes their forces toward the manifestation of himself (spiritual being).

The operation of Divine Law is seen as Jesus and Judas of Biblical fame, the former being the love and the latter the wrath of the Creative Principle. At the end of the Christian dispensation, when dual forces are polarized and made one in the Lord in those eligible to translation, the divine (Jesus) and the satanic (Judas) neutralize in one consciousness, revealing the greater works of the Law of God by which both spirit and body are coordinated in Christ and the likeness of the Son is manifested. The processes of regeneration, involving the mystical death, crucifixion, resurrection, and ascension of Christ can be known only by those in whom the Spirit of Truth is operative, this constituting the mystery hidden from the world but revealed to those who are in the discipline of conforming the loves of the flesh, as well as the evils, to the Love and Law of God. These know the mystery of the wrath, the anguish of rebirth, as well as the foolishness of men who prate of their love of God while still identified in the desires of the flesh.

Man's love for God is always in keeping with his development, though paradoxically, until his love conforms to the Laws of Being it is not yet really existent, though self-consciousness is not aware of this until ready to put off the old man and to put on the new. Then the eyes are opened in the unity of all things in Christ, and the evils of the world are also seen. In reality, when the love of the mortal has turned to hate, he is in a position to enter the cosmic fire and be born of
God. Hate in its true sense is repulsion, that is, a turning away from the attachments of the flesh, and is possible through spiritual illumination. It characterizes a disciple of Christ and one who follows him in the regeneration. To turn the love of the flesh away from the world is automatically to turn it in the direction of God, and to be receptive to the operation of the Divine Laws whereby consciousness is regenerated and redeemed.

The body of light is manifested when the Single Eye of Truth is gained. The Single Eye which is Christ in consciousness is the capacity to see all as good, but not to see evil as good in the sense that good is good. Both evil and good are right in their time and place to further the unfoldment of the principles of Being. The capacity to see both poles of expression in relation to the Creative Law and in service to creation is to see all as good. Until man sees as God sees, Law is not fulfilled with Love, for to love anything and to hate its opposite quality as though it ought not to be is not to be in Love or in the Law that fulfils the consciousness in the truths of being. While repulsion is operative toward one pole of being and attraction to the other, this is not loving the one and hating the other, but is properly identifying in the Law of Being, wherein opposition between the two poles of Being exists in Creative design. When one sees all things in service to the Creation, he dies to self-consciousness, which is to die to mortality. To see the all in God is to see the Father, that is, to contact the laws of Being by which the spiritual state of consciousness is revealed. This is a mystical proceeding and understandable only by those who have finished their mortal course and are ready to be born of God and to inherit the kingdom of
being prepared for them from the foundation of the world.

The many angles of Love's unfoldment in the race are necessary in the adulteration of forces that characterizes mortality. Mortals believe that love is that which gives them harmonious well-being, while hate is that which gives them inharmony. Spiritually discerned, the opposite is more nearly true. However, until the ego has gained the love of the world through developing the worldly states of consciousness, he cannot gain the love of the Lord and reverse his forces to conform to the Law of Love which fulfils self-consciousness with God-consciousness. The reversal of the mortal forces of thought and feeling to conform to spiritual realities is that which reverses the activities of love, making that which was lovely to mortal sense, unlovely, and forbidden to spiritual sense. Until one has gained the love of the Lord, he must progress in modes that bring the least resistance, hence, is in attunement with the forces of the world that appear to be lovely, but which reversed in Divine Law, are discovered to be enemies to Christ's (Divine Love) unfoldment.

"If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." The hate of the world rather than its love directed toward those who love God is itself an indication of the presence of God's love in those who serve Him. However, the poles of hate and love are always balanced by those who receive and those who reject Love's unfoldment, those who love and those who hate being gathered to their distinct poles of expression as the Truths of Being are unfolded to the race.
Love's unfoldment is in the development of conscious knowledge of the laws of Being. God is Love and unfolds in life, wherein forces of thought and feeling ultimately climax in known wisdom and love. Wisdom gained is the principle of Divine Intelligence making itself known by means of Mind, the expression of ideas that transcend the race's progression being the forerunner of the progression of love to be made. God is ever unfolding His consciousness by means of humanity: His expression of wisdom governs the race whether it be conscious of it or not, and sets the standard for its next expression of love. The comprehension of spiritual laws that govern life is not through the mind of the flesh, which is at enmity with God, but is through the operation of the Son consciousness gained through love redeemed. "For if any man love the world, the love of the Father is not in him." It is only through overcoming the love of the world, which is primarily the love of sense consciousness, that one enters into the love of God and becomes eligible to be born of the Kosmos as a beloved son or daughter.

However, it should be perceived that no one can overcome the loves of the flesh until they have been developed. Hence, man is made perfect in love; the love of the world, that functions in the forces of spirit, soul, mind, and body of the mortal creature, being the means whereby consciousness of love is gained. The operation of hate, as a complement to love, is that law wherein one turns from that which has already served as means of growth to the next mode of love that makes for further advancement. The ego ever attaches to some phase of expression that stands for his next step of progression, repulsion setting
up when love has been developed to its limit in a
given direction. Repulsion is automatically at-
tractive to the opposite quality, hence, attraction
and repulsion are the means by which egos advance.

Love has two modes of unfoldment in any cycle
of progression, that which centralizes about the
Son and that which centralizes about the Daugh-
ter. It is that which centralizes about the Daugh-
ter that climaxes a cycle's progression, revealing
the spiritual fruit, for it is the Woman of God who
governs the manifestation of being. While the end
of any cycle is the beginning of the next one to be
developed, as the harvest of the Jewish dispensa-
tion was the beginning of the Christian, the wis-
dom and love developed in all cycles are carried
along, being revealed at the end of mortality as
the realities of being. The end of mortality not
only marks the culmination of the Christian dis-
pensation, but is characterized by the fruit of
Love's unfoldment through all cycles of this gen-
eration. The fruit of love gained is spiritual reali-
ties of being, egos identified in the Mind and Body
of Christ. The revelation of this fruit is incidental
to the redemption of the body which mortality's
end reveals, and is the enthronement of the Law
of Love in consciousness, by which egos may in
cycles to come express directly the wisdom and
love of God, free from the stress and toil of the
curse of labor.

While it may appear that the purpose of life is
to gain the things of the world, the gaining of these
worldly things is only that one may gain the con-
sciousness of the thought and feeling developed in
the pursuit of the things. All experiences in life
afford opportunity by which one receives or rejects
some phase of thought and feeling, receiving promoting the heavenly plane of being and rejecting promoting the hellish plane. An ego, finished in mortality, is equally identified in heaven and in hell, the conjunction of the two in Jesus Christ, Lord of the visible and invisible realms, being the means by which the substance body is gained. The substance body is the fruit of the Love of God operative by means of the Son, through whose function each ego is born into the kingdom of God. For he who hath the Son hath the Father also, that is, is identified in the Law of Divine Love which unfolds as a state of being the creation of God, though at mortality's end, the other pole of this principle is dominant, enthroning the ego in the Daughter which is one with the Mother. The Mother is the objective identification of the Father, as is also the Daughter of the Son, the two as one, of both the subjective and the objective planes of consciousness four-squaring the ego to God as a completed state of being.

While all the forces of consciousness unfolded by mortals are right in their time and place, promoting the conscious gain of wisdom and love, progression is always advancing, that which served the ego as means of growth today becoming obsolete and nonessential tomorrow. In other words, the love of the senses is essential to the gaining of the Principle of Love; but when the principle is gained the love of the senses is transformed out of its sensual element into the spirit force, which it was originally, before the sense consciousness was developed. The elements of things are reducible to the essences of forces which produced the things, and which existed prior to the formation of the external forms.
ego develops consciousness by means of things, conditions, experiences, always being in that environment that makes for the highest progression.

The highest progression is not always that which identifies a material benefit, material losses being the means of spiritual gains. Love is fashioning a man in the image and likeness of the Creator, the man consisting of unfoldment of forces on the planes of spirit, soul, mind, and body. Bodily gains are a loss to the soul even as mental gains are a loss to the spirit, but the compensation of the law is evidenced in bodily losses reacting as the soul's gain, and mental losses as spirit's gain. Thus the forces of the inner and the outer nature react to produce the highest progression of the ego, bringing him always closer in some phase of his being, to the Law of Divine Love. When the four departments of being are coordinated, as they are in conscious spiritual progression, the gain and loss of one realm are identified in the others, the whole man being progressed in the direction of the kingdom of God.

Capacity of unfoldment lies in seeing all things as modes of growth, and in recognizing the fact that advancement is in developing new and untried forces of thought and feeling. Beholding God as the Infinite Intelligence ever unfolding its principles of Being by means of the race is to keep pace with its advancement, being ever eager to receive ideas that will develop wisdom and love in new ways. Wisdom and love are automatic in their progression, the two being one in Divine Law. Every thought that is perceived produces its own energy rate which is the element of love that makes for its bodily manifestation. Wisdom and love as one in action precipitate the expe-
riences or conditions by which consciousness is gained in being (life), since living is the means by which one both knows and feels, that is, gains the Parental Matrix of being.

Since there are all angles of consciousness in progression in a generation of unfoldment, the same modes of growth are present as means by which egos develop, though new modes must also come into expression to supply the needs of those advancing into the heights of attainment. The egos who a million years ago performed certain services as means of gaining wisdom and love, ought not in their present embodiments to be performing the same services. Wherein is their growth? In infinite attachments to experiences and things but also in infinite detachments. He who is wise is as glad to detach from that beloved, if in the order of unfoldment it has served as a means of growth, as to attach. Attachment develops mortal thought and love, but detachment develops spiritual thought and love. Especially when detachment is voluntarily experienced is it a sign of spiritual advancement. Attachment must operate as a means of growth, either through voluntary or involuntary action. While violence attends spiritual growth, the dissolution of mortality being attended with the pangs of rebirth, yet the adverse forces attending the ongoing of one who consciously forsakes the loves of the flesh for the love of the Lord are modified, and a greater spiritual ascension is made than when spiritual advancement is forced by discipline of law.

All modes of growth govern the race's progression, all being necessary to bring them to Love's fulfilment. The fulfilment of Love is in finishing the expressions of mortal sense. The finishing of
mortal progression is not in the suppression of any of the forces of sense but in their righteous expression. This is to say that forces of Love, emanated as Divine Intelligence at a cycle’s beginning, reach their fulfilment at the cycle’s end in the conscious attainment of the spiritual ideas in which the Love of God is operative, this producing both a mental and a physical change. The culminated result of Love’s unfoldment is revealed at the end of mortality (end of the world) as the realities of spiritual being. These realities combine wisdom and love to form the physical nature of being, that is, the formed consciousness as God created it to be.

The mortal belief entertained, that the modes of love operating in mortality will always operate in the same manner, is based upon a lack of understanding that the unfoldment of consciousness is governed in Divine Law, and represents the Intelligence of God in expression. The Divine Intelligence is ever unfolding more of its qualities by means of consciousness (humanity), for the gain of love of a divine character in the race is the setting up of the kingdom of heaven in the earth wherein powers will be expressed that are unknown to men in mortal sense. The Love of God which is Being gained cannot be expressed in reality until mortality has passed away; hence, mortals can never know the love of God, though progressing through the many limited angles of love and intelligence so as to gain the consciousness by which wisdom and love of a divine nature may be known.

Love, like the development of intelligence, is ever changing, and reaches its highest expression to mortals as spiritual good. Spiritual good is consciousness identified in the love of the spiritual,
gained through transcending the love developed in the good and evil of mortal sense. When spiritual good is gained in the outer nature, Truth, the heavenly counterpart, begins its operation to translate the elements of mortality into their immortal equivalent. This leads to spiritual birth, but is a function that can take place only at the end of a cycle, and in relation to mortality's cessation; it operating in a group who are the branches of the Vine, with which they were identified at the beginning of the Christian dispensation.

The good of the world is identified in the love that would receive that which is pleasant and avoid that which is unpleasant. This is selfish expression, but essential until the self gains enough consciousness to cope with the forces of evil. Evil consciously met and overcome transcends consciousness above the world of duality, and is always accompanied by the unfoldment of spiritual principles, through whose function the powers of the world are subjected to Christ. The powers of the world are primarily resident in the mortality of the ego, and when overcome with Christ, are equivalent to the love of God gained. Therefore it can be seen that the activities of the daily life are the means by which both wisdom and love, the Christ of God, are gained.

Wisdom is the Christerd result of the forces of intelligence developed in sense consciousness. This is to say that an understanding of the fallacies of mortality is automatic with the understanding of truth. Consciousness of truth gained is the emanation of Divine Love in every thought and feeling, the ego thus identified being the light of the world. The Light of the world is Christ, but Christ illumines consciousness by means of egos
whose forces are conformed to the wisdom and love of God. An ego identified in the love of God becomes a universal factor of redemption, and every thought and feeling emanates the Christ force in the direction of that which is adverse to the truth gained. Therefore, the overthrowing of the forces that make up the world-consciousness is not in reformation or legal jurisdiction but in Christ. One ego identified in the love of God is sufficient to project the God-qualities into every atom of the universe, all the forces of the world having been overcome in a single consciousness gained to Christ. The ways of men are not the ways of God, though they are channels of use through which the Divine powers are developed. The love of the flesh is not the love of God, though people must love in order that it may be brought to a state of unfoldment that will permit the love of God to operate. As people learn that love is progressive, and the means by which the powers of God are ultimately identified in consciousness to reproduce the spiritual state of being, they will be willing to view its aspects of unfoldment as means of gaining knowledge, instead of treating it sacrilegiously or as something of the senses alone. Love is never of the senses; though feeling force, developed by means of the senses, is declared to be love among the mortally minded. Love that has in it the real qualities is always of the Spirit, though until mortality's demise, it will contact that which is profane and sensual, but always for the purpose only of effecting the overthrow of the senses and their adulterated forces.

The mortal belief that love must culminate in marriage or sexual conjunction is based upon the
conception that love is of the senses, and that sexual conjunction is the means by which consciousness is developed. Love that partakes more closely of the divine qualities is never involved in worldly marriages or conjunctions, though both serve as means by which the spiritual forces are sensualized and materialized. The lowering of love to the sense plane is, as it is evidenced among mortals, the means of its death, marriage being considered by the mortally minded as the consummation and end of love. The “honeymoon” of the sense plane lowers the heavenly love, though when the ego has culminated his mortal course, he is in conscious recognition of the losses experienced in the flesh as spiritual gains. Love that is above the plane of the senses retains its identity in all experiences of mortality, and is that which makes for comradeship, fraternity, equality of the sexes, freedom, and truth. This love cannot be slain in sense consciousness, though it cannot greatly express on this plane, for the mortal aspects of development obstruct its expression through ignorance of its true nature.

The love that is gained with the attainment of spiritual good is spiritual in its quality, and belongs to the Son-of-Man consciousness that has no place to rest in mortality. But all the spiritual qualities are stored up for the last day when they become the “white stone” of Christ upon which the structure of eternal being is reared. The love that complements the spiritual good is not mortal love, though appearing to function by means of mortals, but is a quality of immortality resident in egos whose forces are polarized in Christ. While these egos are in the world, and appear as mortals, they are not of the world, being the
organisms of consciousness through which the Laws of God function at the ends of cycles to project a higher quality of wisdom and love into the race. These egos are the servants of the Lord who are living sacrifices of Love, having given themselves in their qualities to the Divine Spirit (Christ), being Christ's own at his coming.

The love that approaches more closely to the Divine Ideal is that which has no object of self gain in its expression. It is and must ever express itself regardless of its reception. But this ideal love is not gained until one has ceased to need the object of affection by which to develop one's love. This is to say that egos learn to think and love by means of the objective aspects of life; but when thought and love have been sufficiently developed to form the creative parental matrix of the brain consciousness, wisdom and love of a divine character are born from within, being expressed as God-qualities and not as sensual forces that demand satisfaction and attention from others. Love that is genuine goes forth to bless the race whether the race be conscious of it at the time of expression or not. The history of the race shows that all love expressed as higher ideals of thought and living receives its recognition, though the mass mind may be centuries developing the capacity to understand the service that was rendered.

Love has its human expression as service rendered until, having reached its spiritual unfoldment in consciousness, it levels down that which is humanly advanced in order that a higher order of advancement may be. Love that reaches its acme of advancement is the love of God that is identified by egos who have transcended the
world's phases of development. These egos are ever present to hold aloft the torch of Wisdom that makes for a greater advancement of love in the race. The spiritual love that is Christ must ever die to its humanity in order that the race may receive its uplifting benefit. This is discernible in divinity's crucifixion in the person of Jesus, who having transcended humanity with divinity, was lowered in God's law to the plane of the race consciousness, so that the spiritual qualities gained as his character could be emanated as the divine and human possibilities of the next cycle of progression. The highest service rendered the race is spiritually dying to the consciousness gained, though this is effected in a living death rather than in dissolution by means of the grave. Through the operation of the Messianic Law, the highest expression of Christ Love is allowed to penetrate the domains of the flesh and to quicken the race with capacities of further progression. This is a spiritual service understandable only by a few in any cycle's progression, hence not known in the world though it is the impetus of its unfoldment.

The highest service of love the world of men is capable of experiencing is that charitable expression that makes for mortal well-being of those in need. The expression of charity is the mode by which fraternity of consciousness is developed, impersonal giving being the means of developing impersonal love that will ultimate in gaining the love of God. Since man can receive from God only that which he gives in the direction of his fellow men, opportunities of expressing higher forms of giving must be present in the race as a means of growth and unfoldment. While charity is not the highest expression of love, it is the
means by which humanity of consciousness is gained, which is a prelude to the advancement of spiritual love. Viewed in the spirit of truth, charity as it is oftimes administered among men, is the development of a supply to meet a demand that is not yet present, which in itself is not an expression of love, but a violation of the law of harmony. Since demand and supply are always equal in the laws of life, each creating the other, the raising of huge funds to meet conditions not yet operative, at the same time creates the supply of the demand. In other words, to prepare for a rainy day is to invite the rainy day; to prepare funds to care for wounded and maimed soldiers in times of war is to set into operation the law by which the soldiers will be wounded and maimed; to prepare for war in times of peace is to bring about war and to create the conditions. To set into operation one pole of any law of mortality is eventually to bring about its opposite expression.

The many activities of mortal sense, operative in the knowledge and love of the senses, while essential as means of unfolding the genuine wisdom and love, fail to bring about the good that mortals expect, since the consummation of activities on the mortal plane is woe and destruction. Much that is thought to be an evidence of love among men is at enmity to Christ, there being no genuine wisdom and love expressing in sense consciousness. Like every other aspect of mortality, charity, which has been the means of mortal development, must be reversed before the wisdom and love of God pertaining to it can be gained. When mortals have lived through their experiences of developing charitable love, they are ready to express their love in ways that will
create righteous conditions. In other words, instead of producing conditions that need to be offset, they will unite their forces of thought, love, and will toward developing consciousness of life and its laws so as to prevent the inharmonious conditions. Instead of working to be healed, they will so think and love as to have no need of healing. Instead of apologizing, they will be identified in conscious wisdom and love and will not create the condition for which they must apologize. Instead of using money to care for conditions which the developing of the love of money has produced, they will so live that their thoughts, love, and money will be utilized toward bringing people into a recognition of their God-given powers that will, when expressed in righteousness, remove all inharmonies. The unfoldment of love that is genuine, and its sequential fulfilment, is not a matter of sentiment but one of conscious understanding of the laws of life.

Conscious understanding of the laws of life is only gained through living. Living is the measure of one's love and thought. It is the unfoldment of qualities of consciousness so as to become conscious of the inherent spiritual powers. Mortal living or expression is in sin, though sin is but the development of consciousness in the imperfections and unilluminations by which conscious wisdom, love, and life are gained. Being in the lack of understanding, one is in the lack of love; consequently, mortals suffer for what they do not know quite as much as for the wrong they do. The mystery of sin, love, and life is indicated in the relation of Jesus to the sinful woman who anointed his feet with ointment, and wiped them with her hair. “Therefore I say unto thee, her
sins, which were many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.” To live much is to love much, and incidentally, to sin much, for the progression of the forces of consciousness in unilluminations (lack of understanding; sin) is essential so that one may gain illumination. Love is automatic with the gaining of wisdom or illumination; hence, love gained is the forgiveness of sins. This is to say, that to gain love one must give for (for give) the knowledge and love gained in unillumination the spiritual quality of wisdom and love, the gaining of the Christ light automatically forgiving sin, that is, making it null and void.

People who are still in condemnation of sin are not in love, or in understanding. If they were in understanding they would be in love, hence, not in condemnation. Understanding is gained through culminating sin with spiritual knowledge, the entrance into the consciousness of spiritual qualities revealing the mystery of evil and its purpose in the unfoldment of life. One in illumination sees sin as means of progression whereby many qualities of character are gained; that is, experiences in darkness afford opportunities to conquer and master the conditions, at the same time gaining the knowledge of the experiences. Sin is a friend and not an enemy to man; only mortals see it in repulsion. Sin must be repulsed in order that the ego may go forward, unfolding other qualities of expression, but the genuine transgression is made in understanding and not in condemnation. One repulses in understanding when love is present, for repulsion based upon fear of the inharmony or selfishness does not yield the spiritual gain.
Because one sees the higher way, one does not hate or condemn the lower, though in order to see the higher, repulsion to the lower must be. Repulsion, expressed for the spirit’s sake, is not hate or condemnation, but an essential activity necessary to turn one’s forces away from that no longer needed as a means of growth to that which next affords opportunity of advancement. Repulsion is often mistaken for hate, and mortals are apt to think that because one sees beyond the limited plane of sense, one condemns the limited. But the more advanced brings an offense to the lesser advanced, the spirit of hate and enmity always emanating from the lesser plane of unfoldment. The feeling one entertains toward the lower that served as means of development on its plane, is not one of hate, though it may be one of repulsion. Repulsion is that which forbids conscious connection with, it being opposite to attraction, though both are modes by which Love unfolds to be fulfilled. Love is fulfilled in repulsion, never in attraction, though on the mortal plane the idea is reversed, hence, the lack of expression of spiritual love and understanding.

Only as one knows the Truth can consciousness be set free from the adulterations developed in sense consciousness, and can one set others free. Knowing that sin is the development of consciousness through the imperfections to gain the Perfect, one, identified in the love of the Christ Mind is not in condemnation of the lesser progressing forces, though necessarily in opposition to them when progressing in an opposite manner. All forces serve the Creative purpose and the lowest of the low is as important to the Divine Law as the highest of the high. This is true of the consciousness...
of mankind, for egos developing in forces of darkness, such as crime, debauchery, murder, and avarice, serve the race through segregating the evil forces, as do those who are advancing in higher qualities. If the lower forces were not segregated to certain states of consciousness, all would be involved in the evil forces, and God would be without his pole of good through which to uplift the vision, as well as his spiritual organism through which to project the ideals for another cycle's progression. The lesser progressed of the race bear the burdens of the race's sin at its low points of unfoldment, while the more advanced bear the burdens at its high points, both being equally controlled and loved by the God who "rains on the just and the unjust," not being conscious of either, but seeing both as poles of progression by which the realities of being are ultimately gained.

It is not that the realities of being that will characterize the redeemed race come out of sin and death, but that when the evil forces have reached their cosmical limit, they in conjunction with the forces of good, pass through the "wine-press of the wrath of God" and are converted into the wine (spirit) of a new era of life. The Law of Translation is in Jesus Christ, the function of God operative as the unity of God and Man (humanity in universal identity) by which the dual states are translated into the spiritual energy that existed in essence before the dual states were formed. However, the energy gained is the life of the essence by which it is identified in spiritual form and being. For spirit essence is intangible and unformed, until in conjunction with the forces developed in matter, it is converted into substance, the substantiality of spiritual being.
The fulfilment of Love is not in the will of man, though it plays an important part in preparing consciousness for its ascension and translation. The will is the impetus of being on the mortal plane, the culmination of an ego’s mortality resulting in negation of will and desire. The negation or selfless state is incidental toward inviting the action of Divine Will (Love), which, moving in its own principles of being, fashions the ego in God’s image and likeness. The selfless state is consciously gained through converting the loves of the flesh into the love of the spirit. This process of unfoldment follows the overcoming of the hates of mortality, and marks the surrender of the ego to the Divine Will in living sacrifice of self. The sacrifice of the ego to the Divine Will permits the laws of Being to use the consciousness in which are the divine qualities gained, and from this center to project more of the wisdom and love of God into the race as an impetus of unfoldment godward. Thus groups of people unfold together, constituting the supporting factors of Divine Principles by which they are made operative as states of mind and body that transcend the forces of the world.

While the revelation of spiritual man is yet to be, not being possible until the end of mortality, all spiritual and prophetical deductions point to mortality’s close. Those functioning the Messianic Laws are conscious of Divine Will’s operation to bring mortality to a climax, and to set up the kingdom of the true church and state (spirit and body). God’s laws in operation give rise to different states of intelligence and love; many egos transcending the thought and love of the world altogether at the end of the cycle. These become the
organisms through which the laws of God will unfold the spiritual fruit, and make known the Divine power and presence. Only those who have loved much, hence, finished their course in sin and mortality, are eligible to the translation that will reveal the children of God in the substance of the Lord’s body. Yet, no fruit of God is resurrected except it also becomes the Seed-Idea to be sown into the race; hence, those attaining godhood are also the agents of reconstruction to the race of men.

The action of Divine Love in absolute function is universal. This is to say that when the absolute law of God moves, as it does at ends of cycles, it moves in every atom of the universe at once, being centralized in the Microcosmic Center, though at the end of mortality the microcosmic center is the Woman, the Bride of Christ, in whom is also the operation of the Man, or Bridegroom.

The gaining of the Woman Principle of Being in Christ is the enthronement of the love of God in the consciousness of humanity that will transform the world and usher in the righteous earth. The first coming of Christ identified the spirit in Divine Law and Love while the second coming identifies the body. Bodily redemption is possible through Love gained in Christ, for the fulfilment of Love is the revelation of consciousness in its heavenly and its earthly expression of righteousness and being. The heavenly aspect will be identified as the virgins, who, transcending the earth, enter into the Great Ascension that succeeds the descent into matter. The earthly aspect will be identified as reborn humanity in which Love and Wisdom will unfold in harmonious order, the curse having passed with mortality.
The passing of mortality, like its progression, is attended by conflict of dual forces, though it should be seen that both hate and love are essential to the translation of the mortal elements. The hate and love of mortals in conjunction with the wrath and love of God control both heaven and earth, that is, the spirit and the body of consciousness, manifesting in the hour of fulfilment the fruit progressed from the operation of the Law of Love. The fruit of Love is Being gained, the organism of Love identified as spiritual man. This state of being will be freed from the adulterations of mortal progression, these passing with mortality. Love will be known in its primal purity when consciousness is identified in its male-female polarity of being: this is the fulfilment of all sexual progression. In other words, egos gaining the ascension will be united in their male-female poles of consciousness; there will be no longer any capacity to sin when the twain that are joined in God are again united. The unity of the children of God in their male-female principles will project into the race the qualities that make for a similar attainment, the whole race being lifted to its divine capacity at the identification of a single ego in godlikeness.

Love's unfoldment in the cycle to follow mortality will present no aspect of force that is dual, consciousness being justified in itself, and representing without self-effort the qualities of being. For the passing of mortality is the offsetting of self-consciousness with God-consciousness; with all egos having the capacity to unfold spiritually without stress of conflict of adverse forces. Consciousness gained in Love will not be subject to the adversary, that is, forces of hell, for it shall...
be subjected to Christ and be known no more. Love for which mortals hope will be present, though the adjustment of the race at the cycle’s end will be such as to permit contact with the divine principles. Those not able through development to contact the principles will either not be here or be so changed as to receive capacity of higher advancement. At the end of each cycle, Love balances the slate of life, ascending those ready for greater advancement and bringing to naught those not now capable of coping with the changed conditions of life. But even the naught is treasured in the womb of Creation so that nothing is lost, though forces are transplanted to planes best suited for their further unfoldment.

Love is always just in her expression, giving to each according to his capacity to receive. Man’s capacity to receive is always in keeping with his developed love, the reception of understanding, power, good, advantage, advancement, and all other qualities being determined by the gained love of consciousness. Yet, so delicate is the law of love that to express with a view of receiving anything is to turn away the good, for there is no love expressing when selfishness prompts the expression. Love is that which gives all, not for what is to be gained, but because it must express.

Finally, love is truth in action, the development and elevation of the loves of mortality to a higher plane of expression ultimating in wisdom and love gained in Christ. Christ as Love fulfils the cycle’s development with the greater works, making love the stepping-stone by which those graduating from the mortal plane are ascended into the Mind and Body of Christ. Herein is the test of love, coming at the end of the cycle to chasten and reprove those
who are beloved. Those who have the love of the Lord have opportunity to prove their advancement by the tests to which they are subjected at the ends of cycles. Having put on the wisdom and love of God, they conduct themselves as workmen who need not be ashamed, the approval of God being sufficient to culminate their mortality with its equivalent spiritual gain.

Paul's famous discourse on Love, as recorded in the thirteenth chapter of First Corinthians, pertains to humanity of love. Humanity of love is gained through suffering long and being kind; through envying not, nor puffing up the self. It seeketh not its own, is not provoked, taketh no account of evil, rejoiceth not in unrighteousness, but in the truth. When one has borne all things, endured all things, in the development of human love, the consciousness is opened in Christ, and Love in keeping with Truth and Justice is revealed. When divinity of love is gained, the many admonitions of Love referred to in Scripture will operate. Scripture unfolds in consciousness, which is the Word's unfoldment in life and being.

"If we love one another, God abideth in us, and his love is perfected in us; hereby we know that we abide in him and he in us, because he hath given us of his Spirit." I John 4: 12-13 R. V.
**EVOLUTION: INVOLUTION: CHRIST**

One generation goeth, and another cometh, but the earth abideth forever. Eccl. 1:4 R. V.

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a priest continually . . . whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek. Heb. 7:3; 6:20 R V.

That which hath been is that which shall be; and that which hath been done is that which shall be done, there is no new thing under the sun. Is there a thing whereof it may be said, See, this is new? It hath been long ago, in the ages which were before us. Eccl. 1:9-10 R. V.

The day of the Lord cometh as a thief; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. But according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness II Peter 3:10-13 R. V.

1 Evolution is the unfolding outward from Center of the Creative Principles infolded. Before there can be an evolution of consciousness there must be something infolded or involuted. Christ is the Creative Principle that controls both involution and evolution. Christ is the capacity to set into operation the powers of God that will incorporate higher forces into consciousness, eventually making null and void the evolutionary processes in matter, not through annihilating them but through translating all progression into spiritual realities. Nature, in which evolution has its inception, is ever subject to the dominion of Christ and a servant to the Divine toward manifesting the creation of God. Christ comes not to destroy but to fulfil, though the dissolution precedes the peace of redemption.
Evolution: Involution: Christ

Progression in unillumination is evolutionary law in which sin and death inhere. It is growth in darkness though controlled by the light; every movement of darkness is governed by its complementary aspect of light. Knowledge is gained in evolution though its ultimate aspect is cosmic illumination, which is the light. The attainment of cosmic illumination makes consciousness capable of functioning the Christ Principle, and marks the descension of evolutionary law.

Man is the offspring of Christ, the manifestation of God's seed (Christ). When Christ has been identified in consciousness, and made the dominant governing factor so that the ego expresses in godly character, man is in the process of becoming. The creature called man, not yet Christed, is a product of evolution, but capable of putting on his full manhood when Christ has been born within, and laws of God, governing the being, have been set into action. Christ is the identified laws of God innate in consciousness, the urge to be, and corresponds to the germ of life in a grain of wheat. The potential powers and capacities of man are in Christ, but these powers and capacities must be liberated in the earthly soil before the ego can express himself in righteousness and godlikeness. The fruit of evolution is referred to in Scripture as the "old man and his deeds," which dark consciousness is put off when Christ begins his ascension and enlightens with the knowledge of God. "If any man be in Christ, he is a new creature," for the "old man and his deeds," the product of evolution in unillumination, must die to sin before resurrection can take place and the true nature of man appear.

Sin is the means whereby death is climaxed into
its Naught (0; No-thing), hence, the natural result of evolution is death in the flesh in contradistinction to the natural result of Christ which is life.

The cosmic death of the flesh under evolutionary law is death to sin, the daily dying which gives rise to life in Christ. When this sort of dying is effected, life automatically arises and the ego ascends out of animality of existence into spirituality of expression. The processes of evolution are shortened in Creative Law through Christ and the creature may now, because of the operation in consciousness of certain redemptive principles, shorten his sojourn in the realm of flesh, and enter into the throne of the Father. This award is promised to the overcomer, and is possible of attainment at the end of the era of time now at hand by those purchasing themselves out of the earth through overcoming their defilements; this is to say that through overcoming the tendencies of sense consciousness on the planes of spirit, soul, body, and mind, the ego is freed from the adulterations of evolutionary law and identified in the virginity of being in which Christ, the divine nature, is born.

In reality there is only spiritual man, for the creature not yet spiritualized through Christ is not man but is in a process of being. Egos, races, nations, all represent a certain identification in evolutionary law. Where Christ is most operative there is the greatest expression of humanitarianism—the greatest expression of good will, fellowship, and fraternal feeling. Only the ascension of Christ in the soul regenerates and re-forms the individual, the racial, or the national consciousness. Christ characterizes man as the potentiality of being, and distinguishes him from animals.
Humanity gained is in Christ, but mankind, functioning in the animal nature, is not yet Christed. Jesus is the humanity and Christ is the divinity of consciousness. The two united as Jesus Christ is the united spirit of humanity and God, or spirit, soul, body, and mind coordinated as One so as to express the divine qualities and powers. When Jesus Christ is crowned Lord of all, the forces are centralized toward reproducing the godly man. Christ, being the seed of God, is quickened in the soul (Woman or Virgin) and springs up as eternal life, the identity being Jesus Christ, the reality of being.

The oneness essential toward identifying reality of being is established as dual forces polarize, their constituent elements losing distinction of character when both sides of a dual proposition are understood. Primarily, the two poles that characterize progression are male and female in quality, their identification on the manifest plane leading to dual expression. The interblending of the forces of the dual states in marriage, the progressing factor of evolution, is the means whereby the opposite but equal forces lose distinctness of character, and diversity gives way to unity. When marriage has run its course in an individual consciousness, death of the adulterated forces of good and evil is effected, and into the cycle of nothingness formed at the death of self-will, God's will moves, superseding the will of the flesh with the operations of Divine will.

Both good and evil belong to evolution, and the ego must die to both these factors of expression before he can gain Christ. The repulsions of the evil to gain the good transcend animality of forces with humanity, while a sequential renuncia-
tion of the good in the development of the love of
the spiritual brings the humane forces under the
dominion of Christ. Both the Nothing of mortal
development and the Something of the immortal
blend in conjugal embrace in the Law of the Lord
to produce the spiritual type of being.

Through Christ, mind is renewed and conscious-
ness trended godward; but through Jesus Christ,
body is transformed and the deathless creature re-
vealed. The change in the organic nature of the
eo is effected through Jesus Christ, or Christ iden-
tified in the earth of the physical organism. The
eo, freed from the "law of sin and death," which
characterizes evolutionary progression, is man
revealed, or the Jesus (divine) type of conscious-
ness expressing. Christ Jesus is the manifestation
of Christ, the visible identity of God, the revelation
of man in his full-grown state. The gaining of
Christ is the fruit of involution, while the gaining
of Jesus Christ is the climaxed result of bodily
forces Christed, or of evolution and involution.
Jesus Christ appears when consciousness is re-
deemed out of self-knowledge and self-will, having
willingly become nothing, through conscious re-
nunciation of evolutionary gains, thereby permit-
ting God's will to have perfect play in developing
the man of God's idealizing. Even the desire to
gain the attainments Christ gives must be con-
sciously surrendered before consciousness can
enter into its perfect negation in which is the
whole attracting power that invites God to be all
in all. So long as the ego can desire anything,
even the fruit of God's action, he is in self-identity,
which is to be, in a sense, separated from God; for
to desire anything is to imply that that which is
desired is not present, which is to deny Omni-
Evolution: Involution: Christ

presence, hence to deny the allness of God. 1
When all desire has been subjected to Christ, as it must be in its last cycle of progression, conscious surrender of the forces of consciousness is made, death fruits itself in nothingness, and Christ Jesus or spiritual being, the real man, appears. So long as resistance is operative in consciousness, death is present, and Christ is not in perfect control to bring forth the man in God's image and likeness.

The query, "Is man the evolved expression of the animal?" much agitated in the end of the age disclosing the real character of man, can be answered only through the illumination of Christ Mind, which cannot be until the creature puts off, to a considerable degree, the bondage of evolutionary law and begins to put on Christ. Since the bondage of evolutionary law is fleshly marriage, man is not enabled to know whether or not he is the offspring of the animal so long as the animal forces hold him in subjection. When the animal forces have been subjected to the I, in knowledge of his God capacities, the various aspects of human love afford the ego the opportunity of overcoming, rather than indulging, the animal propensities; this overcoming marks the end of his subjection to the law of sin and death (evolutionary law), and his ascension into the law of the spirit of life in Jesus Christ. Life in Jesus Christ is attained at the price of overcoming the loves of the flesh, as well as the resistant states. The overcoming of the good and evil of the flesh marks the identification of the ego in manhood, or humanity, in opposition to animality, and leads to the attainment of godhood, the legitimate end of forces generated in both evolution and Christ.

When one perceives that the creature is not man
until he is Christed, it puts a very different light on the question, "Is man the evolved expression of the animal?" Since man is only when he is expressing godlike capacities, the creature called man is evolving forces, preparatory toward becoming man, or identifying in Being (Christ). The evolving creature, in one aspect of his character, is identified with the animal nature, while on the other pole has capability of revealing the full stature of Christ. Man was never animal, nor is animal ever man. The animal forces, that are associated with the ego in his evolution, are the identified forces of the animal kingdom, reduced to a state of nonactivity, and moved upon by the cosmic intelligence governing, to produce a higher expression. This is to say, the animal kingdom, the highest of the three negative kingdoms, viz., mineral, vegetable, and animal, contains in itself the highest evolved forces of the negative pole of evolutionary consciousness. The forces of the mineral, vegetable, and animal kingdoms make up what is called chaos of the universe, which interblended with its counterpart, cosmic intelligence or spirit forces, yield for use the highest evolved forces continually. The animal kingdom, the third of the three negative ones, has in it the polarized forces of the other two kingdoms, but reaches a point of negation, or inactivity, which is the goal of all negative forces, before it is utilized for use on higher planes.

Evolution pertains to the progression of the spirits of Life through form. Six kingdoms characterize the formative plane, viz., mineral, vegetable, animal, human, divine, and god. The spirit of the stone that becomes the plant is not the stone, for the mineral kingdom does not pass over into
the vegetable. A translation of the forces of each kingdom simultaneously takes place at the ends of cycles through the Law of the Lord, ascending the forces ready for the next state of being and bringing to naught those not translatable. The spirits of the vegetable kingdom are not the beast, nor the spirits of the beast the man kingdom. At the point where the forces of the three lower kingdoms centralize they separate, the life of the animal nature descending and the life of man ascending. The ascending forces constitute the spiritual progression while the descending the material. Both are controlled in the Law of the Lord which is God's action as Christ, there being a constructive, preservative, and destructive aspect of the Law's operation.

When the animal forces reached their center of polarity where translation is introduced, the spirits of the gods (Elohim) entered. The "sons of God saw the daughters of men that they were fair and they took wives of all that they chose." Gen. 6: 2. Fabre d'Olivet's Hebraic translation of this verse reads, "And the sons (spiritual emanations) of Ælohim beheld the daughters (corporeal forms) of Adam that they were fair; and they took unto themselves of those physical faculties, whichever they desired most." This is descriptive of the spirits of the gods entering the Adamic creation at its beginning to progress through form so as to bring forth at the end of mortality the god-state of being. The Spirit of Translation is the Lord who moves at ends of cycles controlling the evolution (material progression) and involution (spiritual progression) of all kingdoms alike, converting their forces to the quality of being next to be attained. The spiritual gain is evolved into form
in the next cycle with a sequential translation of the elements of form into their equivalent spirit forces at the cycle’s end.

The Spirit of Life passes through all kingdoms but does not become a state of being until Man-consciousness is reached. Then it becomes the center of divinity in which is Christ. By evolving through ages in progression of the mineral qualities, vegetable characteristics, animal propensities, and human self, the ego is called to take his next degree—that of amalgamation of all his forces into the Source from whence he came, thereby becoming the god-consciousness in which Christ rules supreme.

The forces of consciousness evolved in a given generation do not pass over to the next plane of being until they are involuted in Divine Law to the spiritual qualities. Christ moves through the six creative cycles to progress both the without and the within of consciousness, that is, both spirit and body, those egos being saved who at the end of a generation have gained the Son (Christ). The ideals to be made real are contained in the Messenger of each cycle who through the Law of the Cross is crossed (crucified) into the nature of mankind, becoming the principles of being to be evolved by the race in the succeeding cycle. The Law of the Cross is the Principle of Involution that translates into the next qualities of being the forces eligible to further progression and brings to naught those no longer usable, these becoming the centers of darkness in each kingdom that are as eternal as the centers of light. Both the Type to be attained and the principles by which it unfolds are contained in the Messenger of the cycle, who is the Lord in consciousness of being through which
the Deific function is performed. The attainment of one ego to the god-consciousness in a given cycle is sufficient to reverse the tendencies of the forces of all kingdoms. The sixth messenger of this generation exclaimed, "I, if I be lifted up from the earth shall draw all men unto myself," in cognizance of the authority of Christ over all forces of consciousness.

There are two wheels of consciousness, the operation of the whorl of their forces making for progression. The Something (expressing) and the No-thing (nonexpressing) have their identity in the heavens of the Creative Principle as well as in the earth of consciousness. When the Creative Principle moves within Itself (Father-Mother) to idealize what is to be, the Something moves in the No-thing (the positive in the negative) in the spiritual realms, while at the same time the wheel (whorl) of forces of the earth moves in conjunction. The highly evolved forces of the earth plane, made up of the forces of the mineral, vegetable, and animal kingdoms, are drawn into the vortex and utilized as the base upon which a new earthly expression is built. When mortality shall have finished its course and animality be swallowed up in the spirit of humanity, the forces of the lower kingdoms are segregated to their own domains, with Christ becoming the foundation upon which immortality of consciousness will be built. The forces of both the material and the spiritual plane are governed by Christ, who, being moved upon by the Father, projects the Holy Spirit which makes for a more perfect coordination of the four departments of being.

While the movement of God through Christ is continuous in a relative sense throughout cycles
of evolution, it becomes absolute at the ends of cycles, the material forces being reversed from circumference to center and the spiritual forces from center to circumference: the crossing of the two being the conflict of Christ and Antichrist by which the internal and external planes of consciousness are changed.

One can better glimpse the principle of progression when he considers the soil of the earth as an example. The desert is unworked, negative, inactive soil, with here and there a fertile spot. When it is cultivated and reclaimed it becomes fertile and productive. If we could follow the cultivation of it we would find that in the course of time it again becomes unproductive, negative, and barren, and is abandoned to the natural elements, though this may be centuries in culminating. In each cultivation the soil contains the qualities of the elements developed plus something gained during its period of rest. Chemical processes incidental to the correlation of its constituent elements give it a new character, though it potentially contains the old elements.

Evolutionary forces, like the reclaiming and abandonment of the desert, are subject to activity and rest, rest and activity. The forces evolved through the first three negative kingdoms go into rest, and later are made active on higher planes, yet the forces that ascend are not the forces that went into inactivity, but are the result of alchemical changes induced in the elements during its rest period. The succeeding cycle of activity is always plus something. The plus something is consciousness gained through the action of Christ, the governing intelligence of the negation as well as of the activity. Christ, the controlling factor of spirit
forces, is identified as Jesus Christ at the climax of a cycle’s progression, being the divine Intelligence identified in organism, that is, the realities of being through which the idealities of Creation are made known.

The alchemical and reciprocal relation operating between the flesh-and-blood plane of consciousness and Christ identifies both spirit and body in a higher quality of being. The highest state of developed consciousness is Virgin Mary, or pure sea of substance generated out of the polarization of spirit and matter, the correlative conjunction of these forces identifying the Son or spiritual being. It should be perceived that man is not born out of the animal forces in activity, but out of the negation of them. Through refusing to know the ways of men, that is, transcending the animality of forces, the virginal consciousness gained the operation of the Way of God which is Christ. Through Christ the negative forces of animality are made fecundative to bring forth a creature above the plane of the will of the flesh. Hence, Scripture records that the Christed ego is born not of the will of the flesh, nor of blood, but of the will of God. Man, born of the virgin essence of substance, is controlled in Divine will, the remnant of self-consciousness being dissolved in the process of translation that makes for spiritual birth.

The Christed ego is I Am in contradistinction to the creature, gestated in sexual evolution, which is an unillumined aspect of I Will. I Will reaches its perfected state in the Virgin Mary, who becomes the matrix of the Divine Will to involute the forces evolved in a given cycle. The will to bring forth the offspring of God results in spiritual
birth and the resurrection of the Christ type. Christ is within consciousness, but only those whose evolution permits his ascension gain the Son and enter into eternal life.

The man ego brings forth his primal No-thing before he brings forth the Something. The development of the natural precedes the spiritual. The natural is evolution, while the spiritual culminates in involution. The mergence of the two equal though opposite volutions identifies I Am, which is the Jesus Christ state of being. Primarily, the No-thing of consciousness was moved upon by the Something; that is, the Father-Mother essences of the Creative Principle conjoined as one and identified Christ, the potential Man. Christ became identified in matter (descended out of heaven into hell), and the man ego took on consciousness of existence but not of Being. In other words, the ego, in the process of becoming man, has conscious existence but not life in evolution. Life is present as the Son or Christ though ultimates as Jesus Christ the eternal state of being.

Primarily identified in No-thing, the man ego began the unfoldment of the negative pole of consciousness first, thus building the animal nature in conformity with the law that the emptiness (night: No-thing) precedes the fullness (day: Something). If there were no emptiness, there would be no identification of the fullness, just as there would be no full cups if there were no empty ones. Emptiness invites its corresponding fullness under exact laws of being. Consciousness, empty of knowledge of Being, invites capacity to be, gaining the knowledge of Being in processes of evolution. Evolution of darkness (evil: nothing) precedes the identification of light (good: something),
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and is a necessary prelude to consciousness gained; though it is in the surrender of both the good and evil of mortal sense that consciousness of reality of being is identified.

The man ego functions in I Will to be before he identifies I Am Being, thus developing consciousness of self before developing consciousness of God. When the will to be is not connected with desire to be the manifestation of the God design, the willing (desiring) forces of self-consciousness are in opposition to Being, giving rise to the identification of the Adversary, otherwise designated the devil. The devil has its inception in the development of forces in darkness, though it is annihilated when disobedience is known. Disobedience is known when evil, or forces developed in darkness, are subjected to Christ and consciousness is raised from death unto life. For to accomplish the ascension the ego is reversed in his position in consciousness, being made conscious of sin (hell and death) which he did not have in the ordinary evolutionary development. In gaining the consciousness of hell and death, one gains all-consciousness entering the Great Negation or Tomb, preparatory toward the process of resurrection which follows through Christ, the controlling power of both heaven and hell.

The ego must feel the entire force of consciousness developed, both good and evil, in order to know and be the truth. This capacity is instituted in Jesus Christ or Divine Will and is the means by which one is saved, to be saved meaning to be redeemed from sin and death. Redemption from the forces of death and hell is experienced when one is crucified with Christ, having previously been crucified in the flesh through dying to sin.
The natural creature is both animal and human, he putting on his humanity of consciousness as good becomes supreme over evil. Evolution involves both forces of evil and good, the former being reduced to nothing as the latter arises. The ego has opportunity, living in his cycle of good, consciously to choose whom he shall serve, for with the ascendancy of good, the action of God (Christ) is known, and a higher wisdom and love are developed. As the ego consciously utilizes the attainments of good, for the good of the whole, his humanity of consciousness is progressed, and Christ developed; yet his complete ascension into the Christ Self follows only complete renunciation of attainments for self. In other words, having developed humanity of consciousness, exercising authority and power over the lower forces, the ego is in a position to manifest the selfless spirit, and his renunciation of gains of good for self, coupled with willingness to be no-thing in order that God may be all, determines his becoming the selfless ego, or Christ identity. Christ unfolding in consciousness is Jesus Christ or spiritual being revealing itself, this god type being the human progressed into the divine expression.

Jesus is the divine human, while Christ Jesus is the divine human progressed into the god state. As the negative kingdoms (mineral and vegetable) yield their forces toward forming the elemental base of the animal natural, so the forces of the animal natural (good and evil) yield themselves to identify the human natural, or creatures identified in natural good. In their course of development the human natural forces enter into their cycle of negation, and through action of Christ become the virgin substance in which the divine-
human or Jesus ego is identified. The Jesus ego has in him all that is in the world (hell; chaos; negative kingdoms), as well as all that is in the earth (animal and human natural), these two aspects in polarization producing the third element or substance of heaven (Christ) in which the divine-human ego works out his salvation from all that has been (karma) and enters into all that is to be. The beginning of the Creation is the god-ego, who when he appears is the fourth dimensional man, having the powers of heaven and of earth.

The suggestion that man was once a monkey or some other form of anthropoid makes interesting delusion, but not good sense nor science. Man-like creatures are the result of the mixing of the animal mankind with the he and she monsters of the lower animal kingdom. Records of evolution show that when the Third Root race was forming and what is called man was only a huge animal, not yet directly controlled by the spirit of the Gods, a cross took place between the lower and the higher forms of these animal creatures, thereby crossing in the blood stream the spirit of the man-creature with the spirit of the beast. This cross was a sexual cohabitation and in a later cycle was repeated at the introduction of the white race into the regions of Australia, this cross producing the sterility and ultimate extinction of the Bushmen. But if people think that these records cannot be true, not understanding that the race is but a record of consciousness and what has been known is made known again in succeeding cycles, the egos being the same ones in all cycles of a given generation, therefore able to know what they themselves have been conscious of, they should...
1 seek to unfold the Spirit within and learn from It the processes of Absolute Law and its purpose in progressing consciousness.

4 Since the animal nature of the present race is doomed to be taken out of it, where is it to go? It will through process of absorption and transmigration go into its complement heretofore prepared in the consciousness of the anthropoids, that have in them the result of the cross of the seed of the race of men with the animals. These animals stand until the end of mortality in this cross when, receiving the spirit of animality (beast in mankind), they become extinct so far as this present generation is concerned. Yet in the ages to come, when another animal kingdom is evolved in the planet to which it relates, the forces the anthropoids receive from the translating and dissolving mortality of this cycle, become the starting point of the lower pole of the animal kingdom exactly complementing the forces of the animal men that then arise. For each cycle of mankind's evolution has produced the animals that correspond to the needs of the people.

24 The needs of the people at the end of mortality on this planet are not trending toward animals, but toward use of power generated in mechanical apparatus whereby land, water, and air are conquered in higher use. The need of animal products as food or the service of the animal as a beast of burden is rapidly being annulled, marking the ascension of both mind and body above the plane of animal consciousness.

Man was never an animal of the beast quality, nor can the beast ever become Man. But since the forces of the mineral were reduced from form to their spirit before they could enter the vegetable
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kingdom, and a like change takes place in the vegetable forces becoming animal, so the forces of the lower animal nature are reduced in their form to spirit before becoming the nature of mankind. This is physically accomplished through eating flesh, the transposition of quality taking place in the organism of man, though on the soul plane it is outworked in the interchange of forces that takes place between the lower animals and the animal nature of men; the lower animals becoming the resting place of the lusts and passions of mankind that are brought to naught at the end of mortality.

Man has the spirit of immortality which the beasts do not have. Since the forces of all kingdoms descend and ascend at the ends of cycles, a connection must exist between the kingdoms in their simultaneous order, the forces of animal mankind passing into the lower animal kingdoms when no longer usable in the further progression of the man ego. The solution to the "missing link" is not in a missing structure, but in the invisible process that takes place in the translating forces between the low and high forms of the animal kingdom at the end of mortality.

The forces of the present animal nature of mankind are not a part of the human nature gained, but these forces run their course in dissension, antagonism and woe at the end of the cycle and are transmuted in their elements, the ascending forces forming the substance of spirit of the next kingdom, and the descending forces gravitating to the manlike beasts of the lower animal nature. The metaphysical student will understand this principle of translation in knowing that the forces of anger are not the forces expressed as good will.
when anger is overcome. But the forces of anger, overcome and translated in their energies into naught (non-anger) and then expressed in peace and good will, are not the qualities of the higher expression, though they are in essence their regenerated result. Paul endeavors to make this plain in declaring, "Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. . . . we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality." I Cor. 15:50, 52-53 R. V.

All forces are reduced to Naught (No-thing), the primal Creative starting point, this accounting for the chaos, calamities, and dissolutions that attend the race at the ends of cycles. At the end of this corruptible period the lower animals of man-like elements (the anthropoids) stand in the race to receive the dying animal spirit of mankind, having been crossed into the spirit of the animal life of men to become the channel for its removal from the race. All progression is organic in its function, and provision for all changes to be effected in a single generation of advancement is contained in the Plan at its beginning, and is culminated at its ending in understanding of the principles of evolution and involution, with Christ gained as the controlling authority and power of both poles of development.

The elemental animal forces that make the monkey what he is were never in man, nor were the man forces that make him what he is ever in the monkey. As animals reach their high points, the forces that make them come to Naught (Nothing), and they enter into the state of negation (non-being). Out of the negation higher animal
forces are evolved through the interblending of the energies of chaos and cosmos until the final cycle of Negation is reached, which ends a generation of development. Automatically, the positive forces of intelligence arise when negation is reached, the Something of the Creative Law polarizing with the No-thing to give rise to a new era of consciousness and racial development. At these universal climaxes that mark a new order of civilization, the mineral, vegetable, and animal kingdoms blend as one in Negation or No-thing, thereby making up the worked soil of consciousness, with which Christ crosses to join spirit and matter in a state of polarized and equal progression; though at the end of mortality, when consciousness is returned to the dust (spiritual substance) from which it was taken, the curse of evolutionary progression ends, the love of Christ becoming the Law governing development that supersedes the necessity of hard experiences.

The animal forces make up hell, the unredeemed, while the higher forces evolved by the man ego make up heaven, the redeemed. The Christ Spirit ever descends into the unredeemed forces and out of the chemicalization thus engendered in the cross of spirit and matter, the man ego advances and develops until he reaches his zenith of transition, when he reveals himself as Being, and is himself transmuted into the Spirit of God, there to become an added factor of creation that makes for the further revealment of the powers of God.

The animal forces, carried along from spiral to spiral under evolutionary law, have in them the potential animalistic characteristics in their unfulfilled expression, and making up the natural base
of the evoluting man ego, form themselves as the constitution of the man creature; this accounts for the similarity of the organism of man with the organism of lower animals, the animal mankind showing distinct similarity of organic form and function to the more higher evolved animals of the animal kingdom. The Principles of Being that underlie all form are the pattern after which all forms are fashioned. Mankind and the animals are the two poles of one kingdom, the forces of the former ascending toward humanity and Christ, while the forces of the latter descend. God's animal life is spirit that complements matter or form developed in mortality. When form has reached its cosmical limit and the forces of the beast are conquered to Christ, the ego reaches the capacity of translation and regeneration, becoming himself the Means of the Cause by which a new creature is formed.

Animal mankind and the lower animals sprang up simultaneously under Divine Law and are designated in Scripture as man and beast, or Adam and the serpent. Being the high and the low of each other, and the functioning point of the principles of Being, God ever uses the life of Christ and the life of the beast (sex sense) to progress the race, though when egos reach the god-state of being they ascend as the Order of Melchizedek, being eternally identified as the Son of God. The functioning point of God's animal life is in the medulla of the brain. The regenerated brain is the fruit of a cycle's progression, it being the center of the Son and the Source of the projection of the Divine Light which goeth forth to enlighten the world. This is not operative as illumination and knowledge going out, though the gaining of the
cosmic light is essential toward identifying the Creative Principle; but the movement of Christ in organic function, which is Jesus Christ, is from the brain and organism of the Messenger of the cycle who, crossed (crucified) in the gained principles of being into adulterated mankind, becomes the starting point of another cycle's unfoldment.

The identification of the forces of the present mankind in cosmical relation to the Divine Will is the establishment of brain functions in which the forces of mortal mind do not operate, they being cut off in the Deific function that translates the corruptible elements into the incorruptible. The progression of a race is not dependent on the many gaining illumination, but in the identification of the central ego in the capacity to function the Divine Laws, the ego through whose function a cycle is closed being chosen in the Divine Law at the cycle's beginning.

As Christ illumines consciousness, and takes dominion over the unredeemed force, darkness of animality gives way to light of truth, and the I is transformed into the divine-human, eventually climaxing into I Am or spiritual being. The positive pole of progression of self-consciousness in the attainment of the natural good is still no-thing in its relation to Christ, the selfless state being that which is receptive to the operations of the Divine Law by which a new creature is developed who, having the power of the Word, can manifest the things needed in a manner transcending the necessity of the curse of labor. The immortal creature is to be identified in the divine-human, being in a state of neutrality toward self desires. Neutrality is the nonresistant state essential toward inviting
the action of Christ to reveal the god-state of being, or the Jesus Christ type.

When human love reaches its climaxing point, as it does when the ego is willing to die to self in order that the forces of Christ may possess the consciousness in reproduction of spiritual being, then it is that God's will (Jesus Christ) is done on the earth as it is in heaven, and progression by evolution is superseded by laws of involution that permit unfoldment of God's powers free from sin, sickness, and death. Both birth and death, the means whereby evolution is progressed, are fulfilled as the ego is spiritually born and dies to sin, and immortality and life, or the deathless creature, are brought to light. Birth and death are incidental to animal but not to Christ forces, and only the conscious subjection of forces of animality to Christ sets man free from identification in transient, temporary character, and enthrones consciousness of life eternal.

Re-embodiment is a fact in nature, though not a truth in Christ. It is the evolved necessity engendered by dissolution in death, and will continue as a law governing the natural man, until through Christ Jesus redemption one is made free from the "law of sin and death" (progress by means of experiences in sin). Christ is the god ego operative in consciousness, and the identification of this ego in deathless character will alone make re-embodiment by means of sexual law null and void. Jesus typed the standard of attainment for man on this planet, and when he completed his cycle of progression, he overcame death, incarnated the Christ ego, and took up his individualized identity in the Godhead as one with the Parent who sent him forth. Having overcome death,
he overcame the necessity of further re-embodiment in the flesh by means of birth, and likewise shortened the necessity of fleshly experiences for all men. The further identification of the Jesus type of consciousness in the egos who attain a similar Christship at the end of mortality, is the outworking of a fuller revelation of the Creative Principles, but is not the return of Jesus as the individualized Christed ego who was graduated at the beginning of the cycle's progression.

Humanity, being members of one Man and of each other, gets the benefit of Christ's action in the Messenger of the cycle, even as the members of one's fleshly body receive the impression of good realized by the ego. At the coming of Christ, the spirits of the race are gathered into the Jesus center, and are liberated under cosmical law, Jesus constituting the divine-human center through which the race is both involved and evolved, as well as being the functional point of the Christed essences. However, only those who have finished their course on the flesh-and-blood plane, being no longer in attachment to either good or evil forces, are Christed and redeemed, this identification taking place only at the end of a spiral of progression. Jesus is the divine-human cosmical center through which Christ, the Word, performs its function of baptizing the race with the Holy Spirit, the means by which life is perpetuated and the nature of man attuned to the Creative Principles.

The more man understands himself, the destiny and purpose of being, the greater is his responsibility to the Christ within, and the more does he suffer for falling short of the bringing forth of the ideals perceived. In truth, what man perceives he can conceive, and since understanding and will
function as one in divine order, man is expected under laws of God to bring forth what he perceives as a truth of being. Willingness to bring forth what is perceived will open the way of knowing how to bring forth the reality of the ideal and progress man quickly into higher states of consciousness. Choice as to whether man shall serve the Lord in the development of the spiritual is vested in self-consciousness and determines whether one is evoluting material forces or involuting the spiritual. The evolving ego has power to look into the heavens of the Limitless or the hells of limitation. When he can view both sides of evolutionary processes, being unmoved by either good or evil of mortal sense, then is the Law of the Lord (Involution) invited into action, and consciousness is translated into a higher state of being.

The query, "Who am I, and what is the purpose of living?" that continually arises in the soul can never be satisfactorily answered by determining whether the ego is the reincarnated spirit of a Lincoln or a Moses, nor through conjecturing that the man ego was once a monkey; but it must be found in the words given by Jehovah God, "I am that I am," or, "I will be what I will to be." Man, in his finished progression, is Christ identified in spirit, soul, mind, and body, or the Word made flesh. When man is revealed, all animality has been crossed with Christ, and forever dissolved in its original elements; hence, flesh and blood, which make up the animal creature or I ego, cannot inherit the kingdom of God. As the Christ increases, the I decreases, the polarization of the two, or reciprocal relation of ascending and descending forces, revealing spiritual being, or the ego identified in eternal being. Man is not man so
long as he functions in any form of animality, animality characterizing the various forms of feeling forces not under the dominion and control of Christ.

The animal forces make up the self ego and his selfish desires. All the selfish forces of the I ego must be dissolved and reduced to No-thing (non-activity) as man puts on the selflessness of the Christ Spirit, even as the lower forces in all the kingdoms must die and go into nothingness before there can be a further ascension. As a result of the laws of transmutation, species of animals become extinct, races of men die out, but the essence of consciousness evolved lives on, lending itself to the progression of existent life, until mortals reach their heights of mortality, when they too die to themselves and are made alive in Christ. When Christ takes over the government of consciousness a god is revealed; for, in the ultimate, manhood blends with Christ and makes for godhood, and evolution gives way to Being. The manifestation of the gods is the race of the Sabbath Day; the man identified in the creative power of the Word, forever resting from evolutionary law (progression by means of fleshly experience).

The lesser evolved states of consciousness are subconscious sacrifices to the greater, while the greater are conscious and willing sacrifices to the lesser. The higher one ascends in the scale of progression, the more he must die to self, and the more he must serve his fellow men. However, all that is accounted service must make for godly development. God's government prevails, and all work together for the highest good of the whole, whether this is done in conscious knowledge or not. When one dies to personal sense, he is made
1 alive in Christ; therefore, the capacity to serve others without consideration of good received in the serving is the means whereby egos develop godward and overcome the elements that make for death. Expression, apart from consciousness of Christ, is not life but temporary existence, with animality, in which the tribulations of the flesh inhere, dominating the ego.

The ego is in the law of God, with omnipresent opportunity to reveal himself, which is to reveal God, when animality is superseded by humanity, and consciousness is controlled in Christ. As each does perfectly that which comes to his hand to be done, giving up the activities of the selfish ego for the selflessness of the Christ Spirit, he makes his cycles of gradation in righteousness and order and is a better instrument in which the divine powers may express. As one comprehends spiritual law, he has in his hands a tool by which he can shorten his evolutionary circuit, but the use of the laws of God toward the glorification of the Christ Self in the earth rather than to gain things for the mortal self is the requirement that makes for immortality and, ultimately, spiritual being. At the identification of cosmic illumination, followed by the use of spiritual laws, greater powers and capacities are liberated, and the ego is face to face with the conscious choice of service in Christ or Satan, in contradistinction to choice primarily identified in the ignorance of evolutionary law, with its flesh-and-blood experiences of pain and pleasure.

One should keep within one's own sphere of development, conforming in an all-around way with the natural laws governing the particular plane of progression, if one would advance in righteousness
and order. As long as mortality lasts, a certain consideration must be given the things of Caesar; but their use can always be made to serve toward the development of the higher qualities of soul and mind. The utilization of spiritual law to gain advantages over the forces of the world is permissible in that the "kingdom of this world" is to become the "kingdom of God and His Christ" at the end of mortality. The lower forces must be conquered to the spiritual, but this is only a step in the advanced progression. The use of spiritual principles is for the purpose of developing the love of the spiritual and not the love of the material gained. When the love of the spiritual is gained, added things come in natural order, with powers of Christ transcending the evolutionary forces developed in sense consciousness.

Jesus, standing at the dawn of Christ consciousness, having sufficiently completed his evolutionary sojourn to be cleansed of desire for human gains, was acknowledged as a beloved Son, but it was the overcoming of the three temptations in the wilderness (confusion of material and spiritual knowledges), when sense consciousness (devil) suggested that he utilize spiritual law to gain psychical, mental, and bodily powers, that led to the development of the Son of love, and the further revelation of God among men, a revelation that surpassed anything before or since accomplished through the efforts of personal, mental, or psychical aggressiveness. A devotee of Christ should be ashamed to put to low use the emanations of Truth that contain power to identify the godly man when used in His name (character).

The utilization of spiritual law, in the desire of gain for self, is black art, an action not operative.
in the Lord, but in Satan. The Master implied that in the day of his coming, many would say unto him, "Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The worker of iniquity is the one who utilizes spiritual law to offset the effect of sin, making himself comfortable in the flesh, but leaving unredeemed the forces that promote sin, thereby entering into a greater enjoyment of the fleshly nature than possible under evolutionary law. Man is not expected to find his happiness in the mortal nature or world, but, through dying to the attachments of the lower kingdoms, becomes receptive to the operation of Christ Law by which he is transmuted into a higher state of being.

The use of spiritual law to attain good in opposition to evil is legitimate in evolution, but the use of the good which is gained determines one's spiritual development. One in the development of the spiritual principles of being is expected to become a disciple and not a magician. While the latter have their place in the evolutionary unfoldment they do not function in spiritual law and should not be so classified. When one through the use of spiritual law has accomplished the purpose of its use, that is, the love of the spiritual, it becomes imperative that the coffers of mind, heart, and pocketbook be opened in wisdom and judgment to the least as well as the greatest. The Father's business of "fishing for men" is the only legitimate profession and will characterize all modes of expression when they are made to count for the development of a greater love and wisdom. To
stand for principle at the expense of the person in any transaction may cause some unpleasantness, but suffering for the kingdom of heaven’s sake is rewarded by the Lord in the attainment of spiritual consciousness, and ultimates in freedom from mortal limitation altogether.

Clad with the finished result of another and last spiral of mortal evolution, the highest attainments of mind, soul, and body, the race stands today at the pinnacle of its natural animal progression, with laws of God illuminating consciousness in knowledge and use of higher powers. Everywhere the new-born consciousness struggles for material gain by use of these laws, with here and there a soul wise enough to desire to be nothing in order that Christ may reveal God as all in all. But, on the whole, all want to be something in self-consciousness, not comprehending that the something of personal sense is the greatest adversary to Christ, and annihilative of the self. The reduction to Naught of the developed forces is the chaos that climaxes a cycle of progression and by which consciousness is made to surrender to the Divine power. But must humanity always be chastened by suffering and made to feel the lash of the whip of necessity? Is it never to exemplify that lone character of Gethsemane, who, perceiving the clamor of his own desires, was enabled in the midst of them to say, “Nevertheless not as I will but as thou wilt.” It is not illegitimate to desire, since desire is the germ of attainment, but the promotion of the desires in keeping with that which makes for the highest good for all, is that which makes for the humane spirit in which Christ, the divine, moves to free the race from woe and dissension.
A change of heart as well as a change of mind should accompany the use of spiritual law and the development of spiritual ideas. While all ideas produce a change in the feeling forces, the transferring of the love from the personal self to the Christ is a conscious development, based upon desire to attain the selfless state of consciousness wherein Christ is identified and a new state of being is gained. The identified Christ Principle is Jesus Christ, the united spirit of God and man, which takes over the soil and reclaims it from sin, sickness, and death when a change of heart is effected. "And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof." The passions and lusts are incidental to evolutionary existence but have no place in God's kingdom (spiritual realm of consciousness).

The tendency in this day to utilize spiritual laws, and to teach their application without also teaching a corresponding crucifixion of the passions and lusts of the self, is the antichrist spirit that Paul says comes into the world at the end of mortality in order that it may be proven who are of the Truth. The gospel of Jesus Christ, which reveals the redemption of the whole man, with the body as the chalice that is to objectify the gains of evolution when subjected to Christ, is as yet slightly known in the world designated by the word, "Christian." Many have a faint comprehension that the ascension of Christ means the rejection and overcoming of the animal tendencies, but how many people clamor to know the Way that leadeth unto life? There are a thousand followers after that which endureth for a season to one engaged in the pursuit of spiritual development. However, the many who are called at the
end of mortality to develop the psychical, mental, and Christ powers will yield the chosen few, who, freed from the necessity of further evolution in sin and death, are reborn as the Christed egos. These become the "first-fruits unto God and unto the Lamb," that is, the involuted result of the generation's evolution.

The god-beings, no longer fashioned according to the world, are transformed by the renewing of the mind in Christ, and prove at the cycle's polarization what is the good and acceptable will of God for man. The will of God can be known only when self-will (sex love) generated in the animality of evolution is offered as a last animal sacrifice before Jehovah, who, receiving this "highest born of women" force, subjects it to the Christ and through the subjection makes known to man his real nature. Jesus, who typed this process of development, not only showed the ascension of God's will over the will of the flesh to be the Way of life, but himself became the Way, merging the elements of self-will with Christ so as to become the principle himself. Truly none are saved but through Jesus Christ, he being the way of transmuting animality of forces out of their potential destructiveness into the nonresistance that makes for the divinity of love, with its climaxing identification of spiritual being. Man must ever pay the price for the gain of Christ. The price is himself. The Christed ego is the result of evolution and involution as one in the Lord, or the action of God.

Involution is both descending and ascending, the descending being the projection of the ideals to be worked out in a cycle's evolution. The gain of the ideals as realities of being is ascending in-
volution, though the fall of the spirit-forces gained as ascending evolution, with the complementary aspect of descending evolution, is operative in Divine Law (Lord) at the ends of cycles to produce the realities of being. The possibilities of a subsequent evolution are always contained in the preceding involution. The theocrasis of the Messenger of the sixth cycle (Jesus Christ) marked the beginning of the end of this dispensation, the infoldment of himself in consciousness of humanity, giving rise to a further progression of the ideals identified as the Christ consciousness. The Word that was in the beginning the cause of all progression is revealed as the conscious identities of godlikeness appearing at the end of this age as the children of God, these offspring being the product of the infoldment and unfoldment (involution and evolution) of consciousness inhering in Jesus Christ. Jesus Christ represented involution and evolution squared, that is, the dual states polarized to the laws of Being, so that consciousness has progressed in equality of evolution and involution since his theocrasis, and implanting as the Word-Seed Man.

God operates by means of the Word-Seed Man to reveal Himself, the organism of Christered consciousness being his function in humanity. The Word-Seed Man is the flesh of the Word and is self-fecundating, having in consciousness the properties of God essential toward progressing humanity both in darkness and light. The Word contains both the aspect of involution or unfolding into God and evolution or unfolding from God, these activities of consciousness being simultaneous. Both are ascending and descending, or progressive and retrogressive. Beginning with
God-Principle, there is an infolding of Infinite powers and capacities as consciousness. Consciousness identified is Man in whom Christ as image and likeness of God moved to project the God-Principles in the direction of the race. The projection of the essences of the God-Man gained as Jesus into humanity typifies this infoldment in absolute law of God.

Primarily, God, by means of the Word, infolded Himself in consciousness, the formation of Man as the central plexus or center through which progression is carried on being the fruit of the Word's involution. This Man is Christ identity in consciousness, the Ideal that is to be made Real by means of progression. From the Man-Christ center there are ascending the forces of spirit representing ascending evolution, evolution's ultimate being the unfolding Godward of the powers and capacities infolded in the descent of God's spirit (Christ) into consciousness.

The ascending evolution of forces climaxes in No-thing, or presents consciousness worked (soil tilled) and Christed. The Christed forces gained are always theocrasized (joined with God by means of Man) and projected into humanity as the Holy Spirit. At this projection retrogression sets in, it being the dissolution of the elements of forms, the disorder engendered at the end of a cycle of progression forcing conscious cognizance of God's laws, as well as reconstructing consciousness. The descending evolution or return to center of forces raised in ascending evolution is the lowering of the Christed forces into the domains of darkness and unillumination, and is the means by which the whole race receives the enlightening effect of the Spirit of Christ crucified.
Forces of consciousness not having the Spirit of Christ are annihilated in the conflict that operates between Christ and antichrist, though nothing is ever lost in the sense that it is nonusable. What is not usable in heaven is usable in hell, the forces of light (heaven) and darkness (hell) complementing each other and sustaining each other's progression. Christ, the Word, is Lord of both heaven and hell and is the means by which both evolution and involution are carried forward. Ascending involution or infoldment into God-consciousness follows in sequential order the descending evolution even as ascending evolution precedes it, ascension and descension (rising and falling) always being in reciprocal relation and simultaneously operative.

Involution and evolution are absolute and relative, the relative appearing to be retrogressive and the absolute progressive. Both are complementary to each other, the action of the absolute stirring the negative, unredeemed forces, and the action of the relative quickening the ascent and descent of absolute principles. Since Jesus Christ's implanting, that is, since the Divine Seed has been sown, evolution and involution have been ascending and descending, respectively, until now, at the end of the Christian dispensation, there is to be ripened the fruit of his spirit infolded in humanity and evoluted (progressed) to a cosmical limit. However, the action of God as the "second coming of Christ" is another involution and evolution, both ascending and descending, by which the spirit forces gained as idealities of consciousness are made substantial as spiritual being. The totality of forces operative in the first coming are present in the second, plus the "greater works" of trans-
muting the elements of matter, the evolutionary result, into the essences of spirit that it was before it was formed.

The consummated result of the "second coming of Christ" is body redeemed, that is, the embodiment of the spiritual realities as a new state of being. It is the function of Christ as the Bride or Mother Principle that brings forth the children of God who are clothed, not in the garments of unholiness and materiality, but in garments of white (redeemed bodies).

All progression centralizes about Jesus Christ (united man and god), forming the pivot or center through which forces are outfluxed and influxed. Until the manifestation of the Mother Principle of Being, all progression is in and through the identified Father Principle, though in the second coming the Father and Mother are one, producing the sons and daughters of God or the "Brides and Bridegrooms" of the generation's evolution and involution. The Mother, or femininity of Christ, constitutes the matrix in humanity about which forces, in process of becoming offspring of God, revolve and circulate, the feminine principle being at one with the masculine through the operation of Divine Laws. Thus the masculine and feminine forces of the entire race come under the redeeming power of Christ at the Word's unfoldment and projection. The offspring of Jesus Christ, or the redeemed at the end of mortality, are to be characterized by their male-female polarity, they making up the biune nature, or Christ identified as the Word made flesh.

The beginning with the No-thing and the ending of it mark the cycle of descending involution and ascending evolution, this being only one-half of
the process that makes for identification of life. The attainments of the race in an evolutionary period are still nothing as respecting their relation to God until impregnated with the Christ operation by which that eligible to ascension into spiritual qualities is gained and Christed. The identification of the Christed ego as the messenger of the Law and the processes operative are ascending involution and descending evolution, the two at the end of this cycle polarizing with the two actions at its beginning, four-squaring consciousness to Christ and establishing the Holy City, that is, the Son of Man type. The transformation of the Son of Man into the Son of God is the theocrasis of Elijah into Elisha mentioned in mystical lore by which that evolved and involved to the spiritual qualities is transmuted into the god-state of being. This is the culminated process of descending involution and ascending evolution which closes one cycle and marks the beginning of the one to follow.

Ascending involution is absolute, the transformation of energies gained into the God state of being taking place in Divine law, it being simultaneous with descending evolution under absolute law. The descent of the Christed consciousness into darkness, in polarity with the ascension of the light, while called a fall, is the means by which the spirit essences are made realities in form. At the same time, the evolved forces that are not involuted to spiritual qualities but retain identity in matter are dissolved, the translation of elements of matter to spirit and of spirit to substance-form being the result of the conflict of Christ and Antichrist (Jesus and Judas of Biblical lore), that at the end of mortality would cause the "heavens to pass away with a great noise, and the
elements to be dissolved with fervent heat.” The passion of Gethsemane is the fire that burns up the earth (mortal elements) and which brings to pass the new heaven and new earth of righteous expression.

It should be perceived that all activities of God are carried on in consciousness identified as humanity, and that egos represent the spirits that came out from God or not out from him, characterized in Scripture as the Christ and antichrist forces. Both serve in progression, though two states never enter the kingdom of God. That which is Christed is God’s and becomes a higher state of being. Only that is Christed that has lost its tendency toward self-development. This is to say that consciousness, having developed through its selfish tendencies, must have become unselfish, which is to transcend the evil forces with the gain of good. The good surrendered for the sake of Christ is the development of the selfless spirit that leads toward absolute spiritual unfoldment. Absolute spiritual unfoldment is not in the will of man but in the direction of the Divine Will, the selfless state being equivalent to the will-less state. Evolution’s goal is reached in the gaining of the will of the flesh, but at this point the processes of involution begin whereby the will of the flesh is transformed into the activities of the Divine Will. The activities of the Divine Will aggregate as Christ, the Love of God through whose function the Son is manifested.

The gaining of the Christ consciousness is not in the will of the self but in the surrender of the self-will, for the nothingness of mortality (self-consciousness) is automatically attractive to the Something of Being, that is, the Will or Love of
God. The Christ consciousness gained is heaven, that is, spirit, and must be planted back through laws of God in the soil of mortality in order that the body may be redeemed from sin and death. The Christed ego is planted back into humanity in descending evolution, the falling into the ground and dying to the Christed consciousness gained being the means by which the spirit essences dissolved in the "tomb of death" are formed, they arising as the realities of the spirit essence in the ascending involution that climaxes the process of the crucifixion with the resurrected result. "He that findeth his life shall lose it; and he that loseth his life for my sake (Christ), shall find it." Mat. 10: 39 R. V.

The messenger of the sixth cycle as the Vine was the evoluted and involuted result of the spirits of Elohim that entered the race at the beginning of the Adamic period, therefore was the "second Adam," or living spirit of the Seed-Ideals sown. During the unfoldment of this ego, like the growing of the oak tree, there was infolded into him the essence of spirit that would aggregate as the Word-Seed Man he became. These seeds, like the acorns the oak tree produces, sown into the soil of mankind, became the impetus of growth, both material and spiritual, during the Christian dispensation, ultimating at its end in the Tree of Life with the children of God as the ripened fruit. Those who were given the power to become the sons of God at the implanting of the Jesus type are the involuted result of the parent tree or Vine whose fruit was involuted into consciousness to become the Seed-Man that it was before its evolution. The Word made flesh as Jesus Christ became the germ of Creation, his whole spirit be-
coming, at his crucifixion, the impregnating force by which the branches, inhering in him by virtue of their connection during his evolution and involution, are likewise evoluted and involuted. The branches of the Vine naturally appear at the end of the era of mortality as those manifesting the Spirit of Jesus Christ (reality of being), and are referred to in Scripture as the "overcomers," they constituting those attaining male-female polarity or those overcoming the enslavements of sex sense.

Through the processes of evolution and involution, both ascending and descending, humanity is not only perpetuated but God is revealed in His progressed expressions, being manifested as the Word made flesh at certain periods of progression. This manifestation is Christ in identity as Christ Jesus. Jesus Christ is the Divine Seed resident in the nature of consciousness Christed, and is grown and reproduced in the processes of Divine Law when descending evolution precipitates the form of spiritual being and it is resurrected as the involuted result of a cycle's progression.

Involution is the infolding of spirit into matter, while evolution is the unfoldment of matter into spirit. This process is continually going on and is the means whereby Being is manifested, the two forces yielding themselves in their cycles of progression to Christ, each striking the pinnacle of transmutation in reciprocal relation. The controlling factor of this metamorphosis is Christ in the realm of Spirit and Man on the plane of matter, the mergence of Christ and Man being Jesus Christ, the Lord of heaven and earth. Out of the merged forces the new earth or manifested being arises, being born from the virginity gained from the
adulterated forces of spirit and matter commingled in the Law of the Cross (Christ) that controls evolution and involution at their climaxing points.

When this point of progression is reached, the action of God or Divine Love operates to reveal spiritual being, the ego being translated out of elemental twoness into gained oneness, and infolded as an eternal identity of the Infinite; though always at this point of identity there is infolded, by means of descending involution, the essences of ideals gained, the race receiving the pattern to be evolved in the succeeding cycle from the theocrasized (crucified) Christed ego.

The operation of Divine Law in the sixth messenger (Jesus) was the penetration of the physical domains with the divine powers. This gave rise to a spiral of progression in which egos gain the male-female (Jehovah) of themselves, becoming the matrix (womb) in which God at the end of mortality moves to reproduce His offspring (the gods). The revelation of the Mother Principle of God as the identification of Love in the flesh is a prelude to the manifestation of the fulfilled harvest of the seed implanted as Jesus at his theocrasis. The crucifixion of the Mother Christ Principle is the second operation of the Law of the Cross by which the spiritual qualities Christed are lowered in the descending pole to be formed, at the same time being the means by which the forms are dissolved in their mortality and their forces ascended to become at the end of mortality the substantial realities of a generation's evolution and involution.

Involution and evolution proceed as one, each supplying the other with its counterpartial essence, making for a further revealment of Being, the
ultimate of this cycle of progression being the manifestation of the biune or two-in-one egos, who have power to be constantly renewed and perpetuated as the eternal consciousness of God gained. "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." The Way of entrance into the Paradise of God is the opening of the Book of Life at the end of mortality, this being in the descent of the Christed forces of the seventh messenger with the sequential ascent of the gained spiritual realities.

Spiritual being gained is the Paradise of God, the organism of the Deific function through which worlds and races are formed. The angel, standing with the right foot upon the sea (unformed essences) and left foot upon the earth (formed consciousness), hath prevailed to open the book that is as "honey to the mouth though bitter to the belly." Consciousness is now being four-squared to principle and both the masculinity and femininity of Christ are being revealed by which man may join love to wisdom and ascend into Mount Zion with the Lamb, where the redeemed ones, having the name (character; image and likeness) of the Father (Jesus Christ) written in their foreheads (formative powers), sing the new song that no man can learn but him who has purchased himself out of the earth through purification. Let him who will receive, receive.
THE "HOLY FAMILY" AND RACIAL PROGRESSION

The mystery of racial progression centers about the "Holy Family" from which all population springs. There could be no progression without something to be progressed. The fruit is the consummation of the seed planted, subject to the processes of growth that brought it forth, but the qualities contained in the fruit are primarily in the seed as potential capacities. The "Holy Family" is the Seed out of which Man is reproduced. Man is the generic name for the race, and when manifested is the fruit of the Creative Seed identified as the "Holy Family." Mankind is the soil in which Man is grown, Man being identified in the God qualities of Being at his appearing.

Many aspects of development, inherent in the soil, are not in the finished fruit, though they aid in the production of the fruit. The weed of the soil, which springs up simultaneously with the seed sown, furnishes certain chemical elements which promote the growth of the seed, especially corrupting the encasements of the seed, so that the germ of life contained in it may reproduce itself.

It is the conjunction of the seed with the soil that makes for development, the corruption and weeds incidental to the growth of the seed being essential toward bringing about the ripened harvest.

The "Holy Family" is the three-as-one Creative Principle. It is the Father-Mother-Son in eternal identity. Consciousness, which man is, in individual as well as in racial identity, is the emanated result of the action of Father-Mother-Son, the One
Principle of Being. The primal parental Principle is identified in distinction in consciousness, the Father and Mother progressing each other, the Mother being the potential capacity of all Being and the Father the generating principle of Being. The Son is the Ideal of Being, or that which is to be manifested. Esoterically, the Son is the Son of God, and exoterically, the Son of Man. Man is the consciousness in which the Son is progressed: there is no action of God outside humanity or Man.

The essences of spirit-force gained in progression form the Son of Man at his appearing. These essences are called the Holy Ghost, and are particularly related to the spiritual body, the Ghost being the spiritualized form of the Spirit. The Holy Spirit and the Holy Ghost are the within and the without of each other, otherwise the spirit and the body of the divine qualities. The spiritual man is formed in Creative Law and is not the result of sexual law, though the spiritual qualities are progressed as consciousness by means of the sexual law. Yet, paradoxically, the ego who gains the operation of the Holy Family within consciousness is one who has transcended the hates and loves of the sexual law and entered into the love of the Lord, conserving his forces toward the manifestation of spiritual man.

The Father-Mother-Son are one in Principle though distinct in their development in consciousness. Metaphysically, the Father is inwardly wisdom and outwardly understanding; the Mother is inwardly love and outwardly will, while the Son is inwardly substance and outwardly life. These six qualities of Being culminate in Truth, or I Am Being, that is, spiritual man identified in organic...
nature. Spiritually, the Father is Spirit, the Mother is Soul, and the Son is Body, the three-as-one making up consciousness, which is Mind gained. Spirit, Soul, Body, and Mind make up the four-square Man, or spiritual being.

Physiologically, the Father is the Head, the Mother is the Heart, and the Son is the region below the diaphragm. This is the truth of the divine natural man which appears when the Son is gained. The Son is Life; hence, the divine natural man appears as the fruit of the Holy Family; but the fruit is harvested only when the three aspects of the Creative Principle are identified in consciousness. The purpose of progression is to identify the Creative Principle, and to become the Son manifested. This is the Word made flesh, or the physical identity of God's own spirit. Prior to the identification of the Son of Man, the ego must have finished his course in the infinite angles of the family progression, both in the personal and the universal currents. The national family life as well as the personal must be lived through and their qualities of spirit gained before the ego can be revealed as the totality of the Holy Family, Man being the embodiment of the Father-Mother-Son at his manifestation. However, this manifestation is the Daughter, the feminine consciousness of Creation in which the Divine Will has perfect operation and expression.

Man is both individual and universal. Man individual is center, while Man universal is circumference. The individual man is in touch with the Creative Principle or Father-Mother-Son, since he is the consciousness of this Principle. This is to say that all that is expressing as man is God's expression of Himself; though until the Son is
Mankind is only a kind of a man in process of evolution which at the finish of mortality is involuted into its spiritual qualities of consciousness to be identified as the Son of Man. The Son of Man is Jesus, the reality of Being, while the Son of God is Christ, the Ideal. Man identified as being is Christ Jesus, the spirit and form united as one in the Creative Principle. This man has Father-Mother-Son-Daughter function and performs the service of the Divine Will in the race, having transcended the wills of the flesh prior to identification in the Creative Principle.

The ego in process of progression develops the infinite qualities of the Father-Mother-Son. The Father principle is characterized as husband, brother, father, son, while the Mother principle is expressed as wife, sister, mother, daughter. The Son is Man identified through translating the limited forces of the various aspects of the family relationship into their spiritual qualities of being. Through infinite lifetimes of progression the ego translates something of the family forces into their spiritual equivalent, transcending the limited loves and hates of the flesh-and-blood plane. When this plane has been overcome and its forces gained as spiritual qualities, the Christ Self is resurrected and the ego enters the Family of God, becoming a Principle of Being.

All families are the progression of the infinite qualities of the Holy Family. The One Family in which mankind hopes to be identified is the Brotherhood of Man. This will be the result of the finished progression of all families when the Holy Family principles have worked themselves out and the Son of Man race is manifested. The Son
of Man race is humanity identified in the Son, or consciousness in right relation to the Father-Mother Creative Spirit. The Holy Family identified as the Christ Seed was planted in consciousness to produce the existence of humanity. The giving of the "beloved Son" for the life of the world is the projection of the Holy Spirit in the direction of the race that all may eventually partake of the Christ Spirit and be resurrected into the spiritual state of being.

Mankind is not the result of the offspring of one man and one woman, in the sense that a sexual union took place between two of the opposite sex, and through generation the offspring through marriage reproduced others, which in turn identified as a family and national group. Mankind sprang up in universal existence from the operation of the Creative Principle (Holy Family) being co-existent with God in its principles of Being. Through cycles of progression the principles of being are identified as form and function, until, when the without is coordinated with the within, the Being of God is manifested as the Son idealized, for the organic identity is Man identified in divine will. It is imperative that people be reduced to qualities of consciousness and seen as the principles of Being unfolding, if one is to understand the laws of Being and discern their unfoldment. Personalities represent forces of consciousness developing in relative degrees, while individualities carry forward the spiritual development in absolute law.

When consciousness became identified as central egos, each ego had in him the powers of the Holy Family to be progressed. The separation on the plane of form of the Father-Mother Principle
of Being gave rise to the law of attraction and repulsion wherein egos sought the self of themselves from which they were separated, thus identifying the marriage system of the race. Marriage is the means by which the characteristics of the Holy Family are progressed as husbands, wives, fathers, mothers, sons, daughters, brothers, sisters. When these characteristics have been gained in Christ, where they are primarily idealized to be, one finishes his progression on the flesh-and-blood plane and enters into the Holy Family of the gods, where family relationship is universal rather than personal in its expression.

The ultimate attainment of any one in the family life is universal love. At this point of progression the ego is initiated into the Christ love, and ceases to be born or to die, birth and death belonging to the evolution of the ego on the flesh-and-blood plane. This condition of consciousness is eternal life, the goal of consciousness gained. One identified in eternal life becomes a Son of the Kosmos, the loves of the flesh raised to the love of the Lord being the means of eternal identification. When the ego has gained the Man and Woman principles of himself, he enters into Creative expression as a Son of God, being capable of functioning on either the formed or the unformed plane. The identification of the Christ ego is fourth dimensional man, who is without father, without mother, without genealogy, but who is the offspring of the Father-Mother-Son of himself.

Each male and female has potentially the capacity of allness of the Family Principle, though while functioning in sex sense both are separated in their qualities. Not being able to find within, what has not been developed in the objective con-
Science of Love with Key to Immortality

1. Sciousness, the male seeks the female and the female the male, in effort to know the potential qualities within the consciousness. Marriage results from the attraction existing between the separated poles of being, the male gaining consciousness of his female through the woman who mates his qualities, while the female gains consciousness of her male qualities through her masculine complement. The husband becomes the father and the wife the mother, each progressing in addition to the husband-wife qualities, the qualities of father-mother in each other. The child, either son or daughter, adds another quality of the family to be progressed, while two children of opposite sex complete the family consciousness to be developed.

2. One forms infinite family relationships in a cycle of progression, all for the purpose of gaining consciousness of the qualities of the Holy Family, which are disseminated as the different characteristics of the family. After one has attracted family consciousness to the extent of having gained the qualities on one pole of the Law of Being, the opposite pole must be progressed. All progression is based upon attraction and repulsion. Repulsion to a member of the family indicates that one has almost gained the quality within oneself for which the member repulsed stands, and repulsion to the external development sets up to hasten spiritual progression. For example, repulsion toward a brother or a sister would indicate that this particular angle of the sister or brother consciousness has been worked out in the family relationship. The ego feeling the repulsion would either gain the quality within, thereby becoming indifferent to the personal relationship, or in the next lifetime would have no sister or brother, gaining the con-
The “Holy Family” and Racial Progression

sciousness without the symbol, as one must do in the last step of progression of any quality.

One gains the spiritual reality always without the symbol or in spite of it, not because of it, though the symbol promotes progression up to the point where spiritual consciousness is gained. External consciousness is developed by means of the object, but spiritual consciousness is gained through turning away from the object to the spirit. One makes this detachment in voluntary surrender to the Divine Will or is forced by necessity, though it is voluntary surrender of attachment to material progression that gives one the heaped-up measure of spiritual good.

The family unit is coordinated in principle. An ego no longer needing brothers or sisters by which to gain the qualities of consciousness for which they stand would be born to parents who likewise gain their needed development of family consciousness through having only one child. Primarily, men and women are the means by which the angles of consciousness are progressed. Where the necessity of development of the wife and husband qualities is supreme there would be no children. Always the form indicates consciousness developing, and the family unit contains all phases of progression. Egos who are resting from external development, being particularly developed in the spiritual or internal qualities, need only to be born, therefore make no direct family connections. These are egos who invariably are developing the qualities of the universal family, and who become servants of the Lord either in affairs of church or state to progress the qualities of God impersonally. This accounts for the childless condition and oftentimes the unmarried state of those.
who do the universal work.
The family of gods is progressed within the human family, egos directly serving the laws of being. Church, state, and family are the three phases of racial development by which the qualities of the Holy Family are progressed and identified. The race as yet has not attained to the alignment of any of these three factors to the Divine Will, though it is rapidly running through the cycle of evolution, getting ready for the kingdom of heaven in the earth. This kingdom will be set up when the principles of the Holy Family have been progressed in the race consciousness so as to afford another action of God by which humanity will be enlightened and inspired toward progressing higher principles of life and love.

The different names of families represent the qualities of the Holy Family in specific identification. Name means character, and character is qualities or principles of being developed. The "Browns" or "Smiths" represent specific qualities in infinite progression, as do other family names. There are both variety and distinction in progression. As the qualities are evolved, personalities are numerous, but as the qualities are involved, that is, reduced to their spiritual realities, personalities are reduced; hence, the rarer family names represent qualities aggregated and concentrated in alignment to the primal principles they represent. Each ego lives through all the specific family units, both personal and universal. This is to say that every one lives through all the races, in his specific family units, thus gaining, at his redemption from mortality, the entire consciousness to be progressed. The Christ Principle identified in humanity has the progression of the entire race in
its consciousness, and in this way controls the entire race.

The Christ Principle identifies in humanity, first as Man and last as Woman, the two identities being the Father-Mother Creative Principle through which all family relationships, personal and national, are brought under the government of the Divine Will. The Christ Principle gained in consciousness is the Law, the Divine Will, and in its relation to humanity builds and tears down, thus consummating a cycle of progression as well as emanating the principles of Being to be progressed in the succeeding cycle. The Christ Principle is the Holy Family gained in the consciousness of an ego, who having progressed through all racial development, is used in Divine Will to finish a cycle of progression and to reveal the spiritual fruit gained.

While marriage is the means by which the Holy Family is progressed in its qualities, paradoxically, the ego gaining the Holy Family or Son state of Being has finished progression in the marriage laws of racial development, and has gained the Holy Marriage principle. The Holy Marriage is the unity of soul and spirit within with mind and body without, and is the means by which spiritual man is revealed. The action of Holy Marriage takes place within the ego who has gained the family consciousness in Christ. That is, the ego who has finished progression in the racial family units, and has gained within himself the qualities represented by father, mother, husband, wife, brother, sister, son, and daughter, is identified in the capacity of the Holy Family. Initiation by means of the “Holy Marriage” Principle enthrones the Family of God, and graduates the ego from the mortal to the god.
state of being. This Initiation is referred to in mysticism as the “Unspeakable Mystery,” and is exemplified in the Gethsemane experience of Jesus, who was an ego identified as the Son in humanity.

The Holy Marriage is that principle that transmutes and makes tangible as spiritual being the raised-up qualities gained in the family progression by means of marriage. However, only one who has finished his progression in the racial current of marriage, and who as a result hates, that is, repulses, all the attachments of the family life, is eligible to initiation in Holy Marriage, by which one enters into the oneness of the Holy Family and eternal being. Man gained is the Father-Mother-Son-Daughter of himself, or spiritual being.

Mary, typical of the Mother-God principle identified in humanity, through repulsion to the objective aspects of racial progression, automatically attracted the ways of God by which the Son of the Holy Family was revealed in the race. This Son became the Father principle of humanity by which the Mother principle would be raised up in the “last day.” It is the Mother who brings to pass the Creation of God and who will give birth to the children of God, not through generative laws of sex, but through spiritual laws of Being which function in consciousness of humanity identified above the sexual plane. The Mother is the Lamb’s wife, the Woman of the Man, the Wife of the Husband, the two identifying the law of Holy Marriage by which the race will work out a higher humanity.

Males and females functioning under the marriage laws of mortality cannot bring forth the whole (holy) man. Being separated in their inher-
ent Man-Woman (Father-Mother) Creative Principle, their offspring are likewise separated in the principles of their nature, and subject to sin, sickness, and death, the aspects of unholiness (not whole state). The identity in humanity of the Cosmic Father-Mother Christ Principle will change the nature of all males and females, as well as establish the marriage law that conforms to the principles of Being.

Monogamy, the principle of the marriage of one man to one woman, symbolizes the spiritual law of the union of the One Man and the One Woman who complete each other and produce the whole Man. Monogamy has not yet functioned in the race, though the letter of its principles has been complied with by many, thereby setting up the symbol of the eternal marriage law. Monogamy in its spiritual aspect will characterize the era of immortality in which the twain of the Lord will be united in eternal progression. This is to say, that consciousness gained in Christ will enable egos to begin in one lifetime at the point of progression where they left off in the previous one, making connection with egos with whom they were formerly related, without losing consciousness of the relationship. The spirit of the principle that monogamy symbolizes cannot be worked out until men and women are joined in the Lord (Divine Law and Love). This union cannot take place until the “second coming of Christ,” which unites the Cosmic Mother Principle with the Cosmic Father and enthrones within the consciousness of all males and females the spirit of divine unity (marriage; conjunction in Christ). The reborn mankind, putting on the humanity of the Lord, will be identified in immortality in which
1 spiritual good is supreme, all dual aspects of consciousness being polarized in unity and harmony.

Polygamy and monogamy are the two poles of each other, the many and the one in process of development. Both ultimate in naught, the circle of completion, and in the Lord the forces developed are made ready for another racial progression. The changes at the ends of cycles always centralize about marriage, for it is the means by which both sex and Christ, the objective and subjective factors of Being, are progressed. Christ ascends as sex descends; that is, the new creature arises into a higher state of being as the "old man and his deeds" are brought to naught. Sexual laws are the means by which forms are formed and destroyed, the formation being the identification of spirit forces in organic function, while the destruction is the dissolution of matter to liberate the energies of life gained in the formation. Christ Law is the Lord of all progression, sexual activities, though satanic, serving the Principles of Being. Like the weeds of the soil that are not a part of the fruit harvested, sexual activities are not in Being when it is gained, though instrumental in making spirit-essences substantial and tangible.

There is no sexual aspect in the Holy Family, though its confinement and limitation in matter during the progression of spirit and body register as the sexual forces of the race. But when the Holy Family consciousness is gained, the Law of the Lord acts in those who have finished their sexual course to set them free from the law of sin and death (sexual law). Every movement of progression in matter, carried on by means of ideas, thoughts, feelings, words, and actions, ultimates in
spiritual essence gained at the center of consciousness. When all qualities of the Holy Family have been evolved through matter, precipitating their forms as energies and their spirits as essences, the ego gains soul consciousness with unity of spirit and body in Christ. This three-fold being is moved upon in the principles of consciousness gained by the Divine Will, and becomes identified as the Son who is the finished fruit of both sexual and spiritual progression. Man is born of the Divine Will (Christ) and not of the will of the flesh (sex).

The process by which one works out his progression in the race is re-embodiment, while the progression in universal consciousness is carried forward by means of reincarnation. Primarily, all egos come from the One Christ Ray, there being only one Son of God from whom racial consciousness comes. The Father-Mother Creative Principle operates in the Son, emanating the qualities to be progressed in a given cycle. Each cycle produces its own messenger or the Law of the Lord, in whom the Son is identified and through whom the Creative Principles express. The infinite qualities are emanated from the Son Center in the direction of the race, becoming embodied as people in the following cycle’s progression. When people gain the spiritual principles of Being that were emanated from the Son Center, they gain Christ. These are they who come into life, becoming the function of God to further promote the spiritual development of the race. Egos who directly function the God powers are reincarnations, while those who progress the infinite angles of specific principles are re-embodied personalities.

The one Christ Principle or Son of God is
directly supported by the seven internal principles and five external ones, the twelve representing the totality of centers through which God-qualities are progressed. These centers of consciousness are the organic identification of the twelve zodiacal principles and through their heavenly and earthly operations, egos are coordinated to the laws of the universe. While the planetary, stellar, lunar, zodiacal, and solar systems appear to be outside Man, they are within him as the Christ Principle, which has its identity in man-consciousness. Man is the center in which the cosmical laws operate to control both the racial and universal forces. All forces partake of the nature of fire, water, air, and earth. While Man is the center through which the Creative Laws operate, it should be perceived that Man is the identity of Christ and that the controlling power is in Christ, the Incarnate Word. From this Word all progression proceeds and to this Word all progression returns.

The Incarnate Word, the Christ Principle, emanates as the divine qualities which become condensed as the forms of humanity, that is, the bodies. As forms progress, the Christ Principle penetrates the external nature so that at the end of mortality the kingdom of the world (external domains; physical) becomes the kingdom of God and His Christ. The emanations that went out at the theocrasis of Jesus, the sixth messenger of the Law, became the means by which forms are to be finished in their progression at the end of the world, or end of material consciousness. However, the action of God in the second coming of Christ is the means by which the "greater works" are accomplished, since it involves the translation of material elements into their equivalent spiritual
essences. The spiritual essences gained are then condensed in the "wrath of the Lamb" which expresses at the end of mortality; and the substance bodies of the gods appear, this being the Creation of God.

The first coming of Christ as the Man Principle of Being gained Spirit and quickened Soul, while the second coming of Christ as the Woman Principle of Being gains Soul, in which is the gained Spirit, and quickens Mind, in which is the control of the Body. The performance of the Deific function by the Cosmic Mother will identify the spiritual egos who have been the means, in the cycle of mortality, of projecting the powers of God into the consciousness of the race. These become the children of God, the 144,000 cosmical principles of the Creation gained from the dead (progression in materiality). These egos finish their progression on the flesh-and-blood plane and enter into eternal life, that is, continuity of expression, without the necessity of re-embodiment or reincarnation by means of birth and death.

Reincarnation is the identification of group spirits in a central ego, while re-embodiment is the development of the group spirits in many people or personalities. The reincarnation is the individuality and the re-embodiment is the personality. Creative Principles are identified as church and state in their external functions, since they are the means by which spirit and body are externally progressed. The family is the means by which the spirit and body are esoterically developed. Egos are born to perform spiritual or material functions, the former characterizing the reincarnations, and the latter the re-embodiments. The national activities are the means by which uni-
versal forces are developed, spirits of intelligence grouping to form national consciousness. Lincoln was an aggregation of national spirits grouped for a specific purpose. At the dissolution of his forces the essences of spirit, soul, body, and mind dissolved, being projected in the direction of the group to be further progressed as national qualities. These in turn are later gathered to be reincarnated as a national leader who, controlling another group, becomes the means of its development. Reincarnations, pertaining to the national consciousness, while cosmical in character, are symbolical representations of the spiritual principles progressing, for before an ego can be reincarnated to perform the function of the Divine, group (national) consciousness must be prepared to receive the spiritual emanations.

On the spiritual plane of progression, group consciousness also develops, the reincarnation of their leaders characterizing specific spiritual development of the race. The "Virgin Mary" group would identify only a few times in a generation, culminating in its absolute action to bring forth the Sons of God at the end of mortality. The group would perform the service of the Church, though also effecting the consciousness of the State. The aspects of consciousness that aggregate to identify the "Virgin Mary" principle would progress through innumerable identities to attain the proper alignment of forces of consciousness to Being. The aggregation of all the spirits in a central ego is the reincarnation or consummate result of the many re-embodied entities. "John the Baptist" is a reincarnation that appears in law to make straight the way of Christ, but between his appearings thousands of personalities are em-
ployed to develop the aspects of consciousness which centralize as the one. The population is more numerous in the material development of the race than in its spiritual unfoldment. For example, the many thousand entities employed in developing the aspects of "John the Baptist" consciousness are centralized as one person, when in the God-design it is time for the appearance of the central ego.

It is not that God has designed that a certain person shall be "John the Baptist," but that He has designed the Principle which "John the Baptist" represents. Principles are eternal and are identified in humanity as person, the person of a reincarnation being the body of the spirit that exists as Principle in God-Mind. However, it is only in the Christed ego that spirit and body are perfectly coordinated, the services of the many reincarnations leading to the identification of the Incarnate Word as Christ, who controls the forces of spiritual and material progression. The incarnation is the totality of a generation's forces raised to the God-state, this being Christ, the center and circumference of all being. The servants of God through whom Christ operates stand in the race in law and order projecting by means of spiritual illumination the light that ultimately dissolves all darkness and ushers in the Lord's day or Sabbath, in which the evolved forces are identified as the involuted spiritual results.

There is a mental aspect of reincarnation by which consciousness of the One (Christ) is developed in the race. Forces of consciousness gained in truth do not die with the dissolution of the one who gained them. The talent of the particular person is gained from the development of
the all and belongs to the all. At death, all accomplishments, as well as all forces of consciousness, go into their particular centers in the Kosmos to which they relate, making up the consciousness of the unborn. One in living identity or in process of re-embodiment, being attuned in consciousness to particular forces of talent, invites the attainments into action; and thus the poet of today may develop the poetical genius of yesterday's poet, carrying along in the race the poetical harmony developed. Likewise the ideals of art, music, literature, spiritual progression are passed over in service to the race, the group consciousness progressing the qualities being the many re-embodiments of the forces centralized in the particular ego who formerly functioned them. When one considers that man is an aggregation of forces grouped under the heads of spirit, soul, body, and mind, and that these forces are governed by law, one can comprehend the ever-unfolding, ever-expressing qualities of consciousness by means of the race.

Population is accounted for in the relationship of re-embodiment and reincarnation; also, catastrophes, calamities, wars, cosmical cataclysms and other woes attending the progression of a race. Destruction is complementary to construction, it being the means by which forms (bodies) are dissolved in their elements and their energies liberated. The energies liberated represent the spirits of the forms, and these quicken the spiritual essences gained in the spiritual realm of consciousness. Destruction is both negative and positive in its character, the positive forces being liberated as wars, calamities, and other forms of violence where death (dissolution) comes quickly. The
negative destructive forces are operative in long drawn-out processes of anguish and woe which, disturbing the soul, promote changes in the chemistry of the elements of the body, translation of forces into spiritual essences taking place under these conditions.

When forms reach their limit of progression in any cycle, universal calamities quickly destroy them, thus piling up their energies on the spiritual plane, giving rise to influxes of spiritual enlightenment and advancement. Body is progressed at the expense of spirit, and spirit at the expense of body, until, when equality of progression is reached, both spirit and body come under the primal Creative Law and a new state of mind and body is identified. Forms are specifically progressed through re-embodiments, while spirit is progressed through reincarnations. Neither the re-embodied entity nor the reincarnated ego is eternal as to person, though the underlying qualities of consciousness are eternal when Christed. This is to say that neither "John Jones" nor "John the Baptist" is eternal as person, for only egos gaining the Christ consciousness are eternal in identity. These receive the God name or character at their redemption and enter into the Godhead, becoming one with the Father-Mother-Son; in reality being the Father-Mother-Son. This attainment is not of this world but is that which transcends the ego into the next world of consciousness, or fourth dimensional plane of being.

The personality is an objective symbol of the eternal character, but is not identified in principle. "John Jones," evolving in the "Jones" family current, dies; if he has finished progression in the "Jones" family current, the consciousness he rep-
1 resents is re-embodied in another family current next in order to be progressed. The consciousness identified under many family names eventually centers in the ego who objectifies the spiritual principles. This ego is reincarnated, having within his consciousness the qualities developed by "John Jones" through the "Jones" family current as well as other angles of developed family consciousness. The many reincarnations result in the embodiment of the Christ Principle as Man or Woman, this central ego aligning the forces of spirit, soul, body, and mind of the entire race to the Divine Laws. Thus it is seen that the re-embodied personalities of the material plane progress the reincarnations of the spiritual plane, while these in turn progress the Christ of the celestial plane, the three planes aligned to each other forming the Messenger of the cycle, who functions the Messianic law, projecting the spirit forces that will progress the forms in the next racial generation.

God, Man, and mankind meet as one in reciprocal embrace in the ego identified in the Christ Principle, the Word being gained from the racial development as well as being the cause of the racial progression.

Jacob, Noah, Solomon, Queen of Sheba, Mary, and other Biblical characters represent the reincarnated principles (egos) which serve the spiritual in the race, the material development of a given cycle centralizing in the egos identified to raise them to the Christ Principle. When the entire progression of the race is piled up in the Christ Principle (Son) the Father-Mother Creative Force moves in this center to perfect the qualities progressed in a cycle, as well as to project another emanation of God-qualities to be progressed.
The One Christ Ray, the Word, progresses the many aspects of the race, and the race in turn culminates its progression by bringing forth the Word Incarnate, that is, the Divine Spirit in identity. This Word is divinity and humanity in polarity, otherwise God's manifested qualities in unified spirit and form. The Creative Principle as the Holy Family operates in the Christ-Word ego, projecting the potential qualities to be progressed in the following cycle, the highest state of consciousness gained in any cycle becoming the pattern to be attained in the succeeding one. At the same time this principle of Involution operates, the forces evolved in the cycle are translated into spiritual degrees, there being specific changes wrought in the internal nature of mankind at the ends of cycles with a corresponding change in the external nature or elements. The body comes under redemption at the "end of the world" or end of material progression. This is the time of the resurrection and ascension.

The resurrection of the dead is the culminated mystery of Christ's progression. The dead are in the tombs, but the tombs are the material organisms of mankind. Those who die and go into the grave are no more dead than they were when walking about on the earth. All are dead until made alive in Christ. There are the living dead, and the disembodied dead. The disembodied dead are in the cosmical centers as consciousness, though the astral impressions of their forms are upon the ethers or records of the universe. The elements of life in any organism are received into the cosmical centers to which they relate, and the elements of death are received into their cosmical centers. The centers of death are hell, while the
centers of life are heaven. Hell and heaven are eternal cosmical factors, involving the Unknown and Known of the Creative Principle. In cycles of spiritual progression, Satan, lord of hell, is bound, that is, withdrawn from positive action, and the race is progressed with the heavenly principles in ascendancy. But this does not destroy hell. Its essences are stored up for another cycle of material progression in the ages that follow.

The person overcoming the hellish aspects of progression, stores up the tincture of hell for the "last day," when it becomes a cooperative factor with heaven to destroy his mortal organism and to effect his resurrection. Judas, a type of the developed hell, is as essential in resurrecting the spiritual man as is Jesus, the type of the divine principle. The pitting of the two against each other as principles of consciousness produces the alchemical change of the organism that destroys mortality and resurrects spiritual being. It is in the tomb of death and hell that Jesus, the divine principle in man, makes its triumphant ascension above matter and is identified as I Am Being expressed. The conjunction of Judas and Jesus, with the attendant processes of transmutation and redemption, is revealed in the Greater Mysteries.

The resurrection of the dead is in the living, though the so-called dead are present in living form through re-embodiment, as well as in the consciousness of the reincarnated egos. The central egos identified at the end (and beginning) of cycles gather to themselves their spirits of progression from the forms destroyed in the calamities that attend the close of a cycle. This is the process of absorption and metamorphosis that operates in the Creative Law when the Divine Will moves to
culminate evolution with the involuted result. The ascending involution is the infoldment into spiritual essences of the forces evolved in forms, and this principle is governed in Divine Will and not in time. Its operation in the race is that which shortens time and brings to a finish a cycle of progression.

People who die just prior to this infoldment, having reached the spiritual plane of progression in consciousness, are reincarnated by absorption and metamorphosis into the central egos to whom their consciousness relates, and need not re-embody by means of mortal birth. Their identity, however, is in the consciousness of the central ego in whom they are infolded. The absorption of the spirits at the end of a cycle is one of the mysteries that answers the question, "What becomes of people who die in the cosmical cataclysm?" There is only God progressing the divine qualities by means of humanity; and God never loses anything of His consciousness, though both the fall and ascent are included in the operation of the Divine Law. However, the specific egos liberated as emanated principles at the beginning of a cycle would be present at the end as the "elect body," these having their forces at circumference (body) in coordination with the heavenly or spiritual principles. The 144,000 constitute at the end of this cycle the gods, or the emanated beings of the Holy Family gained as the many members of the One Christ Principle. The "white robed" multitude, so great that it cannot be numbered, constitutes the humanity to be gathered in potential capacity of sonship, though these would work out their spiritual ascension in the cycle to follow "Time."

The resurrection applies to those who are to
transcend mortal consciousness and ascend into the fourth dimensional plane, functioning either in form or spirit, having continuity of expression in Divine Will, being no longer subject to the will of the flesh, that is, under the law of necessity of progression in sin and death.

Each ego absorbs the spirits of the forms destroyed at the end of a cycle, the aggregation of personalities progressed identifying the central egos. Yet, it should be perceived that no one is receiving anything but his own, each central ego having been diffused in matter at the beginning of a cycle to produce the population, or the infinite angles of the Holy Family. The infoldment of these progressed angles back into the central egos by which the Creation of God appears is under exact law of Love and Justice. The "little flock" becomes the nucleus through which God unfolds more of His qualities of Being, and through which He projects the next cycle of progression to be. The reunion of families hoped for in the resurrection is in principles of being and not in personalities. The resurrected ego gains the totality of family consciousness progressed in relation to him, and the many members of the family are swallowed up in the reincarnated and resurrected identity.

The principle of resurrection operates by means of the Messianic character, constituting the infoldment of the gods or spiritual qualities into the finished forms, the unity of spirit and body effected in Christ manifesting spiritual man. The One of God, or Christ, becomes the infinite progression on the manifest plane, in descending involution at the beginning of a cycle, while the infinite consciousness progressed in that cycle becomes the
means by which the One Christ Principle is embodied in form in ascending involution at the end of the cycle. God in Absolute Law operates to manifest the fruit of a cycle of progression, this involving the principles of descending evolution and ascending involution. The “first heaven” is destroyed in the descending evolution as well as the “first earth,” while the correlation of the elements of the two factors results in the righteous earth in which is heaven in reality, that is, man identified in spiritual consciousness and being.

The resurrected egos, identified as spiritual beings, gain the Holy Family consciousness, becoming universal and planetary lords of God’s Creative Principles known as His Creation. These resurrected egos are the virgins, the many members of the Christ Body. The Christ Body is the Helpmeet of God, the Woman, that is, consciousness identified in Divine Love wherein the laws of God unfold to manifest directly the creation of God, free from the activities of the curse, or any aspect of materiality. The resurrected egos make up the Holy Family in universal identity, being the children of one Father-Mother.
CREATIVE TREES

And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed.

And out of the ground made Jehovah God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.

And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

Gen 2:7-9, 16-17 R. V.

Translation from “The Hebraic Tongue Restored,” by Fabre d’Olivet. And Yahweh Ælohim fashioned (the substance of) Adam (universal man) from (the sublimation of the most subtle parts of) the Adamic element, and breathed into his intelligence an exalted essence of lives, and Adam (universal man) became a similitude of the universal soul.

And Yahweh Ælohim appointed an enclosure (organic circumference) in the sphere of temporal sensibility, (extracted) from the universal anteriority of time, and there He placed Adam whom He had fashioned (for eternity).

And Yahweh Ælohim caused to grow from the Adamic element, every vegetative substance pleasing to the sight and good for food. and a substance of lives in the centre of the (organic) enclosure and its essential substance of the knowledge of good and evil.

And Yahweh Ælohim commanded Adam saying (declaring His Will), Of every vegetative substance of the (organic) enclosure thou mayest (freely) feed upon.

But of the physical substance of the knowledge of good and of evil, thou shalt not feed thereon; for in the day thou feedest thereon, becoming mutable, thou shalt die (pass into another state of being).

Jehovah God is the formative factor of God, the reproductive principle of Yahveh. Yah as male, and veh (or weh) as female, make up God identified, or the Infinite in action. God, the Limitless, in which is capacity to be all, is not being, except God be identified and manifesting. The manifestation of God is Being, or Man. Man is the god-
head of consciousness, spiritual in expression and eternal in character. The formative power that fashioned Man is Jehovah God, the identified God Principle which reproduces in form that idealized in the Creation. The ground in which Jehovah God works is primarily consciousness, or "earth" of the heavens of God's creating.

Consciousness identified is humanity, or soil in which ideas of God are planted and grown. The humanity in which God identifies to manifest Itself is not the race of men, but the God-essence operative in the race through developed realizations of God's powers and capacities. This humanity is the Woman, or Womb-man element, the Mother-God principle of Love. Love is the reproductive element out of which the man in God's nature is fashioned. Itself, applied to God, is indicative of the neuter principle God is before Jehovah God identifies this principle as male-female potency, or positive-negative reproductive capacities. God, as Being, is again a neuter expression, the god consciousness gained being neither male nor female, but Christ in identity. The "him," attributed to God, is primarily used because it is the positive or male pole which is active to promote manifestations of the God-Principle, but it should be perceived that the female is always in the male in divine order, God being both male-female in His-Her expressing powers and capacities.

The male is not without the female, neither is the female without the male, the two as one being Jehovah God, or Male-Female Creative Principle, in which is also the formative capacity. This Male-Female Principle is not apart from God, but is God identified and operative in contradistinc-
tion to God not being. It is not that God is ever not being in the sense that God is not, but that the infinite Absolute is always expressing as the relative finite, more of the Being of God manifesting Itself in the Unknown becoming Known. The action of God by which more of Being is known is Jehovah God. Jehovah God is God's will to be known, which is His will to be, knowing and being functioning as one in God's order of reproduction.

It is the will that forms or reproduces, the will being the action of desire. The action, will, or desire of God, operative through Jehovah God, identifies Christ as the Ideality of Being with Jesus as the Reality to be manifested. Jesus is the humanity of divinity gained which crossed with Christ fashioned Jesus Christ, the Son of Man type of race which directly reveals the will of God in the earth or manifest plane as it is in heaven, the unmanifest. Jesus Christ, the united spirit of God and humanity, is the offspring of virginity and is reproduced as the Lord of both the visible and invisible planes. The two trees are other names for the forces of heaven and earth, the two being idealized in God by which the invisible spiritual essences are made substantial and manifest. The Lord Christ was the beginning of the two trees and the Lord Jesus Christ, in his first and second coming, is the finish of them, the spirit and body of Creation being united as one at the end of mortality and identified as the "Tree of Life."

The formation of man out of the "dust of the ground" is not the formation of a material creature but is the inbreathing of the Spirit of God in Its desire to be, in the essences of forces of consciousness developed (being), whereby more of God is to be known. The "dust" is the spiritual substance
out of which a higher expression of life is evolved and progressed. The "nostrils," or negative inspiring activities of consciousness, receive the influx of the Spirit of God to be, or Jehovah God; and living soul is identified, soul being the consciousness of Spirit in its feminine quality. Man, as living soul, the product of Jehovah God's inbreathing, is not a manifest creature, but consciousness, quickened in capacity to know and to be. When manifested, the living soul is a living spirit or spiritual being, this manifestation occurring at the conscious identification of the ego in the love of God (Christ). That which is recorded in Genesis is going on all the time in consciousness, Genesis, meaning generation, having its identity when the ego begins to idealize himself in God even as, primarily, God idealized Himself in man.

The garden, eastward in Eden, in which man is placed by Jehovah God, is the organic identity of God's consciousness or Christ. It is the seed-ideas emanated from Creative Mind in which the Ideal and the Reality of Being inhere as one. Man, the reality, is placed in proper relation within (eastward) to Christ, the Ideal, so as to bring forth the god of himself. The "garden" or seeds sown is in Eden, and Man in Jehovah God's domain is within the garden; yet, the ego, called man, is not in Eden except he be identified in the Christ-Seed. The ego in desire (will) to be the manifestation of god-being is the one capable of entering into Eden and growing the seeds planted in the garden, that is, is capable of coming into the operation of Divine Will and manifesting the reality of being. When will is centered in desire to manifest the Ideal of God (Christ), Jehovah God action is set up and the consciousness of man is formed. Man
1 is the formed energies of Christ, with Jehovah God as the governing reproductive factor. Jehovah God is the Male-Female Will to Be, that is, the energies of consciousness in virginal desire to reproduce and bring forth the man idealized by God, or spiritual being.

Eden is the soil in which the Seed or Word of God (which is God) is planted. It has its center in the Supernal Mother Principle, or Divine Love. This Principle is the Womb of consciousness through which are gestated the spiritual powers.

To gain this womb one must fulfil his course in the loves of the flesh and enter into the virginal desire to reproduce the Man of God (oneself in Christ). The ecstasy experienced by the devotee of Christ at the realization of spiritual ideas, with their corresponding feeling forces, is the influx of the creative energy or love of God which symbolizes to the mortal the original bliss of Eden; though when the bliss of Eden is gained it will be the continuous influx of creative forces, with the ego's every thought and word partaking of the substance and life of the spirit of Divine Love. This is not accomplished in self-effort, though knowledges gained in the dual tree of good and evil, translated into their spiritual essences, become the energies of Christ to reproduce the image and likeness idealized in the Creation.

Man is the formed "dust" of the ground, which is to say, he is the essences of consciousness identified in which the Creative Powers operate to reproduce him in god identity. In continual mental agitation and physical disorder, man feeds upon the developing forces of consciousness until, having finished his course in mortality, he is disintegrated in the adulterous elements and made to partake.
again of the spiritual substance (dust) from whence he primarily came. “For out of the spiritual element wast thou taken and unto the spiritual element shalt thou be restored.” Hebraic translation of Gen. 3: 19. The “dust” or spiritual element is not formed until the male-female forces, separated in the will of the flesh, are reduced to nothingness, the nothingness constituting the negative base in which Jehovah God breathes to fashion man into a living spirit, that is, spiritual being. The “dust of the ground” is made up of forces of wisdom and love, the primal God-elements. Receiving the influx of God’s will to be, the primal elements (dust) yield themselves to the controlling Christ power, and form a man who has access to the “garden of Eden,” that is, the Christ-Seed within himself. Man identified as spiritual being will partake of the qualities of God through the operation of Divine Will (Jehovah God), forming himself and the supply of his needs through the Word, being freed from the curse of labor and its sexual activities.

It is Jehovah God, and not man, that makes to grow out of the ground (consciousness) every tree that is pleasant to the sight and good for food. This is to say that the ego in God’s will may develop and bring forth the seed-ideas of Christ, the Word. So long as the man creature remains in his own will, which is will to be without knowing what to be, he is not in Jehovah God (God’s will), nor is he in divine reproductive function. It is illumination or light of Christ that enables the ego to know what to be, and which gives him the right to eat of the fruit of the trees that are pleasant to the sight, and good for food, that is, to perceive and appropriate in use the
spiritual powers. It is Jehovah God that causes to
grow the "tree of life in the midst of the garden,
and the tree of the knowledge of good and evil."
Since Jehovah God is God's will to form the form-
less, that is, to manifest the unknown and unex-
pressed Being, the growing of the two trees must
be reconciled to the Divine Will before the ego can
understand his progression in sin and death and
be set free from condemnations that have neces-
sarily arisen. For freedom from condemnation is
the gaining of the Love of God, the primal virginal
substance, out of which the spiritual ego is
fashioned.

The modern tendency that concludes that God
has nothing to do with evil is refuted by many
Biblical declarations, and is based upon a falla-
cious comprehension of the nature of God. What
mortals call evil is not evil to the Creative Prin-
ciple, but a mode of its expression. Being too pure
to behold iniquity, God sees all activities as Means
of the Cause by which the Ideals to be are eventu-
ally manifested as the realities of Being. However,
something more than Bible evidence is needed to
prove principles false or true, and to know them.
Man is the Word of God when gained in Christ.
The Bible only symbolizes the Creative Principles,
being a record of the Word's unfoldment in
humanity. The processes of Life are scientific
and absolute when gained in Christ, there being
no life except in the Son. All science based upon
anything but consciousness (Christ) gained is not
really scientific, though accepted as a hypothetical
base, develops intellectual capacities whereby the
thinker fruits himself into the realizations of Truth
with their corresponding fallacies. The purpose of
the "tree of the knowledge of good and evil" is
that man may ultimately gain the Truth. This is possible only through having finished one’s course in the development of evil and death. Hence, the Truth could be known only at the movement of Christ at the end of mortality. Likewise the mysteries of evil, sin, death, and hell are correspondingly clarified, and the egos gaining the absolute illumination become as God, knowing both good and evil.

The Truth includes both the science and the art of Being. While science is a prelude to art on the external plane, knowledges preceding actions, it is the aftermath of art on the spiritual plane, knowing being gained through being. The science of Divine Principles arises as consciousness of the principles is gained. In reality, the science of divine principles is the life of them, that is, the living of them. Yet, it is not man who lives but Christ who lives him. Christ makes himself known as principles of Being simultaneously with the identification of his being. Since Christ has the powers of hell and death in which evils inhere, these are understood at the identification of the Christ consciousness.

The effort to refute that God is in any way related to the evil aspects of life has caused to grow out of the ground (consciousness) every conceivable tree (idea), but it remains for one to determine what are pleasant to the sight (divine inspirations) and good for food (substantial and eternal). Since God is the one presence and the one Power, all forces are reconcilable to Him and essential toward progression. But false conclusions are also necessary in a race’s progress, being the dual aspect by which one measures spiritual illuminations and gains the Truth. Paul
admonished that an inworking of error came in
the last days of mortality to prove those who are
of the Truth. It is in the proving that those eligible
to receive it are identified in the Tree of Life.

The "tree of life," and the "tree of the knowledge
of good and evil," made by God's will (Jehovah
God) to grow in the ground, or consciousness
identified, represent the expressing aspects of
being and knowing, inherent in consciousness as
God's desire to be. The "tree of life" is Being in
its primal elements, the operation of God's desire
to be in its heavenly aspect, while the "tree of the
knowledge of good and evil" is the desire of God
to be known in its earthly aspect. The heaven is
the Ideal to be manifested and the earth is the
realities gained in form or identity. Both are
simultaneously progressed, the heavens being the
spiritual forces of consciousness and the earth the
material. The first heaven and the first earth pass
away, that is, the spirit and body forces gained in
development in darkness (tree of the knowledge of
good and evil) are dissolved in their elements to
form the earth or reality of Being. The reality of
Being gained is the Tree of Life, but progression
in the tree of the knowledge of good and evil is
essential toward gaining consciousness out of
which Jehovah God or the Divine Will fashions
the spiritual being.

Jesus is the first manifest identity in humanity
of the "tree of life," being the "first-born of every
creature." This is to say that the attainment of
the reality of the Ideal is the attainment of the
humanity of the divinity of consciousness (Jesus
of Christ). Jesus comes from the word Jesus,
meaning sexless: passionless. Jesus is the
revealed expression of the Son of God or Christ,
and is fruited out of the virginity of the Christ-Seed in which are the image and likeness of God. Through development in the tree of the knowledge of good and evil, the passions and lusts of sense are progressed, ultimating in the overcoming of the flesh-and-blood tendencies. This is to say that forces generated in the dual tree are united in potential oneness when both sides of a proposition of life are impersonally perceived. The potential oneness is the purity gained out of which is born the spiritual being of man.

Jesus was the first-born of them that slept, the sleep being the obscuration of the "tree of life" in the "tree of the knowledge of good and evil." This obscuration is necessary toward the development of self-consciousness. To gain identity in Christ man must be; and in order to be, he must know. While knowing, when it is gained, is not an attainment effected by thought, but rather is existent because of being, yet processes of thought precede both being and knowing. Mortal mind is the identification of the knowledges developed in the dual tree of good and evil. These knowledges are the means whereby knowing and being are gained, though paradoxically, all knowledges gained in sense consciousness must come to naught before the Divine Will moves to make known its Creative principles.

"And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." The Hebraic Translation of this verse reads: "And Yahweh Elohim commanded Adam saying (declaring His will), Of every vegetative substance of the
(organic) enclosure thou mayest (freely) feed upon. But of the physical substance of the knowledge of good and evil, thou shalt not feed thereon; for in the day thou feedest thereon, becoming mutable, thou shalt die (pass into another state of being).”

Why Jehovah God would cause to grow a tree that is to produce fruit, and then forbid man to eat of it is one of the mysteries uncovered when one understands the Creative process. The “said” of God is an action of the Word or Christ Principle, Word coming from a root meaning to speak. Jehovah God does not speak in articulate function, for being principle and not person, Jehovah God is not a formation of flesh and bones, though when identified in humanity as the flesh of the Word, he speaks in the Word or Truth in the power of the Lord. Primarily, the speaking of Jehovah God is the impulse generated in consciousness to express more of the nature of Being and is felt rather than heard, consciousness being the receptacle in which the influxes of God’s will (Jehovah God) identify. Consciousness impressed with the impulses (wavings) of God accounts for man in the process of being, hearing the Voice of Jehovah God, though this voice is inspiration rather than vibratory energy functioning in organs of hearing.

A “tree” is an emanation of spiritual forces and identifies, in consciousness, as an idea. The trees that are “pleasant to the sight and good for food,” that God’s will causes to grow (quicken in impulse to be) in the ground (identifying consciousness) are the inspirations of the Almighty that come out of the primal God-Principle. The “sight” is the perceptive capacity of consciousness, the means by which ideas are cognized and God is known.
Ideas, emanating from Spirit, are substantial, feasting consciousness in reality. The Master proclaimed this truth when he declared that man does not live by bread alone, but by every word proceeding out of the mouth of God. The "mouth of God" again suggests speech, the capacity of the Word to reproduce itself or to express (press out) itself into manifestation. Man was commanded of Jehovah God that he could eat of every tree of the garden except the "tree of the knowledge of good and evil." "For in the day that thou eatest thereof thou shalt surely die." Only an understanding of the interrelation of the two trees implanted by Jehovah God will permit one to comprehend clearly the impetus to disobedience contained in this hazy command.

The fruit of the "tree in the midst of the garden," which the Bible specifically declares to be the "tree of life," is dependent for its ripening upon the "tree of the knowledge of good and evil." It is the fruit (physical substance) of the tree of the knowledge of good and evil that Jehovah God forbade man to eat, affirming that in the day he ate of it he would surely die. The tree of life is the fruit of the tree of the knowledge of good and evil, hence, it is really the tree of life that man is forbidden to touch, lest he die. This is the paradox of creation that leads eventually to man's crucifixion in the flesh and his crucifixion with Christ, the two crosses polarizing consciousness, and uniting spirit, soul, mind, and body as One in life eternal.

The woman, communing with the serpent, instinctively felt that it was the fruit of the tree of life that should not be appropriated, this primal impression being the urge of the soul or woman.
principle to overcome the enticements of fleshly pleasures. The woman is the soul consciousness, while the serpent is the sensation projected from soul by means of vibration to manifest form. The tree of life inverted on the plane of sense became the tree of the knowledge of good and evil, though the tree of life, like God in His absoluteness, is not involved in the essences that form the perverted world. Applied to the sexual activities of the race, which the eating of the dual tree signifies, the woman (soul) is with the man in progression in sin (sex sense), but is separated from him in consciousness, this being the means by which the man, idealized in God's image and likeness, is eventually brought forth. In other words, the enmity between the seed of the woman (spiritual aspiration) and the seed of the serpent (sensation in sex sense) is the means by which duality is both progressed and overcome, though it is the enticement of the serpent (sensation) that holds mankind to the wheel of progression in sex sense until the death engendered is brought to naught.

In reality, there is only one tree, "the tree of life in the midst of the garden, and the tree of the knowledge of good and evil." The tree of life is the interior ascending Christ-Life Principle, while the tree of the knowledge of good and evil is the descending Christ-Life principle; the former progressing the spiritual or heavenly propensities, the latter progressing the material or earthly propensities. These propensities polarize in Jesus, the Man in the image and likeness of God, as the Son of God of the interior nature and the Son of Man of the exterior nature; or as Christ and Jesus, the Divine Spirit and its embodiment being the heaven and the earth of a progressing cycle. The unity of
these two factors in one consciousness is the microcosmic man, through which the powers and capacities of God, the macrocosm, are unfolded and infolded. The fruit of this tree of life (Microcosmic Man) is the sons of God in whom are the daughters also, that is, egos conjoined in their male-female principles and identified in biunity. This unity is effected through the conjunction of the two separated in the tree of the knowledge of good and evil, or duality of sex sense. Man becomes as God, knowing good and evil; that is, perceiving all things in their relation to the Creation, there being neither purity nor impurity expressing, but only the functions of Divine Will to manifest the spiritual beings, who are the Tree of Life.

Through eating of the forbidden fruit, judgment and discrimination of knowledge are set up, the consciousness of God gained forming the connecting link with the Lord or Jehovah, by which the ego is resurrected from the dead and identified in sonship. The forces of evil developed form hell in counterpartal relation to heaven, and the alchemical processes engendered at the “end of the world” (end of gaining knowledge in experiences of good and evil) dissolve the elements of materiality and through laws of transmutation and transubstantiation convert them into the essences of living man, or immortal elements. Thus it is perceived that the injunction of Jehovah God, “Thou shalt not eat,” contained the impetus to eat, though man is not freed from the sense of disobedience or sense of sin until, identified in the “tree of life,” he perceives that through doing what he should not do, he gains the knowledge of what he should do. When one’s course in the cycle of
flesh-and-blood is finished, Jehovah God exacts obedience to his final command, and the eyes of them both are opened; that is, man understands the purpose of progression in both the plane of good and evil to be the necessity incidental to the identification of Christ and his revelation as substantial reality.

In reality, man does not eat of the “tree of the knowledge of good and evil” until at the end of self-conscious development, though being in unconscious disobedience to the principles of being during his sojourn in unillumination. But it is at the end of self-conscious existence that the disobedience is fulfilled through obeying the admonition of the Christ Self, for, eating of the gained substance, one dies to self-consciousness and is identified in the life of Christ. While relatively eating (gaining knowledge in fleshly experiences) throughout the mortal course, it is the absolute appropriation (eating) of the evolved fruit of the tree that causes the death of the mortal; but to die to self-consciousness or mortality is a living death by which one gains eternal life. At this point of progression one understands that repulsion to doing that which one must do in order to gain eternal life is the means by which one is made attractive to the Creative Force. The purpose of the deception is understood to be a necessary leading into darkness by which the body of light is gained as the resurrected and redeemed state of being.

Self-will or self-consciousness is developed through disobedience to the Law (Lord), while God-consciousness is gained through obedience to it, the two phases of will progressing both poles of the nature, and ultimating in the polarization of
nature with the Lord, and the manifestation of the new creature in Christ. Nature polarized is the fruit of the tree of the knowledge of good and evil, and is mortal man in whom the male and female principles are equally progressed. This neutrality, moved upon by the Lord or Principle of Love and Truth, manifests Life, or identifies man in immortality, in whom are the male and female principles in divine coordination. Immortality is self-will reduced to no-thing and subjected to Divine Will through Christ. Christ is the risen Seed or Word which exercises all authority over both the external and the internal natures when they are ready to be merged as one and their essences transmuted into higher expression.

The fruit of the tree of the knowledge of good and evil is identical with the "fig tree" of Biblical fame. Fig comes from a root-word meaning to extend or to project. The projection of material offspring by means of copulation is the knowledge of the dual tree of good and evil, though this knowledge covers every phase of thought and feeling developed in mortality. Through the perpetuation of mortality by means of generation, there are also progressed the inward powers of God; and ultimately the two trees yield their fruit to the Cosmic Lord toward the manifestation of both the human race and the race of gods.

The wastes and degeneracies incidental to violation of law on the plane of duality, which is the tree of the knowledge of good and evil, form the corruption of the incorruptible element, and are essential to progression. The tree of the knowledge of good and evil is of temporary character, it coming to nothingness as the fruit of the tree of life is ready for harvest. The "tares" to be burned
at the end of the world, or end of experiences in sin, are the fallacies of mortal sense, generated while appropriating sex knowledge. Nevertheless, without the separation of the male and female poles of consciousness into sexes, there would be no knowledge, hence, no capacity to know God or the realities of being; though, paradoxically, knowledge of Truth is not gained until one has finished his experiences in sex sense. Oneness is the perfected state both in Ideality and Reality, but the two of sense consciousness are the means by which the Ideal is made substantial and real.

The fruits of the trees of the garden are the energies of wisdom and love generated through action of ideas. The action of ideas makes up the will or feeling forces. These energies are the life of the primal male-female (wisdom-love) potencies of God-Principle, and form the "tree of life." When the ego eats of the fruit of the "tree in the midst of the garden," or generated feeling forces of spiritual ideas, he dies to self and becomes as God, knowing good and evil, that is, knowing the nothingness of dual forces, generated in darkness or sense of separation from each other. Prior to this time he does not die, for he has not been alive. Knowledge of Christ constitutes the "tree of life" in ascendancy, it being the fruit of the knowledge gained in experiences of good and evil.

The love generated in knowledge of God is divine in its character, and must not be eaten, that is, appropriated for purposes less than the manifestation of spiritual man, else the ego dies to Christ. The first death is death to the flesh or carnal sense, while the second death is the death to Christ. "He that overcometh shall not be hurt of the second death"; that is, he that overcometh
all selfish tendencies that cause him to be dead is in the first death, and shall not be hurt by the dying to consciousness of the Lord or Law gained, when the Lord begins to form the man to produce him as the Word made flesh. Identified in the Law, the Law (Lord) can be trusted to care for one when tribulations in the flesh, incidental to crucifixion with Christ, with corresponding transmutations from corruption to incorruption, are carried on. The love of God, generated in the cognizance of spiritual ideas, is for use in the bringing forth of spiritual being; and egos attaining discernment of the "trees that are pleasant to the sight and good for food," are expected by fiat of God to appropriate these spiritual energies only for godly purposes.

The surrender of the desires of the carnal will to use in the authority of the Divine Will (Jehovah God) constitutes the legitimate death to self-consciousness, and the means by which the ego is Christed of God and eternally freed from the plane of birth and death: or from eating of the tree of the knowledge of good and evil. Man must eat of the forbidden fruit, that is, must have experiences by which he gains knowledge, while in an unillumined state, but he is not to eat the life of the experience. It is not sinful to gain knowledge in experience, but experience repeated because of the pleasure it brings to the senses is "eating of the fruit of the tree in the midst of the garden," and constitutes sin. Lust, or the enticement of the senses, bringeth forth sin, and "sin, when it is full-grown bringeth forth death." Having eaten of the life of an experience, the ego must reach the limit of the sensation, experience its reaction, and transcend the bitterness of the experience in order
to gain harmonious alignment with the spirit of life.

While it has been thought that mankind fell away from God ages ago, this fall precipitating the reproduction by means of law of sin and death, or sexual law, it should be perceived that this descent is an infallible law by which life is perpetuated and more of God revealed. The "fall of man" is the counterpart of his ascension and is an essential principle of Creation. The descent of the ascended Principle (Son of God) impregnates all domains with its Christed powers, thus identifying in them the ideal of the next height to be attained, as well as giving the impetus of attainment. Through introducing into the hells of the lower kingdoms the raised-up spiritual powers, the lower kingdoms are eventually overcome in their impure elements and the whole plane of progression, both "above and below," or heaven and earth, is coordinated with the eternal laws of God. The fruit of this coordination is the manifestation of the Sons of God, these offspring constituting the fruit of the Word or Christ-Seed originally planted in the "garden of Eden eastward" (within).

The Christ-Seed is the pure Love Principle of God in which are also wisdom and life, though it can not be known in its pure state until consciousness is aligned to its nature. Consciousness will be coordinated with the Love Principle of God when the law of progression in sin is fulfilled, and the male and female potencies are united in Christ. During progression in sin man suffers because of lack of alignment with the principles governing his being, but is not punished by an angry God. His punishment, or suffering, is coincidental with lack of knowledge of God, or laws of Being;
therefore, sin is existent in the sense that the God-powers developing have not yet reached perfection. The imperfections take form as lack. Lack is consciousness of God's presence and power not realized.

Original sin, so-called in relation to its inception, is the descent in God-law of the ascended principles of Being, the principles being ascended at ends of cycles and descended to form the beginning of the succeeding cycle of progression. The primal descent was in God's own movement of consciousness, it being the slaying (dissolving) of the purities, these becoming the adulteration of forces in consciousness to form the material world. In reality there is only God expressing, therefore there is no sin but destructive and constructive modes of expression. Destruction is incidental to dissolution of matter, and construction is incidental to the formation of the essences liberated into the realities of being or spiritual substance. Without destruction, forms of consciousness would be eternal and the universe filled with solidified and unsightly aggregations of forms. When the dual world has finished its course, the tree of the knowledge of good and evil becomes the means by which the tree of life functions to reproduce the god state of being. In the last great whorl of material forces at the end of mortality, the elements of forms are translated into the essences of spirit, being simultaneously transmuted into the substance of incorruptible being. Then will progression in sin (so-called) be justified and mortality of consciousness be swallowed up in life eternal.

The "fall of man," commonly referred to as sin, was the descent of consciousness toward the mani-
fest plane whereby spiritual forces could be more perfectly developed in forms. This period of progression constitutes the sojourn of the race in Night, or unillumination, though it ultimates in gaining the Day or Christ illumination. During the Night, egos grow from no-thing to something of mortal sense, climaxing their evolution in good and evil in knowledge of Christ gained. The knowledge of Christ is that in which immortality inheres though the establishment of Christ’s function or Jesus is the fuller revelation of the science and art of eternal life. Mortality is in the tree of the knowledge of good and evil, and is the identity of mankind in darkness or death. This death is subconsciously operative, and obtains as long as egos know not God, that is, function in the Unknown or unillumined state. Mortality is an era of sin, but unconsciously generated sin, hence, tolerance toward disobedience, operative in egos not yet illumined, is in order, though this tolerance must be tempered with sufficient repulsion to the law of sin and death to invite the love of Christ that will free the whole consciousness from capacity to sin and to die.

The command of Jehovah God forbidding eating of the “tree of the knowledge of good and evil” is that imperative repulsion impressed in consciousness that is necessary to prevent egos from indulging excessively in the sensations of fleshly existence, thereby impelling ascension into greater heights of attainment. Yet, on the other hand, an attraction toward that forbidden is also operative, this being the means by which egos gain knowledge and mastery over the dual forces and gain their oneness of qualities. The “Thou shalt not,” and “Thou shalt,” of consciousness are attrac-
tive-repulsive aspects whereby both sides of a proposition are cultivated, any fiat of God being reversed in consciousness at its inception, though ultimately aligned to the Principles of Being. Since the ultimate of consciousness, developed in sense of separation from God (dual tree), is death, this command is both an urging and a warning, whereby egos will be both attracted and repulsed toward that necessary to promote the progression of their powers and capacities, as well as to transcend the forces progressed and gain higher advancement.

The urge of the serpent, "or more subtle beast of the field which Jehovah God made," is the insistence incidental to sensation (beast) that urges its enjoyment irrespective of the use in reproducing that which is godly. The urge of the serpent is associated with the woman or affectional qualities of consciousness, the love nature contacting the impressions of Jehovah in the development of the spiritual, and the impressions of sensations in the development of the material. The serpent is capacity to gain knowledge in experiences of feeling, though the sensualizing of the feelings on the plane of the material is darkness developed in the direction of the Adversary, or is something adverse to the will of God. It is not ungodly to experience the depths and heights of feeling forces, but the failure to use them in the development of the godly man is misuse of forces and the means by which the ego annihilates himself, or dies. However, the waste incurred in misuse of forces is the precipitation incidental to progression, and forms the corruption essential toward the manifestation of the incorruptible state, heaven and hell standing in complementary rela-
The "tree of the knowledge of good and evil" is the aggregated essences of forces developed in darkness in both their positive and negative aspects. It is the underlying no-thing or elemental quality out of which forces of light, in positive-negative polarity, form themselves. This tree could be designated the soul forces of animal mankind, it being the essences of will (desires) in lack of knowledge of light (spiritual purpose of progression). The forces of light make up the tree of life, while the forces of darkness make up the tree of the knowledge of good and evil, though both have a temporary aspect before they are moved upon in Divine Will to become the merged essence of eternal being. Their temporary aspect is analogous to life and death. When life is really gained there is no death, temporary life being a form of existence in which consciousness is developed, hence is an aspect of the tree of the knowledge of good and evil, though containing the potential capacities of the tree of life. The forces of light are spiritual emanations in state of being, or the Known, while forces of darkness are in a state of non-being, or Unknown. Since the Known is gained through the developed Unknown, appropriation of the Unknown is essential by which one gains the Known, finally coming into capacity to know both sin and death.

Good is positive action, while evil is negative, though both in their distinct elements are positive-negative to each other. This is to say, that good is positive or negative as is also evil. It is only when the ego has polarized both good and evil in their negative-positive aspects, each being equally non-attractive, that their forces are reduced in
consciousness to their primal emptiness, or no-
thing, and are usable toward reproducing the man
of God's idealizing; for the man did eat of every
tree in the garden, including the "tree of the
knowledge of good and evil," and died to being,
hence, must cease to eat before he can enter into
his godly state of being. The lowering of the
divine principles to a state of sex, with their sequel progression without thought of their
godly purpose, must be reversed with the raising
of the forces in conservation to the love of the
Lord, wherein the Divine Will operates to make
known the "good and acceptable" purpose of the
creative forces.

The belief quite generally entertained that God
predetermined the fall of man and later instituted
a saviour as a means of salvation, all presupposes
a personal God, exercising jurisdiction over man-
kind as a king would rule over his waywardly inclined subjects. God and Man are not two, but
one principle, God being known as Man is known.
What man does not know of God is God unknown,
hence, egos in darkness or unillumination are not
the organisms through which the Divine laws can
function to reproduce the harmonious and orderly
state of being. This means that God does not
cognize the sins of mankind as mortals would see
a shortcoming, hence, could not institute means by
which they could be saved. The giving of the
"beloved Son" to the world that whosoever would
believe on him should not perish but have eternal
life, is the projection of the God-Spirit in the direc-
tion of consciousness to be made being, all
progression being the activity of the God-prin-
ciples to gain the Son or reality of being. The
saving is in the gaining of the divine consciousness
wherein there is no more duality to be expressed. The fall of man is the natural descent of spirit forces to become form and is ultimated with the ascent of the dissolved essences of form to become spirit. All states of consciousness receiving the action of God (Laws of Being) receive the saviour and eventually become the embodiment of the principles outworking.

Evil is no-thing in its primal relation to Being, the receptacle in which good functions, the two aspects of good and evil making up the No-thing or its positive and negative nature. The development of both good and evil belongs to the Night of unillumination, the good being the fullness while the evil is the emptiness of mortal existence. These factors bear a reciprocal relation to life, the developed activity of “Day,” or light. “Day” and “Night” are the positive-negative factors of God, the means by which God is manifested. When both have fulfilled their course, the “Day,” in which is positive desire to be as God has idealized, identifies as the “tree of life,” while the “Night” identifies as the fruit of the “tree of the knowledge of good and evil,” the former being the Cosmos and the latter the Chaos of the Creative Principle. The Chaos is the Divine Dark that belongs to Being and constitutes the Womb in which the creative principles are gestated and revealed as spiritual beings. All egos, finishing their course in the dual tree, must enter into No-thing, the Divine Dark, dying to self-consciousness through Christ, through whom the eternal “Day” of consciousness is gained.

The ego, in consciousness of truth, is gaining the “tree of life,” truth being the one generated out of the nothingness of the two, or “good and evil.”
This is to say, when the ego dies to the aspect of disease (evil: no-thing) and to the desire for health (good: something), realizing instead the presence of God as all in all, both good and evil are reduced to naught or non-expression, and Christ, as action of God, functions in the primal No-thing of the dual state to manifest harmony. Christ is the selfless Spirit, and the attainment of the essence of this spirit is essential toward the manifestation of its fruit. Harmony is the will of God expressed as order and is born of love gained. Through seeking first the kingdom of God and His righteousness things are added in order and harmony. To seek after the things desired is to function in the dual tree and to die to the tree of life, that is, the capacity to manifest that which is spiritual. When good and evil are sufficiently developed, then it is that the ego voluntarily or through force seeks after the wealth of the Spirit, and comes into a more harmonious expression of being.

Man is ever reproducing himself out of the nothingness of good and evil, and when gaining the desireless state is open to the revelation of Christ as the lord of his being. Christ is neither good nor evil but the Ideal of God in expression. While all who do good are trending godward, the good expressing on the mortal plane bears only a reflected relation to the absolute good of God. The absolute good is Christ and comes into expression only when the good and evil of mortal sense have been dissolved in their reactionary aspects; for to seek one of the dual factors (good or evil) is to ultimately react to its opposite force. When the dual forces have been superseded by the impersonality and impartiality of truth and love,
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one does not need to seek after anything, but being in the realization of God's presence and power as the totality of all things, receives what comes as of the Lord, gaining from the opportunity that which makes for the soul's highest good.

The attractional quality is always in the negative, while the repulsive quality is in the positive. Good, being positive, is repulsive to evil, that is, nonattractive, while evil, being negative, is attractive to good, both operating to effect conjunction with each other and to annihilate, eventually, all sense of opposition. When both are merged as one, the attractive-repulsive matrix exists, which is the proper neutrality (non-resistance) that invites the action of Christ. For, consciously polarized, good and evil yield their worked soil to the Christ Spirit, which reproduces the spiritual ego as the Word made flesh.

Eternal life is in Christ, while death is in the totality of good and evil forces developed to a cosmical limit in a given cycle of progression. An ego may be good in mortal sense and have not the spirit of life which is Christ. Jesus implied that the harlot was closer to the kingdom than the self-righteous or "better than thou" type. He also affirmed that "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." The harlot types the condition of mankind, progressing in sin and death. The Master perceived that forces operative in evil (sin) are nearer annihilation than forces in lack of expression, "for to whom little is forgiven, the same loveth little." Here is implied the necessity of finishing one's course in sin, progression in knowledge of good and evil being the means by which the love consciousness is gained. Evil
developed and repulsed marks the first ascension of the ego godward, so that one who has known evil and come to repentance is farther along the path than one functioning in negative good, not yet having renounced evil because not having consciousness of its development.

The ego indicates his actual advancement by the spirit he entertains toward the forces progressed. A spirit of condemnation directed toward those in development of evil influences indicates that the person has something to learn about evil, for when it is known it is not condemned but understood. Condemnation reacts to the one giving it out and partakes of the nature of hate, rather than negative repulsion, that characterizes discrimination between good and evil, and Truth. Since overcoming is the essential requisite toward identification in the kingdom of God (consciousness of Truth), and there is no overcoming except there be attachment to something that should be overcome, one attached to and overcoming evil is in a more progressive state than one in non-attachment, unless the evil has already been known and overcome. When evil has been known and overcome, egos perceive its activities in a spirit of compassion rather than condemnation, understanding always being the mark of spiritual advancement. When, having climaxxed their sojourn in evil, people yearn with the whole heart for the opposite virtue, if derangement of organism has not been effected in the development of evil, ascension into the consciousness of the good is quickly effected. It is the change of heart, or change effected in the feeling nature, that invites the influx of the Christ love and ascends man quickly in the direction of God.
All are in the "tree of the knowledge of good and evil," for, having partaken of the forbidden fruit, all died in sin. All are harlots until made alive in Christ. Death came through the identification of consciousness in darkness, it being the woman or affectional element that entices man and holds him in bondage. Paradoxically, it is the woman or affectional principle that will enable man to know the Truth and set him free from death. Primarily, the affectional function or soul forces felt the influx of forces of wisdom or light, its counterpart, mate, and not knowing what was felt, became conscious of being, without knowledge of its principle. This identified the impetus to know and to be, for "the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons." That is, "the eyes of them both were opened, and they knew that they were void of light (virtue; sterile and unveiled in their dark principle) and they brought forth a shadowy covering, veil of sadness and mourning, and they made themselves pilgrims' cloaks." (Hebraic Translation by Fabre d'Olivet).

Through the identification of the feeling forces in consciousness, the perceiving faculties were opened in conscious capacity to know, the nakedness being conscious recognition of something Unknown (No-thing: emptiness). The capacity to know that no-thing is known is always the capacity to know something; hence, the "aprons" or coverings emanated from the soul (feeling) principle, automatically become form, being taking on the character of that which is felt. The "fig-leaves" are the offshoots of the tree of the fig, the emanations of consciousness centralizing about
the seed, the fig representing the center of seeds. 1 The seeds of the organism are cellular energies of spirit, their cultivation being the means by which consciousness is formed, and the knowledges of life, love, and truth are gained.

In mankind, conscious existence begins at puberty, when the seeds begin to form and to work toward the manifestation of the "apron" or covering that is to house the vital energies of consciousness to be developed by the thinking creature. The outworkings of these fundamental principles of being may be traced on the manifest plane by one cognizant of the operation of the laws of being. As the sense consciousness arises, the Spirit of Life which is Christ is obscured in its primal qualities, these yielding themselves as the characteristics of the ego identifying. When the emotional period has reached its acme of development, the qualities of mind assert themselves, these being later worked out on the physical plane. Thus the first twenty-eight years of an ego's life develop spirit, soul, mind, and body through distinct expressions, merging forces as soul in the second period of seven years, and as mind in the third period of a similar length of years. However, the natural progression is always subject to marked changes through Christ or Satan, and the ego's development may transcend the natural plane altogether with the spiritual. This is to say that the "tree of the knowledge of good and evil," which governs the natural unfoldment, may be brought under the domination of the "tree of Life," or Jehovah God.

The beguilement of the woman by the serpent is the leading into darkness or unillumination that is set up when the affectional desires (woman) are
cultivated, for without this necessary leading into the unknown the known would not be sought after. The eating of the forbidden fruit is always enacted in the development of the emotional nature without consideration of wisdom and judgment. For to partake of one-half of the process of being without consideration of the other half is to make two out of that which is one and to set up positive duality in reversion to principle of unity. This reversion begets heat of desire, which leads to activities in the unknown or darkness, in which is tribulation in the flesh, though ultimating in the knowledge sought. The desire to know and to be without regard to Being is the urge of the serpent and an essential toward progression, though since it leads away from center, attachment to the forms produced is death-promotive and idolatrous. Herein is sin generated and the curse developed, the curse being at one with the cross of mortal existence, with death, labor, and sin attending the progression of those not yet capable of effecting their salvation through the operation of spiritual principles.

The “tree of the knowledge of good and evil,” being the negative aspect of consciousness, is inherent capacity to know and to be, yet, separated from Jehovah God, God’s primal will to be, it does not directly give rise to being and knowing as Truth. The serpent or sensations experienced in the reflected will makes for connection with the Principle of Knowing and Being only when its fruit, the aspects of good and evil, is reduced to nothingness or non-being. This is done when good and evil are revealed as not-being (no-thing). No-thing is known only in Christ, hence an ego must consciously surrender attachment to the
good and evil of mortal sense before he can gain the Truth. Truth is automatic with the ascendancy of Christ within and is the understanding of all aspects of consciousness in their relation to Creative Principle. No-thing known is not noth- ing, but the Something (Truth) gained. Therefore, man becomes as God, knowing good and evil.

The source of evil is revealed in the operation of Messianic law, the mystery of progression being uncovered at the end of the world of materially evolved consciousness. The word evil is the word live reversed, and the word devil is lived reversed. In order to live, that is, gain life, one must of necessity evolve through the evil forces, these being the Word inverted or reversed. Through reversing the evil forces of the lower self one gains the consciousness of good and connects with the Law of the Lord, this being made when spiritual good (desirelessness: selflessness) supersedes the natural good that complements evil. The Law of the Lord moves in its own consciousness (selflessness) and reverses the forces gained, opening the ego in the tinctures of hell and death. This is the second death, operative in Messianic Law and the means by which mortality is destroyed and the truths of being enthroned. It is the second death that makes for life eternal, the reversal of the evil forces in the Lord on both the ascending and the descending poles making for eternal nature and being.

The lord of the evil forces is the devil, or Satan, called the Adversary; for being adverse to the operation of the Christ forces it furnishes one pole of the law by which consciousness is redeemed and resurrected. It is Satan that destroys material elements, liberating their energies for assemblage.
into higher forms. Satan is not an enemy but a friend when controlled in Christ. The forces of hell and death inhere in evil, it being the primal darkness when fully evolved out of which is born the redeemed ego. In order that the spiritual forces gained by the overcomer be made substantial in form or reality, they must be descended into darkness. As darkness or chaos arises to complement the forces of light or cosmos, the tinctures of hell and death, resident in consciousness, are stirred up, these being precipitated as the fire or "wrath of God" that burns up the world (mortality) and alchemicalizes the liberated essences into the substance of the god-being. Without the development of evil forces, darkness would be undeveloped and could not stand in reciprocal relation to light at the end of mortality.

It is through the reciprocal relation of cosmos and chaos that the ego is identified as spiritual being. The last act of a cycle's progression is to reverse the highest gained qualities, crucifying (crossing) them in the direction of mankind, thus causing the powers of hell and death, developed in the evils, to arise for transmutation and translation. The movement of darkness is simultaneous with the movement of light, darkness being the means by which light is functioned. Good and evil, projected from the same source, move in opposite directions but arrive at the center simultaneously, even as two persons starting from a central point, going in opposite directions, would eventually arrive at the starting point.

Jehovah God is the action of Christ to reproduce spiritual being, while the serpent is its negative pole, or Satan. Appearing in the progression of
the race as Jesus and Judas, they became the means of reproducing the first-born god-being. Consciousness must form itself in its own impetus to be, in government of the serpent, or sensation in matter, before Jehovah God becomes the dominant and controlling authority to reproduce spiritual being. Since Jehovah God is the positive of which the serpent is the negative, their progression is reciprocal, the will of the flesh or serpent sense consciously repulsed, giving rise to the will of God, or Jehovah principle. The curse engendered in the cross of the two forces is lifted when the ego consciously reverses the will of the flesh with the godly desire, entering into the Man-Woman (Jehovah) Principle of Being out of which is begotten the child of God (man in the spiritual nature).

The "fall of man" was enacted in the descent of Jesus into the tomb of matter, and is the descent of the Christed forces into the darkness of the unchristed ones. This descent is operative in Divine Law and is essential toward manifestation; but no one falls until he has arisen in the divinity of principles, and then only in the authority and function of the Law of the Lord. Self-consciousness, the progression of the serpent forces or sensations of fleshly experience, does not characterize the fall, though consciousness is in a fallen (unraised) state until the self has been superseded by the qualities of Christ. The evolution of forces in the serpent, or in self-conscious generation, gives rise to mind and body in limitation. When the ego lives through his cycles of limitation, climaxing in death to self-desires, Christ is invited to arise and man is born of the spirit, entering into the generation relative to the tree of
life, that is, the bringing forth of the spiritual realities of being. But the descent of the spirit-forces into the "tomb of death," which is the fall of Christ, is that which makes for the eternal substantiality of Being. This involves the mysteries of the crucifixion and can be known only by the initiates who represent the fruit of a cycle's progression.

The "tree of life" is characteristic of the first Adam, while the "tree of the knowledge of good and evil" is characteristic of the first Eve, yet in their climaxed expression, when the cross is fulfilled, it is Eve who gives birth to "living men," becoming the Tree of Life in identity. The "tree of life" descends by means of the first Eve but arises by means of the second Eve, the second Adam being the ascent and descent that complements the function of the second Eve, his feminine counterpart. The virginity of consciousness gained is the ascending fruit of the "tree of the knowledge of good and evil," which mated with Christ brings forth the fruit of the "tree of life," or the children of God (the gods).

Death is in knowledge and love in self-consciousness, or sense of separation from God, the soul dying to the divine urge when generation in the serpent was set up. This dying was primarily an obscuration of the soul to the inspirations of the Spirit, the ego being forced into independent development of himself to gain consciousness, or capacity to manifest God. The inspirations of the Spirit are holy ideas, but they cannot function by brain identities in which there is latent one-half of the reproductive principle, as is the case where egos are still identified in the desire for sensation in matter. Sense of separation between the male
and female factors from God led to sin, or missing the mark of perfection, for, not being able to receive the holy light of the Christ Mind, a spurious intelligence was projected in keeping with the feeling, identified in sensation. This aspect of the disintegral Word led to a form of being in which death predominates, with egos identifying their reproductive powers in the physical organism to produce first the natural man. But when the forces of the natural man have reached their fulfilment as the overcoming of evil and the gain of the natural good, the action of God that governs the development of the Higher Self sets in, ascending the ego into the spiritual good, the domain of Christ, from whence he is born as a spiritual ego; not through self-effort or will of the flesh but through the will of God. The will of God is a Creative process, resident in Christ, and operative when the ego becomes centralized in the love of the spiritual sufficiently to permit its action.

Death is the Great Negation in conscious action, the offset of the Great Something of God’s will, and in its true state is No-thing gained. To be conscious of the No-thing is to be automatically conscious of the Something, hence, the principle of Life, operative from its own womb of negation (No-thing) is set up to give spiritual birth to the ego, finished in mortal progression. Death can be known only when the ego, having died to self-desires, is born of the Spirit, ultimating in the death with Christ by which the resurrection is effected. Death has its triumphant ending even as it had its mediocre beginning, ultimately yielding its forces to Christ for translation and transmutation. Consciousness, willingly dying to sin
for the kingdom of heaven's sake, fruits death into its legitimate nothing in which it is shorn of all its resistance, and out of its cycle of Naught, Christ utilizes the negative forces with which to fashion an expression of life eternal.

Adam and Eve are the male-female potencies of God in identification as the generic root-man by which humanity of a higher nature is produced. Both of these factors of consciousness constitute wisdom and love in unillumination, as well as in illumination. Their unillumined identity is the first Adam and Eve, or consciousness operative in obscurcation of God's powers. The second Adam and Eve are in Jehovah God or will to be spiritual man, the serpent having been subjected to Christ in the dying of self-consciousness. The mergence of Jehovah God with the Elohim is that unity of humanity with God that makes the natural, spiritual, and celestial planes of the Word one, and which reveals the will of God in the earth as it is in heaven.

Jehovah God is Jesus Christ in identity, the second Adam being the male pole of the Lord principle, in which is also the latent woman. Since the first Adam fell into a deep sleep when woman or the first Eve was formed, it follows that Adam in human identity cannot become awake until Eve too is awakened from her sleep with him; for, coming out of the Man, the Woman partakes of his sleepy (unillumined) nature until her ascendancy into the second Eve, when she comes into the light of truth even as the second Adam heralded the light of love. Yet, being the fulfilled expression, and partaking of all that is in Man, the Woman when she appears will be clothed with wisdom and love, both of these
factors of development being balanced in equality when the second Eve shall have climaxed the work of the first and second Adam, as well as the work of the first Eve. Woman is the racial type of humanity when it is gained in Jehovah (Jesus Christ), mankind constituting the matrix out of which will be begotten in Divine Will the divinenatural humanity.

The rib from which the Woman was formed was the polarization of the male-female potencies as one. When the primal forces of God's will to be polarized as consciousness of being, the Male identity was formed. The male or Man (spirit) in its revolutions of development reached its point of polarity, giving rise to the deep sleep (negation) in which the Woman or soul-consciousness was set up. The desire to know and to be passed from the male pole of Being to the feminine, Eve giving to her husband with her the impetus, knowing and being in desire setting up both spirit and soul. These objectified as mind and body, and "their eyes were opened" so that they knew good and evil, that is, knew no-thing and also something to be known. The something to be known was gained as the sciences of Life in the revelation of Jesus Christ, which in turn being projected into the darkness of mankind, progresses itself until, reaching its polarizing point, its rib is formed, at which point the second Eve arises, clad in the science and the art of God's creation. The revelation of the second Eve is the revealment of the Woman of Revelation who becomes the Mother of the children of God (living men).

It is the Woman or love element that identifies the ego in death, and it is the Woman that brings life to light. The first Eve or womanhood of
mankind generated ideas and feelings without consideration of Jehovah or God's will, thereby manifesting dead-born humanity, while the second Eve ushers in the generation in God's will, which is the reproduction of spiritual man, or egos identified in life. Even as the first Eve gave to her husband with her the force of love felt, without illumination as to its righteous use, so the second Eve must give to the husband with her the forces of love in illumination, fashioning the offspring of the conjunction of body with spirit in life, in contradistinction to the dead-born brought forth in physical conjunction in sex sense. The ascending life of the second Eve (in which is the second Adam) will identify the gods, while the descending life will reveal humanity in righteous relation to Divine Law and Love.

A clearer comprehension may be obtained as respecting the generic root, Adam and Eve, when one perceives that the Day of the Lord is the seventh day, that reveals the ripened fruit of the seed sown during the six days' processes of generation preceding. Each Lord's Day reveals the gained consciousness as spiritual beings, though the many principles of Being come into manifestation at the end of mortality. These gods are born of the second Adam and Eve, the Male-Female Christ Principle identified as the Lamb and the Lamb's wife. The "Adam and Eve" of the Hebrew dispensation is the Man-Woman seed which was evolved during the cycles preceding, and which became the root of a new era. The Sons of God, referred to in Genesis, who went in unto the daughters of men, represent the immortals in their descent again into the earth-bound humanity, the union producing at the end of
mortality the higher ascension of consciousness, designated as the "elect" through which the Divine Will functions to redeem mankind from sin and death.

The immortal element of the Son of God family (Christ) naturally is drawn in the direction of the mortal and the divine in the direction of the immortal of humanity, the mortal being the lower degrees in which the immortal forces function, while the immortal forces function the divine or Christ. There is no attainment of love or life without sacrifice, and those attaining to the high places of unfoldment are called upon consciously to sacrifice their great love to the lower forces in order that the lower may be raised to higher planes of expression. While those advanced to the plane of the spiritual do the godly work of the race, those enmeshed in the lowest forces of evil work out the karmic hell of the race, both serving the Lord and being controlled in Him at his coming (movement in the Kosmos). The liberation of criminal forces, as well as other adulteries and debaucheries at the end of a cycle's progression, represents the hellish karma of the whole race, and the burden borne in its outworking is legitimately shared by all who relate to its progression and ultimate dissolution.

The will of God or Jehovah God is ever forming the fruit of the seed sown, manifesting both the tares and the wheat in their season of fruition. The same Law that operates to bring them to light acts to bring the fruit into the storehouse of God (god-consciousness) and to burn up the tares (destruction of sinful elements). The wheat is revealed as the immortals of the Lord's Day, now at hand. Out of the many called in mortality to
1 develop the consciousness godward there will be 
chosen those whose organisms permit the opera-
tion of Divine Will. These will be transmuted 
from the corruptible nature to the incorruptible, 
putting on Christ in Spirit and Man-Woman in 
body, becoming a center of consciousness through 
which the power of God will unfold directly in 
light and great glory.

The fruit of the “tree of the knowledge of good 
and evil” is self-consciousness, it being evident 
at the end of the cycle as the adulteries of sex. 
But these adulteries should be perceived to be the 
means by which the hells and sins of karmic evo-
lation are liberated and a prelude to the new order 
of life and liberty. Sex instinct is the urge of 
Being, though, paradoxically, the real nature of 
Man does not appear until the forces generated in 
sex sense are transmuted in their elements into the 
substance of being, the primal root of the “tree of 
life.” But this is the work of the overcomers 
(elect) and is the conservation of which the license 
of the lesser planes of progression is a legitimate 
counterpart. Sex sense inheres in the minds and 

bodies of mortals, generating thought that is 
destructive and feeling forces that are promotive 
of death and dissension on one hand. But 
through this progression in darkness, conscious 
knowledge of good and evil is gained and the ego 
is made receptive to invite the Christ illumination 
when established in the nothingness of the dual 
forces. Thus the two trees ever identify each 
other, until when the self is entirely overcome, 
there are no longer two but one stream of eternal 
life in which those fruiting themselves into the 
Godhead forever bask and abide. The translation 
of all the forces of self-consciousness is essential
toward gaining the God-consciousness, for the nature of the mortal is identified in death.

Redemption is effected when forces of the four departments of being are restored to unity with God's will. God's will is polarity of male-female potencies, or their operation as one. This male-female polarity is Adam-Eve in the Lord. When this polarization takes place, it being operative in the movement of Christ in the second coming, the ego's sojourn in the will of the flesh is over, and the curse of tribulation is forever dissolved. This conjunction of the male-female forces is the union of the twain that were separated in sexual progression. Separation from God promotes the two in the distinct and opposite function, though this ultimates in unity at the finish of mortality. At the uniting within the consciousness of the male-female forces, the Law of the Lord moves, making the ego complete in Christ.

The establishment of the Tree of Life is the setting up of the godly reproductive power and function. This function, controlled in the Woman Christ Principle (Bride), is individual as well as universal in its action. It will give rise in humanity to the principle of immaculate conception, with parentage vested in the will of the Divine Feminine, the divinely ordained matrix of reproduction. As consciousness progresses in the authority of the Divine Will, egos will be identified in vehicles (organisms) of expression through the Word, not being born through the womb of the woman, but coming into identity in spiritual law, taking up their progression at the point they left off, being in conscious remembrance of knowledges gained in previous lifetimes. Those who have the spirit of Jesus Christ (unity of humanity with God) at
the end of mortality will enter, through the function of the Bride, into the non-propagative state of being, being the Word in its spiritual identity. These god beings become the lords of the planet through which the spiritual progression of the race is directed and controlled. The fruit of the "tree of the knowledge of good and evil," brought to naught at the end of mortality, allows the fruit of the Tree of Life to arise, its identity being the primal spiritual substance out of which will be formed the Creation of God. The Tree of Life is Christ Seed in its absolute identity, this being resident in the god beings, who reproduce themselves from its Spirit, having continuity of expression without further birth or death. Self-consciousness, in the government of the serpent (sensations of the flesh: hell), counter-parted by heaven (spiritual attainments), is superseded by the new heaven and the new earth, both aspects of mortality (hell and heaven) passing away in the formation of a new order of Life and Love. The capacity to receive the operation of the Holy Spirit, through whose function the new order is set up, is made possible when the feeling nature, developed in sex sense, is redeemed from its desires and raised to the love of the Lord. The Holy Spirit as the Bride descends into mankind, which is the womb of hell, yet only those egos who mate the Divine Will are resurrected as the Tree of Life. The essential work leading toward redemption is not done at the end of a cycle, though the acme of progression is piled up as the spiritual gain at the culminating point, but the development of the ego through many cycles and ages determines his eligibility to translation. Those eligible to receive the operation of the Holy Spirit are
in the gain of both heaven and hell. That is gained that is known, and that is known that is lived. Living is identical with loving. Loving is being, being is God Known, God Known is good and evil unknown; good and evil unknown is life eternal.

Good and evil are relatively known when they are cognized as reverse to Christ and renounced for the kingdom of heaven's sake, renunciation being possible only when attachment to the love of the spiritual has been made. When good and evil are known, that is, renounced for the sake of the spiritual, then it is that the ego becomes as God, absolutely knowing good and evil. The absolute knowing of good and evil is possible only in the Christ process that makes for death to self-consciousness, and belongs to the mysteries of the Cross of Christ and the Serpent, these being the two aspects of the redemptive law that make for resurrection and ascension.

The two trees belong to Principle; the "tree of life" being central, while the "tree of the knowledge of good and evil" is circumferential, being inverted to Principle on the manifest plane. Being at circumference, and directly underlying manifestation, the temporal body is formed before the real one, or the world with its lusts is evolved before the earth of the heavens. The appearance in the earth of the divine-natural humanity can only be when the world with its lusts has ceased to be. This cessation is under law and order and is effected by Christ functioned by means of Man (Man-Woman). The end of the world comes when the friction, set up in the cross of the will of the flesh (serpent) with the will of God (Jehovah God), has burned itself out, the electro-magnetic
combustion of energies generated in the Cross of Christ constituting the fire that destroys the world.

The fire that consumes, that is, the Lord of Transmutation, is first a purifying regeneration in the individual by which the male-female elements, generated in sex consciousness, are translated out of their elemental adultery into the substance of spirituality. As individuals enter the circle of Fire, identified in consciousness through the Feminine Christ Principle (Lord as the Bride), the nuclei of virginal essence is formed, through which the law of God operates to bring about the universal adjustments that will translate the forces of the world of affairs into the light of Christ. This transmutation is always disorder in its appearance, the dissolution of the old forces being simultaneous with the ascension of the new, though, looking upon the process from without, only the dissolution of the world is seen. Unillumined states of mind are inclined to shrink in fear before the progression, until truth reveals that love is finally ascended through pain and not through pleasure. Pleasure marked the descent of the forces that precipitated the material world, but pain marks its ascension. The crucifixion of Christ in the flesh is the last act of the cycle’s progression by which perfection and order are brought into manifestation.

Humanity reproduced the spiritual fruit of the Tree of Life as the Seed-Man, designated Jesus Christ in Scripture. He was the fruit of the Seed sown, being ripened out of the essences of virginity identified as the Virgin Mary. The Virgin Mary represented the substantial essences of Being in which light primarily functioned to reproduce itself. The Male pole of the Christ Seed, pro-
jected into the womanhood of the race, brings to light at the end of mortality the Bride Principle which is the polarized result of both light and darkness. This is to say that both the Man and the Woman poles of Being must enter into the Christ Principle, through renunciation of the sexual forces, before conjunction between the two can take place and the race be identified in its divine natural relation to the Divine Will.

All who partake of the Tree of Life must do so through refusing to eat of the seeds, generated in hell (duality of good and evil: sex sense), though must eat to the finish of their mortality before the redemptive laws can operate to effect their resurrection. The eating of the “forbidden fruit” was a sexual transgression, consisting of the lowering of the consciousness to the belief in the “trees” being for the pleasure of material and sensual mankind, whereas they primarily exist for the purpose of bringing forth the creation of God, or spiritual humanity. The ascension of spiritual knowledges pertaining to the sexual function is the essential step necessary to usher the ego into the kingdom of God. Since flesh and blood, the generated result of sex sense, cannot enter the kingdom of God, the translation of the ideas and forces of sense consciousness into their heavenly counterparts, with the sequential baptism of the Holy Spirit, is necessary toward setting the ego free from the bondage of death and resurrecting him in life eternal.

Identified in the law of sin and death (law of sexual progression), mortals must fulfil the cycle of expression set up before they can enter into the negation suitable to receive the inspirations of the Almighty whereby a higher type of humanity will
come forth. Because negation is necessary toward advancement, egos must ever descend following every ascension of mortal development, until, humbled in pride and weary with seeking after the husks of things, they turn in the direction of the Father's love and become the beloved son. Every sojourning ego passes through the prodigal state before he is received into the Father's house (Kingdom of God), where the "law of sin and death," set up in sexual development, is superseded by the "law of the spirit of life in Christ Jesus," that is, eternal life and love gained in Christ.

The "law of the spirit of life in Christ Jesus" will set the ego free from sin and death, forever identifying consciousness in the Divine Will. Through overcoming desire for sexual expression in its four activities, viz., carnal, emotional, affectional, and parental, the seed-potencies are not formed in hell, or mortality; but heaven, the counterpartal identification of hell, automatically arises. Since seed is the cellular energy of desire, the intelligence of the thought determining the character of the seed, the introduction of ideas of Truth has a decided effect upon the seed formation of the organism. This scientific fact accounts for seed losing its virility to reproduce the harmonious human when the consciousness of both parents, or one of them, is uplifted in spiritual devotion. The belief entertained that children born of more illumined parents are more advanced in nature is true if the consciousness of the parents is characterized by mental illumination. But when a change of heart (change in the love forces) is effected through the operation of Christ Law, the natural sexual forces are lessened in
their animal virility, and organisms are not adapted to child-bearing. Jesus foresaw the running down of the animal forces of the generation of mortality and warned against child-bearing at the end of the world.

Before the divinely instituted propagative laws can function, the functions of the old order must cease to be. The law of the Lord makes use of those in cessation of sexual activities to progress the spiritual forces, projecting through them the Will of the Divine by which the higher laws of reproduction are identified in the race. Egos, conscious of the laws of Being, are expected to forsake the tendencies to sojourn in the swinish elements of the flesh. Their ascension out of the customs of the world proves they love and serve the race to its highest interest, though this is known in the Lord and not in the opinions of men.

As the Christ ascends in consciousness, the male and female potencies of consciousness unite within in one desire to be the god-being manifested, thus forming the holy matrix or womb (Virgin) out of which the god is reproduced. Possessing one's seed in the Lord, the forces of consciousness are not projected outward, but centralize as the substance of the spiritual body, in which Christ moves to bring forth the image and likeness of himself, that is, spiritual man. Thought, conserved in the Christ Mind, begets the pure (one; not two) seed, so that when conquest is made over the adverse or satanic forces of mind and body, the Christ Seed reproduces the Man, idealized in God, under its own laws of Being. When seed ideas and forces are conserved to Christ, love is operative in consciousness and the ego stands at the door to the kingdom of God. Love is the radi-
ation of divine light in which life is present as energy. Love is the Mother of the Son, and Life is the manifested result or spiritual man. The fulfilled fruit of the two trees is Man, gained in Eden, being returned to the dust (spiritual substance) from whence he came.

Heaven is manifest in the earth, when the will of the flesh ceases to be in either its evil or good propensities, and the will of God (Jehovah God) promotes conscious expression. The ground, "cursed for the sake of man," or consciousness identified in the cross of the emanations of the two trees, ceases to be tilled in labor, and the joy of the Lord enters the soul of him, who, for the attainment of Christ consciousness, surrenders attachment to experiences of good and evil. It is attachment surrendered in the joy of them that makes for ascension into heavenly heights. Stagnation of joys is not promotive of celestial bliss.

Perceiving that the bliss of the flesh is obstructive to the identification of the Spirit of God (Christ), one takes his initiation in renunciation, thereby generating out of the anguish of the experience the love of God, which when it is fulfilled is life eternal, the crowning fruit of the "tree of life" and the "tree of the knowledge of good and evil," implanted by the will of God to be, or Jehovah God.

Christ alone sacrifices, inspires, and promotes godward. When the ego no longer yearns after the "forbidden fruit," realizing that genuine knowing and being (loving) is gained through the impetus of the Christ Mind and not through experiences in the flesh, progression in God's will (Jehovah God) supersedes the evolution in the will of the serpent (sensation in matter), and the ego
Creative Trees

is again in righteous relation to the law of God that promotes Being. Having run the gamut of personal existence, the ego enters into the Principle of Christ, and through willing cooperation with the primal desire to be the manifestation of God, becomes the visible identity of God's will to be, or spiritual being. Spiritual being is Love gained, Truth known, Life expressing—Man in the position of the Jehovah God, or God’s will, to form all that God has idealized to be made.
THE MYSTERY OF SEX IN RACIAL PROGRESSION

For who among men knoweth the things of a man, save the spirit of the man, which is in him? Even so the things of God none knoweth, save the Spirit of God. I Cor. 2:11 R. V.

That their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden Col 2 2-3 R. V.

Sex is the mystery in racial progression even as Christ is the mystery in spiritual progression. The two mysteries are interrelated, though one begins where the other leaves off, the Christ being known only when sex is unknown, and vice versa. By known is not meant cognizance of, from the standpoint of knowledge, but consciousness of from the standpoint of being. Knowing that truly represents the word is gained through being, knowing being a realm of consciousness above the plane of reason and intellectual deduction. Knowing is from the operation of the Word, or God's function in consciousness, being made up of ideations of the Christ Mind. When this Mind begins its regenerative work in consciousness, the mystery of Christ and sex is uncovered. The desire nature, centered in the love of God, leads to illumination in Christ Mind even as the desires, centralized toward self, primarily led to separation from God and the identification of the mortal mind. The Christ Mind begets a godly love, while the mortal mind begets the sexual love.

Sex comes from a word meaning “to cut,” and is that factor in consciousness that cuts the ego off from conscious contact with God. This cutting off is essential to self-development, it being the
beginning of the mystery of mortal progression. 
The mystery as to why God would permit a cycle
of development in sin, with its attendant tribula-
tions, is known when the mortal course is finished. 
Then sex is known as well as Christ, the service of
the shadow promoting organism of consciousness
in which God’s laws of Creation may fulfil them-
selves and bring forth the God-man.

Primarily, the Logos or Word, identified by God,
is the Center of consciousness of Knowing and
Being, this being attained when the Man-Woman
principles of God are joined as one. This oneness
is Christ in spirit, its manifestation being Christ
Jesus, the god state of being. Prior to this time
the ego is separated in component halves or two,
being cut off from center through the operation of
sexual law. Sexual law is the “law of sin and
death,” which, fulfilled, yields to the law of life, or
love known. The fulfilling of the sexual law is an
emptying of the self of its potential qualities that
makes for its non-being, or non-existence, it being
the temporary state of consciousness by which the
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Consciousness, centralizing about Christ, with its
male-female potencies and ideations moving from
center to circumference, took on distinct character,
the male and female qualities identifying in form
as distinctly male and female sex. The manifes-
tation of these identities in the flesh was not the
work of a moment, but covers a long period of
time, the Fourth Root Race indicating a distinctly
1 male and female aspect. The Third Root Race was bisexed, representing the third identification of the Creative Principle, in which all reproduction inheres, and typified the two of the One subconsciously merged in each other. It is in the Sixth Root Race that the Word, operative in purity of reproduction, appears, with the two of the One consciously merged in each other in positive desire to bring forth Man. The man of this Root is bisexual, being two in one, and represents the finished result of the reproduction inherent in the law of Jehovah God or Male-Female Formative power. The Sixth Root Race is the Man-Woman matrix, its reproduction and creation partaking of the crowning climax of the progression of sex in consciousness.

The Fifth Root climaxes the work of the Fourth and generates the potency of the Sixth, the propensities of sex of a former root giving way as the succeeding root is identified in its function of reproduction, though under law, the roots of three races are operative in humanity at one time, the Seventh, Sixth, and Fifth being present at this time as the divinity, humanity, and animality of progressing consciousness.

The Logos or Word is the primordial will of God to be, in which is male-female potency in conjoined essence. The Word is the function of God, the means by which God is revealed. It was the Word, that in desire to be became solidified in manifestation as masculine and feminine powers, though at circumference these powers are in adulterous rather than in pure relation. Adultery is that which is mixed, diffused, and interblended so as not to be in a pure state, though the primal impress to be still inheres in consciousness greatly
adulterated, this primal urge being the redemptive factor to restore the soul again to its place in the Kosmos or Christ center.

The Word is the principle of Harmony, the two-in-one action or will of God, which identifies in consciousness as Christ. Christ is the male-female potentiality in its incipiency, the generated emanation of the Word in function to be. As energies emanated from Christ Center they became involved in their own emanations, adultery of forces being set up. The principle of Harmony became disorder on the plane of circumference, or manifestation, the vibration operative in the disordered forces forming the sex instinct. The sex instinct is the urge in adulterated consciousness to conjoin again with the separated or cut-off potencies that belong to a particular quality, whereby harmony may again be set up, harmony being wholeness or that identified in opposition to separation. Since harmony is in the Word, or primal will of God to be, it follows that it is not existent in sex, nor can it ever be in that in which it never was identified. Sex is not harmony, but is harmony disordered. The effort to harmonize the discord, or to effect unity in sex, is one means whereby the idea of harmony is developed among egos, sojourning in the night of disorder; but harmony itself is found only when Christ is gained, it being found where it originally identified.

Sex, being formed in disorder, must ever produce a fruit of similar character, and any harmony thought to be attained through its operation in consciousness is being gained, not because of sexual activities, but in spite of them. The primal principle of Harmony retains its identification at creative center and involutes to itself the
forces of like character, even as through evolution forces were put off toward circumference. When genuine harmony is gained, it is through the operation of Christ law and not through the operation of sexual law. Sexual law has but one function to perform and this it does with infallible accuracy. Through its operation, death is generated, and the negation formed that reduces the ego identified in its jurisdiction to the element of Naught (0) from whence it came.

The ego is not expected to be anything outside Christ. In sex he is the nothing, however much he may feel his self-importance. Subject to the law of death, in which inheres every other disorder, the creature born of sex, and having his being in its delusive emanations, stands ever in the position of self-annihilation and destruction; though when illumination is operative, conscious choice of death to sin will annihilate the self and permit the ascendancy of the Christ within the consciousness. Sex belongs to the self-center, the I ego. It is the will of the flesh, the effort to be without consciousness of Being; therefore, functioning in sex is existence in contradistinction to life, and hate in opposition to love. Only that born of harmony is love, and love cannot be born until harmony is gained from the disorder of sex. It is not that disorder ever produces harmony, but that disorder repulsed, overcome, and transcended, attracts its opposite and complementary order. The ego must progress through the cycle of sex consciousness, but must gain Christ before he can know either life or love.

Sex being identified, mankind must live through its cycle, establishing on the temporal plane the likeness of the spiritual identities, that is, must set
up in likeness the infinite capacities of the Word, gaining from the object the knowledge that will eventually permit an overshadowing from on High, and the manifestation of the spiritual processes of reproduction. The plane of matter, with its dualistic propagative factor, is not the direct domain of God's generation, but is the plane which is projected through adulteration of forces and in which sex, in its most impure element, is conspicuous. It is not that consciousness, primarily being nothing but the emptiness or Cup (Womb) in which the Word functions, could have burst full-blown into the manifestation of God's offspring, but that it has been and is proceeding along the way of progression in conformity to cosmic law, and is in darkness because of its incapacity, as yet, to function in the true light.

The Ideal, however, is the pattern of attainment; and individuals, operative in humanity, more closely related to the principles of Harmony, set the standards to be attained, and serve as light bearers by which consciousness is enlightened godward. In this way the goal is kept in sight, and attraction and repulsion, the cooperative factors promoting progression, are kept operative to effect the identification of the ego in Christ, the Center of Harmony, out of which life, and its corresponding virtues, flow to establish a living humanity. The Reality or manifestation must partake of the character of the Ideal before progression climaxes its cycle of inherent purposes, and ushers in that which it is inaugurated to reproduce. The man, idealized in God as male-female, and partaking of His image and likeness, is the Ideal of the sixth day that characterized the creation of God for this cycle of progression. It neces-
sarily follows that the Sixth Day now ending must yield the fulfilled fruits in the flesh of this Ideal. Intermingled with the sixth spiral of pro-
gression is also the seventh, which climaxes the sixth in the identification of sonship in all who, having put on the whole armor of God, are ready to ascend into the Mount of the Lord and sing the
song which no man can learn save the 144,000, “even they that are purchased out of the earth” through purification from sexual law, and its reproductive tendencies.

Sex is the means whereby the natural that precedes the spiritual is developed and fruited into its cycle of perfection. The natural, like the spiritual, has gradations of development and reaches
its zenith in the Sixth Root Race, climaxing in the manifestation of the Son of Man type of humanity, or offspring born of the Word in its integral nature. Like every other proposition on the manifest plane, the law by which the natural man is brought forth has its complementary polarity, the animal nature constituting the negative character and the human nature the positive character of the man born of natural law. Natural law is polarity, the mating of reciprocal and complementary halves to produce a whole or unal state. This whole or unal state is the divine-human ego, that
partakes again of the function of God, and, adhering in the Word, may bring forth only through its spiritual promptings.

The animal-natural creature is a state of consciousness, governed in the lower sex nature. This creature functions in the sensation of sexual vibrations and partakes, in essence, of the adulterous energies that primarily formed the sex instinct. Not impelled by reason or intelligence,
but by the primal urge to function sex because it is felt, creatures of the animal nature utilize sex purely on the physical plane, though through the disorders engendered, they are forced to gain an ascension into reason, judgment, and eventually intelligence. The animal-natural creature is in death, all the forces of sex operative by means of the senses being death-promotive. Mankind, as a whole, quite generally, is only now at this level. Few human beings exist on this planet in comparison with the creatures of animal propensities, though the animal, human, and divine states simultaneously develop, the animal representing the many, the human the few, and the divine the one in their own cycles of progression. That is to say, centers of divinity, typical of the spheres of the celestial realms, are identified in the earth plane about which revolve those partaking of humanity, with a further revolution including the progressing animal. All progression is in spirals of three, the central identity being the governing and controlling center of divinity, this center of Christ exercising authority over the progression of both humanity and mankind. The animal-natural represents the world or mankind, the human-natural the earth or humanity, and the divine centers the Christ identities, who, dwelling in spiritual states, exercise connection with the within and the without, and progress consciousness from center to circumference and vice versa.

While the function of God is His Word, yet the Word is manifested in abodes of flesh, who, climaxing their sojourn in mortality, re-embODY the Word, becoming at the end of a dispensation the Word made flesh or the indestructible character of Man. God is perfected and revealed
through the perfected human, the perfected human being the arch-natural or divine center of consciousness fruited out of the earth through purification and overcoming. Continuously, egos, finishing their sojourn in the will of the flesh or sexual law, aspire to ascend into the nature of Christ, and thus lifting up their seed in sacrifice of the animal and human instincts, form the receptacle in which the love of God reproduces the man in His image and likeness. In this way, the divinely natural humanity is progressed among the animal and human natural, the higher states of consciousness being the idealistic impetus to progress the lower states in direction of God. Contact is not necessarily a bodily one, influences of thought meeting receptivity of desire, and thus forming the reciprocal undercurrent of progression essential toward promoting all who think and feel into a higher state of development.

The all serve the all, either consciously or subconsciously, though it is not until voluntary sacrifice of the physical for the spiritual is operative, that the one becomes the means whereby the transgressions of the many are reduced to less destructive tendency, and eventually annihilated through the love that ascends at the consummation of the physical sacrifice. Being forces of consciousness, made up of life, substance, love, intelligence, power, and like potencies, an ego, identified in divinity, becomes the Center through which the developed forces of mankind flow, the higher thus purifying the lower and rendering them less destructive in their generating elements. The vicarious atonement is thus perceived to have in it a principle of reality, the ego voluntarily sur-

rendering himself for the kingdom of heaven's
sake, becoming the saviour by which the transgressions of the many are made less potent and destructive, and the regenerating Christ Spirit is disseminated.

Where the animal-natural propensities prevail, sex is utilized by means of the generative organs to stimulate the physical and to physically effect the continuity of the race. The human-natural creatures function their sexual potencies by means of mind and soul toward the promotion of invention, culture, art, music, science, and those creative functions that show the advancement of intelligence, though few have yet made the complete severance from the animal, and, as a result, are oftentimes drawn into the abyss of the lower forces annihilating or aborting their child of mind. It is not uncommon for an artist, a musician, or one functioning in the creative reproductive expression to feel the influx of creative energy, and not being illumined in the knowledge that the office of this influx is to father-mother consciousness and promote the man godward, seize upon it as though it were an energy to be devoured in sex passion, thereby slaying on the altar of lust that which may have produced an expression of genius on a higher plane if trended in that direction. Egos, promoting such soul forces as are incidental to the artistic and musical expressions, especially are susceptible to the influx of creative energies, and when not spiritually controlled, expend these forces in "riotous living."

Tutored in the truth that the vibrational energy felt is creative rather than passional in its tendency, and is the capacity to clothe the ideal entertained with its perfect manifestation, the would-be genius could not only mount the ladder of fame,
but could ascend into the celestial realms in aspirational desire and bring to earth the music of celestial choirs, projecting the true principle of harmony, with its spiritual coloring, into the earth, for which the world awaits, instead of clothing the child of their soul with the destructive vibration of sexual temperament. Temperament, common among the emotional states of consciousness, is passion uncontrolled and untransmuted, and characterizes souls seeking lofty attainments, while yet chained to the sordid sexual desires. But as humanity of consciousness ascends, and purity takes precedence over adultery, a corresponding ascension of expression of harmony will ensue, and the world of pleasure will function in the stimulation of the higher good, rather than in the stimulation of the evil and the low passions and emotions.

As egos learn to look up instead of down for their incentives of expression, they will make connection with the harmony of the Christ Mind and project into the world the melodies of purity and truth that will uplift and bless, rather than promote that which destroys and desecrates. Yet, paradoxically, consciousness must progress the inharmonies before it can gain the harmonies, therefore, must live through the law of “sin and death” before it can come under the “law of life in Christ Jesus.” Heaven and Hell are both equally progressed by means of the sexual law, both being a temporary condition that pass away as the true creation of the Word (Christ) is revealed in consciousness. One, identified in the Christ Mind, understands all phases of progression as right in their time and place to advance the wisdom and love of the race, hence, does not condemn them;
though before one can attract the spiritual qualities for which the sexual aspects stand, one must repulse the sexual tendencies, and in this repulsion may appear to condemn.

Sex is reproductive and creative in its tendency, the former characterizing the physical and the latter the mental plane. It is on the plane of soul that feeling is born, the desire of the ego giving it its particular trend. Desire is the inward identity of intelligence developed, and where intelligence partakes of the Christ nature, feeling is transmuted out of its sexual tendency and made to serve ascension godward, establishing divinity and humanity of character rather than animality, though the latter polarizes the human attainment and obtains so long as identification is in the flesh. One in divinity of consciousness both creates and reproduces, not through physical efforts, but through the function of the Word, coming into the original godly capacity to speak and let it be so. This is to say, one functioning in the center of divinity or Christ exercises a creative or idealizing function in humanity, and in the direction of circumference stimulates the reproduction of the ideal, being the means whereby the ideals are identified and the realities are fashioned. The ego thus placed becomes the center through which the forces of consciousness outflow and inflow, and, being the center of the cross, is generated out of adulteration of forces into their purification, receiving as a reward for sacrificial service the resurrection into the godlikeness of Christ. This is an attainment which consummates sexual forces into nothingness, both in the Center and at the circumference, and which, in the ultimate, ascends the ego, chosen in the Law, or Lord, to identify.
among men the higher impetus of God’s will, and
to usher in the new dispensation, with its higher
ideals and capacities of attainment. All genuine
spiritual progression is above the sex plane of
consciousness, though one must work out his
salvation in the “life below” before the Christ
principle of redemption can be identified.

Sex activity progresses the ego through the plane
of animality into the human, their intermingling
making for modification of tendencies and
advancement of civilization. When humanity of
consciousness is gained, Christ is a cosmic factor
of regeneration, that is, a factor of governing intel-
ligence, and love is having its ascension in char-
itable and fraternal feeling. As the interest of the
all is promoted in contradistinction to the limited
unit, and enemies are no longer known because
included in the scope of one’s loving, humanity of
consciousness merges into the divine, and Christ,
as a cosmic factor, becomes identified as the will
and purpose of attainment. At this point of pro-
gression the Word as Jesus Christ takes over the
consciousness and fashions a man in the image and
likeness of God. In this man, forces have been
transmuted out of sex into the pure stream of
energies that identify the love of God, and death
has been swallowed up in life. When this attain-
ment is made, sex has served its purpose in pro-
gression, having been known in its manifold
expressions.

The belief that godliness is effected through
repulsing attachments to the lower nature is a true
one, though it must be perceived that before the
repulsion to anything can be set up, attachment
must have been established. Since progression is
not measured by the experiences of a single life-
time, and death obscures the memory of former experiences, egos are often attracted toward the indulgence in an action that may have been heretofore enjoyed, or repulsed toward doing that which may need to be harmoniously executed, this cross of energies leading to the query, "Where am I in the path of progression?" This is a question that can only be answered by the Lord or Cosmic governing intelligence of consciousness. Through earnestly desiring to do what one needs to do, by which to progress the man godward, one will always be directed in the way he should trend, whether it be in the heaven or hell of an experience, though until this desire is consciously generated, egos wander in disorder, often suffering many times over for their transgressions; for, being attracted along the lines of least resistance, they repeat experiences which are pleasant and repulse those which are unpleasant, when the reversal of this procedure is the true way of ascension godward. Until the ascendancy of Christ in consciousness, existence presents a hopeless aspect though deeply imbedded in the heart is ever the urge to ascend, no matter how low one's position in life is.

Hard experiences, the fruit of the disorder of sexual activities, force nonthinking and nonbeing creatures of flesh to desire to rise above their present conditions, which prompts the descent of the rays of Christ light into darkness, and thus the natural makes union with something of divinity, it being the divine rather than the sex element that progresses humanity. Thus the cross of the schoolmaster (sex consciousness) forces egos to Christ.

The sex impulse always detracts in the ultimate unless transmuted into the divine and its elements.
entirely dissolved. The very nature of sex is
death and destruction. It can not produce that
which is foreign to its character, though, being the
reflexed emanation of light, when its death or
nothingness is reached, the emptiness engendered
mates with its complementary spiritual aspects,
and thus egos think that ascensions are made in
sex when in reality they are made because, at
Center, Christ ever woos the wandering ones to
return to the godly love, and put on the armor of
redemption. When existence is sufficiently bitter
to the belly (physical nature) egos yearn after the
healing ointment of Christ love, and find the sweet-
ness of life they desire in Christ, discovering that
sex consciousness, in which they sought in vain for
the love that satisfies, could not have given what
it is not its office to give. It is the office of sex to
give discipline, experience in darkness, dissatis-
faction, death, and kindred calamities, and its mis-
sion is well fulfilled. Only when through travai
in flesh egos covenant to enter into the Father's
house of purity is the death that robs sex of its
"thorns and thistles" identified. Legitimate death
is dying to sin. Before one can die to sin he must
die in sin. This is accomplished in the crucifixion
with Christ, and is a mystery known only to an
initiate, or to one purified from all sexual tenden-
cies and desires.

Separation is sex. The two, joined in God, or
the male-female potencies, separated on the plane
of manifestation, gave rise to the sexes. The indi-
vidual sex has potentially within the opposite
quality, though in physical identity is distinctly
male or female. Mortals are not whole men;
hence, completeness or biune character is possible
only to individuals, or egos, putting on divinity of
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consciousness through Christ illumination. Through overcoming the desire to conjoin with the opposite sex in sexual conjunction that is death-promotive, the ego identifies the separated male-female potencies inherent within, in unity of desire and purpose. This is a process that involves something more than a belief in individual completeness, and can only be effected by one who has fulfilled his sojourn in the cycle of adultery, and has transmuted his seed out of the character of John into the character of Jesus, figuratively speaking.

"Not one jot or tittle shall pass away from the law, till all things be accomplished." The law is sense of separation from God, or sex consciousness, in which polarity inheres to bring about a union between the separated halves, a union which reveals, when fully climaxed, the completeness of the ego in Christ, with reproductive and creative power by which he may fashion himself in the image and likeness of God. All are in adultery or separated sense of potencies until born of the spirit and ascended in Christ; hence, opportunity to polarize the inherent mates presents itself, from the objective standpoint, as egos approach consecration of themselves to laws of God for purposes of reproducing the spiritual or Christ ego.

Marriage and experiences in love afford opportunity by which egos mate the potential male-female qualities of themselves. Love that is not consummated in mortal marriage develops the soul and spiritual aspects of the inherent Man-Woman, while fleshly experiences perfect the form of the qualities. However, perfection of form (body) is not gained in sex, but in Christ, hence, the necessity of making the fleshly body a living sacrifice unto God before one can be spiritually
born and inherit the kingdom of God. This is fulfilled at the climax of the mortal course by Christ, who takes over the self-consciousness developed in its male-female qualities and fashions himself as the image and likeness man, that is, perfected spirit and body.

The process whereby the two separated in sex but joined in God are made conscious of the union of the mated potencies, or male-female qualities, is one of the sublime mysteries of progression and understandable only by those in the way of it. "He who doeth truth cometh to the light that it may be manifested that his works are wrought in God." That which is sacred or secret is to be revealed at the end of this cycle and should take precedence in the thought of humanity over that which is profane, and only a frank exposition of the realities of life will annul the hold of evil forces and bring truth to light. That which makes for the ascension of humanity in the direction of godliness surely should receive as much attention as those activities of thought and desire that bind the unsuspecting victims to a state of hell. Mankind has been long enough attached to low usages of sex forces through the failure to comprehend a higher use; and only the dissemination of ideas that lead to a true understanding will raise the godly standard to be attained, and set the captives free from their ignorantly engendered forces of hate and death.

The cells that identify sex are polarized, that is, transmuted out of twoness into oneness under exact law. Both sexes have their polarized sexual identity, the ovum and the menstrua constituting the positive-negative (light and darkness; heaven and hell) factors of the female, and the spermatozoon and seminal fluid constituting the positive-
negative (light and darkness; heaven and hell) factors of the male. It is the office of the woman to develop and perpetuate the human species; hence, she has in her a power transcending that of the male, this third quality allowing her to encompass the man, when her seed is finally raised up to the divine estate. On the physical plane, functioning in animal-natural desire, and utilizing sex energies greatly by means of the generative organs, the male is not the equal of the female in purity of thought and desire; hence, it is her office to uplift him even on this plane, transmuting the animality of the physical nature into the humanity of soul, thereby refining him and ultimately giving him soul identity. The woman is the sacrifice to the man on the plane of sex, for, being separated in their constituent elements, and representing the half in which inheres the serpent seed, which on the mortal plane is inverted as materialism, the male would remain in undeveloped animal nature without this concession. Yet, it behooves the woman, offering herself on the sacrificial altar of legalized lust, which sex conjunction on the purely physical represents, to be watchful lest her sacrifice be made in vain, she, herself, becoming the animal she sought to save; for, functioning her feminine potencies greatly in physical sex expression for the enjoyment of the senses, she robs herself of her soul essences, and aborts the forces that are expected to be used in fashioning a godly man, both in herself and in her mate.

Developed intelligence in the male complements the naturally developed soul forces of the female, her office being to give form to his seed, it partaking of the character of his intelligence. When the thought of the male is material, greedy, lustful
1 after the fashion of the world, the woman who
mothers his seed fashions a dead-born and mate-
rialistic mankind, and bequeaths to society at large
its quota of maliciously and criminally inclined
states of consciousness; though also providing the
finer material, generated out of the seed refined in
thought and purpose, out of which the divinity of
God must be eventually fashioned. However,
divine humanity is not born of sexual conjunc-
tions, though the progression of sex has led to
capacity to give it birth. Repulsion to sexual
activities, rather than delight in them, is the
primal essential requisite toward bringing this
function to light and identifying the ego in divinity.
From the heart of the woman must come the
demand that intelligence be fostered, and knowl-
edge of God gained, before there will arise among
us the humanity begotten in the reproductive
capacity of the Word, in its integral or whole state
of being.

The woman, being transcendent in her desires,
identified through illumination of mind and repul-
sion to functioning her sex forces on the purely
physical plane, raises her sexual potencies to
mental and spiritual qualities, causing also to
ascend the sexual forces of the male who mates
her love, she being the attractional center of affec-
tion and the governing power in the domain of
love. Conscious of her powers, she demands that
her sex be complemented on the mental rather
than the physical plane, the exchange taking the
form of ideation rather than vibration, the result
of the exchange of ideas being spiritual rather
than passionable in its potency. The ecstasy arising
from the spiritual exchange of forces between the
male and female is identified in the soul and
metamorphosed in the direction of her will to be, or sex center, raising its emanations from death to life. As ideas progress and take on spiritual character, the reciprocal two blend their essences of love in Christ rather than in sex, until, where desire for maternity exists, absolute polarization of the male and female Word-identity (sperm and germ) takes place, reproduction being immaculate or virginal in its character rather than sexual. Immaculate or virginal propagation is not only possible, but is the next mode of reproduction which will characterize humanity, functioning in the human rather than the animal propensities of love.

Love operative between the sexes will continue until it reaches its zenith of reproduction, though before the Immaculate Order of Life will come to pass, the barrenness of the reign of disorder or propagation by means of sex must take place. Statistics indicate that sixty per cent of the women are barren, meaning that sixty per cent of the women no longer respond to the reproductive vibration of sex expressed on the passional plane. These women have neutralized their seed potencies either through conscious or subconscious repulsion to the sexual demands, made upon them through ages of progression, and await the influx of a higher intelligence that will impregnate them with desire and capacity to mother a new humanity; one begotten in the impetus of love rather than in the impulse of sex magnetism. However, this barrenness must trend them in the direction of God, as it did Sarah, and create a yearning after a higher expression of love, before they can become handmaidens unto the Law to bring forth a superior humanity, for only those
putting on the divinely natural qualities of character can be a party to the conception that knows no sense of shame, or a parturition that will know neither pain, fear, laceration, nor loss of blood.

Progression for humans is only beginning. As they centralize affections in the good, having overcome the lower forces, there will be raised up the matrix of womanhood who will supply the necessary functioning of sexual potencies to usher into expression the next cycle of reproduction, which shall counterpart in the earth the ascension of those ready to partake of the Mother Principle of God and enter into their supernatural state as the generated sons of God. Always the spiritual governs the material, the external reflecting in inverted manner the principles obtaining on the higher planes. Where spiritual birth is gained and desires are functioned purely in the will of God, propagation would not be possible, since not desired. The "virgins," who will transcend the laws of the flesh-and-blood plane at the end of the era of time, will be neuter beings, and like the virgins of the bee-hive will express in service to the community; for, having established chastity of love, they will function in the universal rather than in the individual unit. It is only among the human natural that we shall behold the manifestation of the operation of the higher law of reproduction with maternity vested in the woman, who, ascending herself and her mate above the plane of the animal nature, still must fulfil the law of propagation and reveal among men the fuller revelation of the miracle of birth. As the reproductive forces are identified in spirit rather than in matter through the Law of Transmutation, functioned in the second coming of Christ, humanity in the
higher nature will appear, with capacity to manifest godliness, life, and love.

The "mind born" race will be a reality in the earth even as it existed among the gods as they descended in matter and took on human form. The ascent of humanity, after it has reached its low point of adultery, and death has been subjected to the Law of Love, will reveal a race born above the present low uses of sex force, immaculate conception in its earthly identity characterizing humanity in the higher use of its sexual powers. The offspring born in immaculate conception will be in life instead of in death, and have the capacity to ascend into their godly estate with less tribulation than those who, bound by low sexual forces that promoted their birth, must sojourn in despair a long evolutionary route before they gain the Mount of Inspiration, and the insight into truer paths of life.

The cutting off of sex conjunctions in desire to express a purer love, operative among men and women today, is itself conducive toward the ascension of a higher law of love, and is one means by which a higher reproductive action will be identified among men. Repulsion to expression of forces on low planes with a corresponding cessation of low usages is attractive to the next mode of progression, and leads to a higher state of knowledge and being. The sacrifice of the male to the female, or vice versa, in the overcoming of the sensual tendencies is one way by which each pays his karmic debts, engendered when they subordinated their powers to low uses of sex, and also, by which they shorten their further tribulation in the law that brings all to balance in retribution and justice.
On the worldly plane, sexual force always runs riot, the adulterations of the mass mind complementing in opposite relation the restraint common to the spiritually advanced. But the disorders of love, marriage, and divorce represent the means by which the forces, progressed in mortality, but suppressed, are liberated, the breaking up of the old orders being necessary to the establishment of the new. Karma must be fulfilled and egos hasten at the ends of cycles to finish their sowing and reaping, thus giving the appearance of “fast living.” Those who answer the cosmic urge to bring mortality to naught, and who act as agents of destruction, can only be understood when their relation to the Divine purpose is seen. All that is despised by men is used in the Divine Plan to not only bring to naught the progression that is, but to help lay the foundation of the new order of life to be.

The control of the sexes is another advancement which is to be known in the higher humanity, and which is now cognizant to the author in its principles. The methods by which sex can be predetermined are not herewith expounded, for it will be known at the proper time through the operation of Divine Intelligence, it being a function common to the reborn humanity and not cognizable by the mortal mind. All that is needed by anyone is supplied at the time of the need when desire and purpose are compatible with that which makes for the good of all; therefore, the cosmic intelligence will directly illumine those needing to determine the sex of their unborn progeny. When the element of accidental conception is removed and parentage is made the sacred function it is claimed to be, humanity will of necessity come into a
greater illumination respecting its reproductive functions, thus radiating greater peace and joy into the race. But the eternal states of bliss are possible of attainment only through transcending the reproductive tendencies altogether, one giving birth to himself in the kingdom of God as a Son entering into the eternal joy.

The author directly promotes the principles that reveal the man in the image and likeness of God, these principles inhering in the seed of Jesus Christ planted in humanity; though in knowing and being in these principles, she naturally perceives their complementary expression in the plane of humanity, setting forth the ideals for the race, as well as heralding the ideals of divinity to be climaxed at the end of the age of Jesus Christ’s inaugurating.

The author is cognizant of having taken the various initiations set forth in this book, so that now she can perceive for humanity its progres-sional steps and hold forth the vision to be attained, though realizing that the joys sought in the various earthly planes of experience are ripened only when the male and female of God’s joining mate again in the soul of the devotee of Christ and crown him with life and immortality. When this attainment is made, sex has been rejected, submerged, and transmuted out of its natural and human propensities; and divinity of thought and purpose characterizes the one fruiting his virginity in Christ, preparatory toward manifesting himself as the child of God, the legitimate and divinely recognized heir that makes up the kingdom of heaven. This child is the biune creature, the offspring of the Androgyne, or two-in-one Center of consciousness out of which is
fruited the son of God in immortal being.
The ultimate of sex is Christ, which is to say, egos, finishing their sojourn in sex, fruit themselves in Christ-love and give birth to conscious godlikeness. The man, begotten in the image and likeness of God, is not born of the flesh, nor of the will of man, but of God. The virginal conception of the divinely human ego is the counterpartal expression on the plane of the flesh of the birth of the heavenly-divine ego on the plane of spirit. The Virgin in Christ functions the divine ego and gives birth to himself or herself, the Virgin in Christ being the Woman Principle of God predominating to give spiritual birth to the ego it mothers. The virgin in humanity of consciousness functions the human natural ego, in whom are divine potentialities in state of progression, and gives birth to her child in the will of the Female rather than in the will of the Male. Since the woman is the identity in humanity of the Will, and the formative action of God’s domain, the authority of human maternity, vested in the woman, places parentage in righteous relation to bring forth the higher type of man. This man is the human-natural type, and functions in the “tree of life” in contradistinction to the death that characterizes egos born of the fruit of the “tree of the knowledge of good and evil” or dual fruit (sex sense; separation of the two).

Shame is coincidental to sexual activities because humanity has not yet attained to the shameless way of reproduction. It has futilely attempted to invest motherhood, as it is now expressed, with the sacredness of godliness; and yet churches, encouraging this sacred maternity, have their rites, by which women, newly identified
in the motherhood they claim so pure, may be cleansed of impurity and be made fit to enter again into the graces of the worship of the church. Motherhood, as it now exists, is a degradation, though answering the necessity of progression. It cannot be made pure or sacred so long as the impulses of sex govern and control its expression, and its offspring must ever be more fully identified in hell than in desire of heaven, since being born out of hell (womb of adultery) they partake of its characteristics. Motherhood will be identified in all that has been idealized in it when maternity is vested in the virginity of the Woman, and her seed is fathered by the love potencies of her mate, expressed in her direction by mental ideation rather than by passionate sex vibration.

It is interesting to note that the ovum of the female in the human family is a sphere in identity, while its complement, or the spermatozoa is a tongue-shaped structure, elongated and slightly flattened at the head. Scientifically and geometrically, a sphere must be functioned in a cube in order to produce the perfect result; or in the case of the seed, the perfect natural man can be brought forth only when the sphere of the seed of the woman is complemented by the six-sided, or three-fold potencies of the male principle. Man, polarized in body, soul, and spirit, the male and female potencies being equal to each other, represents the cubical consciousness capable of conjunction with the sphere of the woman's progressed state, the seed always taking on the character of the progressed intelligence. The seed of the woman does not find its complement in the man on the sexually physical plane, and as a result a malformation of form is reproduced.
Until the male brings his intelligence into the circle (sphere) of love, which the woman in her spiritualized identity represents, he cannot supply the proper potency to harmoniously impregnate the seed of the woman; hence, it must be perceived that hope of a superior race, born through the fathering aspect of the sexual seed of the male (serpent sense) is in vain. It is the office of the woman's seed to form the human ego, and her need of the male in the immaculate conception is more spiritual than physical, though the physical potencies of the seed of the male must be consciously transmuted into mental powers as he identifies his desires in the aspirational rather than the passional nature, in order to mate with the love of the woman he complements.

The interrelation of spirit and matter is very decidedly indicated in the transmutation of the sexual seed to pneumic energy. Seed, identified as sex energy, is material, and when functioned in reproduction by means of the generative organs, brings forth a dead man of material propensities, though these propensities have their modifying influence in the nature of the ego re-embodying. When the seed is first functioned by means of mind, it is converted out of its material elements into spiritual forces, the male and female energies polarizing each other above even as they have polarized below. When polarization of seed takes place in ideation rather than in vibration, the propagative urge is transformed into the recreative tendency, and the primal urge to bring forth the man God has idealized is identified. This man can be brought forth only through the agencies of spiritual law when all the desires of the consciousness are centralized in love of God.
The son of God is born of divine will, though the sexual tendencies must be progressed through the animal, the human, and the divine character before Christ is raised within and the Word is made flesh.

Since the function of the male mind complements the powers of the reproductive organs of the woman, he supplying the wisdom of her affections, the conjunction in ideation (ideals; ideas) furnishes the woman with the needed masculine potency to fertilize her seed on the pneumatic or spirit-natural plane, she already having transcended the low propagative function when she has reached this point of advancement. The betrothal of Joseph (natural seed) to Mary (divine seed; substance) typifies the love conjunction of the highest potencies possible of generation on the plane of nature, the commingling of the two in desire to fashion a man of God's design, being the Holy or whole Spirit that overshadows the woman, the angel that speaks; the voice of the devil having been forever annulled at the ascension of seed from the plane of matter to spirit. When virginal fecundation takes place, then may the woman, giving birth, declare, "I have gotten a man with the help of Jehovah," for, procreated in the pure male-female desire, joined in the Lord, the creature begotten is born of the man genus rather than of the center of animal vibration, which, uniting with the whole or Holy Spirit, must reflect higher manhood than that emanating from the plane of the beast of nature. The ego, born with the help of Jehovah, is the second Eve's progressed progeny, there being no identity of genuine humanity until the virginal principle of propagation is known and utilized. It is the second Eve.
who makes known the principle of genuine love, even as the second Adam brought to light the intelligence that is vested in God rather than the gods of this world.

Human progression reaches its high tide when propagation, vested in the virgin principle, comes to pass and spirituality thus takes precedence over materiality. Illumined egos can behold now the ascension of the seed of the woman, though on the side of sex she may reflect a more adulterous aspect. Freedom follows license in consecutive order, the expression of unbridled emotions and passions marking the descension and annihilation of the passing order of sex consciousness. Over the chaos of chemicalizing animal forces moves today the Cosmic Star of Love proclaiming the birth of a new child, the type of a new race to be. This child will be the product of womanhood in repudiation of the material ways of men, a repulsion greatly engendered because of the riotous expression of its harlotry in low forces of sex. As virginal propagation, the immortal function of humanity, identifies itself in universal use, the reproductive capacity will merge fully into the creative; and manifestation by means of the integral Word (parthenogenesis) will be fully known and used as a means of re-embodying egos, even as God, in His unal nature, said, "Let there be," and it was so. Parthenogenesis or self-fecundation is a function belonging only to the gods, immaculate conception being its counterpart in humanity and the means by which divinity is projected into the race. The capacity to speak man into conscious embodiment by means of the Word will be the function of those identified as the flesh of the Word, or in Christ consciousness.
The ultimate goal of humanity is godhood. Through sex, humanity is progressed to the door of godhood, but at this point the incorporation of the laws of Christ brings to pass the ascension of spiritual being. At this point of progression, repulsion to the sexual activities invites the action of the Will of God and reveals the principles of immaculate conception and virginal propagation. These principles become universal in their application through the identification of the Motherhood of the Lord, a distinct feminine principle operative in the race, and complementary to the Fatherhood vested in the Lord in the first coming of Christ. Human progression on this planet begins when the law of "sin and death" (sexual law) has been fulfilled with love, and the ascendancy of the Mother Principle of God marks the enthronement of love in consciousness. The descending life of the Mother Lord impregnates the masculinity of the race with potencies and powers that are above the sex plane; thus God is joined again with humanity, preparatory toward a further revelation of His glory and powers. The ascending life of the Mother Lord brings forth the gods, who are not the product of sexual seed, but are the offspring of Christ Seed. This Seed is the Word in its function, and is regenerative potency that has been gained during a cycle of generation; the two factors of progression being essential toward the promotion of both heaven and earth.

The humanity of the race will counterpart the divinity of the gods, the former carrying forward the reproduction of the race by means of the redeemed sexual law (love), with propagation vested in the seed of the Woman, and the latter carrying forward the recreative function of the
Word by means of the law of Christ. Egos who have finished their sojourn in the disintegra\next state of being, promoted in sex sense, are ripened into their divinity, being made immune from propagative tendencies. The purpose of sex in human progression is to bring to pass the ultimate of the Ideal. The Ideal is man in the image and likeness of God, or the I Am ego, who, clothed in Christ, fruits himself into the kingdom of God, and life eternal. The pattern of attainment is operative in consciousness today. The standard is set.

The goal is in view. The day of ascension is at hand. All will find their next step of progression in the animal, human, or divine plane, and will go forward as one to reveal the fuller manifestation of God. His function or Word progresses, and all bring forth according to the consciousness of love and light gained. Harvests are reaped at the end of their growing season and the grain is garnered into barns. Even so at this, the end of another growing season of God's promoting, the Reaper of Life gathers in His fruits, and reveals to all who can see, the product of the seed sown in the Lord.

The mystery of sex climaxes in the mystery of the Word; and Christ within, the hope of glory, spreads its illumination over consciousness, forever dissolving all mysteries into the knowledge and love of God. The work of the Father is at last revealed, without blemish or fault, and a God of love resurrected among men—a God whose love identified among us is without shame or fear; and of such character must be those who partake of His nature. The will of the flesh surrendered to Divine Will ultimates in godliness. When the soil of sex sense has been sufficiently tilled in the curse (cross) of adultery, the ego enters into the
spirit of the overcomer, and virginity of consciousness is enthroned. The Word moves within this pure substance, and through the Lord, the entire race is renewed and re-energized toward the manifestation of a further progression of the powers and capacities of God.

The entire race is governed and controlled from the Christ Center, or Center of the Word. This Word is the Seed-Idea in which is the type of the race to be. The race is progressed by means of the man-woman matrix; but without the impregnation of Christ love at the end of cycles of progression, races would have no impetus to progress. While the Word is incarnated in the one who has transcended the sexual law, its office is to promote both those born from above, and those still functioning in sex consciousness, the two poles of progression ultimating in the fuller revelation of the Word made flesh, and of the Son of Man race.
Sex has been very correctly called the unknown quality. Through its activity nothing is known. To know nothing is to have reached the limit of progression in self-will and to have come to naught as respecting self-thought and desires. Naught is the original No-thing, the pure negation or Mother-element out of which the Something of Creation is progressed. The unknown negative pole of consciousness is evolved to its highest climax in sex consciousness, sex being the emanation of forces identified in sense of separation from God. Sex is the magnetic-electric attraction operating between the positive and negative forces of consciousness identified in mortality, and is the means by which these forces are progressed.

The positive and negative forces symbolize the male and female poles of the generatrix through which the manifestation of the Ideal Man is carried forward. This should not be construed to mean that sex is the means whereby the Ideal man is manifested, for he is born of the spirit, and when spiritually born has transcended sexual vibrations. It is through sex that the Ideal Man as Christ is crucified. That is, Christ, the love of God in consciousness, became confined to the plane of matter, being crossed with the constituent elements of matter for the purpose of manifesting man. The beloved son of God (Christ), given as love to the world, is the emanation of God’s desire to be, all egos partaking of the character of this Christ Spirit, though they must evolve through the realm of matter and find themselves before they
can be Christed of God and identified as the beloved Son. Sex is the means by which this evolution is carried on, its culmination being Christ, who frees consciousness from the law of sin and death.

It is the desire to be that progresses sex consciousness, this constituting the love of being. Even though the ego cannot be the God-man, he desires to be what he can, and so is progressed in the stream of life, until, having run his course in sex consciousness, he is gained in Christ. Being in darkness primarily, that is, the unknown, his progression is in unillumination and hard experience, the various tribulations in the flesh being the means by which knowledge and feeling consciousness are gained. Feeling that connects with Christ is promotive of heaven, while that which is progressed in obscuration of the spiritual principles is promotive of hell. Both factors are concomitants of being, and essential toward developing the ego from darkness to light.

The ego, perceiving itself, but not perceiving God as the Cause of itself, identified independently, and set up action of consciousness not fully at one with the Creative Principle.

The goal of self-consciousness is to find oneself, this being the finding of God. It is as though God in his Known capacity hid himself from the Unknown, allowing mankind to progress in an independent manner, though interiorly the will of God governs and controls, egos never doing anything of themselves, but expressing through Him in whom they have their being. Independent action evolves the I Will man, in which are all the capacities and powers of the I Am, or Christ ego. The will of the personal ego is equivalent to self-
will, though in the self-will is the tendency to manifest the primal Will, or action of God. Self-will, subconsciously identified, that is, identified in ignorance of God-will, constitutes an act of choice in its more fully evolved state. While man, eventually, has no choice except to know and love God, being continually reduced to no-thing until he sparks to the Infinite Light, yet he may or may not readily come into the scope of the action of the I Am or Christ. In other words, he may continue to crucify the Christ through choosing to identify in limited states of mind, or he may, through renunciation of the limited self, resurrect the Christ ego and ascend into life. Thus the ego is permitted a self-productive expression, even as God is self-creative, though always subject to laws governing being.

Man identified in self-will very naturally desired to be, but being obscured from the light of God, generated in darkness, thereby identifying his capacities and powers in the negative, or no-thing, thus setting up the cross. To crucify is to crossify, or to interblend so as to diffuse the original elements. The original elements of the Christ ego are diffused on the plane of matter, or mortality, and reduced to nothing in their distinctiveness. The constant attachment of spirit and matter constitutes the cross through which the unknown is known. Man, in mortality, has in himself the elements of the Christ ego in diffusion.

Nature is the evolved expression of the dual states of consciousness, and has in it the elements of heaven and hell, otherwise called light and darkness. Nature constitutes the flesh-and-blood plane, and is that ground in which man cultivates his soul, determining the supremacy of light or
darkness according to his self-conscious choice of service. "Flesh and blood cannot inherit the kingdom of God," but on this plane of expression man has opportunity to exercise conscious choice as to whether he shall serve God or mammon, thereby determining his fitness to receive his divine inheritance of godly powers and capacities. Only through renouncing that to which mortals are attached is the dross of nature sifted out, and the pure gold of spirit revealed. Attachment to the forces and things of the flesh-and-blood plane confines spirit to matter, while detachment frees spirit from matter. All progression is in cycles. When a cycle of attachment in matter is fulfilled, it is followed by renunciation, and the cross passes away, leaving only the glory of the advancement.

Lust is the excessively evolved expression of the forces of love and life, crossed in spirit and matter. Lust and love are the opposite of each other, though it is sex love excessively and intensely expressed that identifies lust. When love has ascended above the plane of matter, it partakes of a spiritual nature and is promotive of freedom. Divine love is born when lust has been crossed out. In other words, love comes into expression when the forces of spirit and matter have been united, and substance, the fruit of the union, is identified. Since the flesh-and-blood plane has in it the cross of spirit with matter, love is not known until man ascends above the delusive attractions of this plane of expression. This man can do only when he has run his course on the flesh-and-blood plane, and is ready to be born of the spirit. When every jot and tittle of the law (sex) is progressed, love fulfils, or the something of Christ is given for the nothing of sex consciousness gained.
All mortal attachment grows out of sex, the magnetic-electric attraction which unites all that partakes of an opposite but complementary nature. Sex is the energy that materializes, that makes tangible the unknown to the senses. When consciousness has evolved through the plane of the senses, finding its light in Truth, and its delight in Love that is spiritual, the nothingness of sex attraction is known. The attraction of sex is a delusion, an outer symbol of the conjoining of the male and female of God within man, the means whereby the men and women of self-will are reduced to nothing as mortals. When the low point of mortality has been reached, and God alone perceived to be the one reality, life ascends where before death sojourned, and the prodigal son retraces his steps to his Father's house, there to be clothed upon with the robe of righteousness, the garment of divine love, no longer desiring to revel in the forces of the swinish nature.

Sex is the "strange woman," the harlot, referred to in Scripture. The whole world lieth in this evil one until the light that is the Lord arouses its sleeping members from their beds of whoredom and bids them feast again in the garden of Love that is divine. The Bridegroom comes and bids the virgins with oil in their lamps (essences of love redeemed in their bodies) to the marriage feast of the Lamb, where the waters of Life (negations of love) are transformed into the wine of Life (spiritual love). No wedding robe of the Royal One can clothe the soul who yearns for the seductive sensations of sex on its fleshly plane of expression. The angelic forces of the soul that await the touch of the love of God ere they awaken to bless man with their powers, find no answering response to
the coarse vibrations of the flesh, on any of its planes of carnal expression. So long as man is enamored of the vibrations of the senses, he cannot woo the spirits of God—God's holy ideas, housed within the soul.

Man knows God, and delights himself in Him only when he is born of the Spirit. When one is born of the Spirit he does not sin, for his seed remaineth in him. Seed is primarily potent energies of intelligence and is chiefly wasted in uncontrolled thought, though uncontrolled sexual energies are the physical aspects of these mental forces. Seed is not necessarily lost through voluntary or involuntary emissions, but through mental waste, though the expenditure of the seminal fluid, the physical identification of the seed, is constructive or destructive in its reaction according to the spirit that prompts its expression. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God." I John 3:10 R. V. Righteousness is right use of forces and powers. Right use is expression in conformity to the underlying creative design. The whole purpose of evolution is to find the spiritual counterpart of the material identity. When the spiritual purpose of the fleshly expressions is unearthed, evolution in materiality is seen to be the means of preparing man to manifest his gained godlikeness. This godlikeness must include the body as well as the mind.

The slaying of Abel by Cain, as narrated in the Scriptures, indicates the slaying of the soul, in which is inherent capacity to mother the Christ ego, by the elemental forces of the bodily man. In other words, it is the dissolution of the soul forces in the elements of matter, slaying meaning a
necessary translation of forces from one quality of expression to another. As man renounces the activities of the fleshly nature, experiencing repentance in his soul, he opens himself to receive the influx of divine light and comes into life. Thus it is seen that what the soul gave to the body is surrendered to the soul at the end of the sojourn of the ego on the flesh-and-blood plane, and the body is clothed upon, through the function of the soul in Christ, with the essences of spiritual substance gained in the cross. The fruition of the spiritual body is governed in Divine Will, it being the cross of Calvary that brings the spiritual fruit in contradistinction to the primal cross of sex that brought the curse. The fruit of Calvary is godliness expressed by means of a body redeemed from sin, disease, and death.

Mortals born of the activities of sex are not live men, but are dead in trespasses and sins. When they are born of water and of the spirit, then begins the ascendancy of life within the soul. Man is born of water when he is cleansed in mind from the limited concepts incorporated into consciousness during the reign of self-knowledge (knowledge gained on the plane of the senses). This baptism by water makes for purity of thought and desire, and leads to a transformation of the blood, or to an actual dying to the old man and his deeds. Being born of water has a physical as well as a metaphysical significance, though this baptism cannot take place until spirit and matter are so blended as to permit the body of Christ to be manifested. This body is the "snowy splendor" of regeneration and is identified at the baptism of Jesus (divine-human ego) by John (natural ego: oil of nature).
When one is born of the spirit, the will of the flesh is subjected to the Divine Will so that the whole man is eventually reclaimed and redeemed. Through being born of water, man is crucified in the flesh, while through being born of the spirit, man is crucified in Christ. That is to say, man works out his initial step of redemption through overcoming the activities of mortal mind, and the corresponding desires of the will nature. But when truth has been so identified that it is supreme in thought and desire, transformation in the body begins and conflict between spirit and matter, otherwise called heaven and hell, is experienced. This is the point of transition when man is tempted of the devil to utilize powers of God to promote the comfort of the personal ego, thereby sojourning farther in sin, or to choose the way of crossing out the self that leads to life everlasting.

The Son of God, or Christ ego, is manifested that he may destroy the works of the devil. The work of the devil is evolution in sex sense, the devil or Satan being lord of darkness. When the essences of evolution are ready to be yielded to the Lord for spiritual purposes, the works of the devil are brought to naught, that is, essences of mortality are reduced to nothing, and the life germ of the divine ego (Christ) is quickened by which the spiritual man is revealed. The crown of glory in Christ awaits the evolving ego who walks the way of the cross, willingly losing his life that he may gain it unto life eternal. Christ is to be manifested in the flesh as Christ Jesus, the spiritual man, and only the transmutation of all the forces that hold the flesh in bondage to death will permit another identification of God among men to be seen of them.
Man progresses through understanding both good and evil, and not through ignorance of evil and the upholding of the good. One who cannot think or talk about sex is still impure and far from the consciousness of divine innocence that is to characterize the immortal man. Sex can only be understood, as to its import in the life of man, when one has risen above the plane of sense expression. Man does not know that in which he is still involved, but is only gaining knowledge. One does not really know anything until he has fruited the idea (tree) and it has ceased to grow fruit on either its good or its evil plane of expression. Man knows nothing when he has climaxed the dual plane of existence, and is only ready to know something as he approaches the plane of the immortal, knowing nothing simultaneously giving rise to knowing something. This scientific truth accounts for the fact that there is so little knowledge of sex and its activity in the mortal consciousness. It cannot be known until it is unknown, that is, until it ceases to be a part of the conscious desires. Yet, mortals are rapidly fruiting their “tree of the knowledge of good and evil,” as is indicated by the opening of minds to the activities of understanding that are above the plane of the senses. When the harvest of mortality, which is now at hand, shall come, there will be growing in the soil of consciousness seeds of light that will make for the expression of reality that is to succeed the passing of mortality with its ungodly activities.

The ungodly activities of mortality are the means by which matter is dematerialized and the energies of spirit liberated. The reconstruction of the spiritual energies is carried on by the love
potencies that transcend the impulses of sex sense. Both destruction and construction are inherent in the Lord (Law), though in Divine Intelligence nothing is destroyed except that something better may be promoted. So long as man lives outside his divine estate, he must suffer tribulations in the flesh, being identified in the cross of sex (spirit and matter). Since man is fashioned by God to be conformed to the image of a Son, he experiences suffering in the degree that he falls short of expressing his spiritual capacities. In this way the Lord or Law appears to punish the disobedient. Rewards are as automatic as punishments. When the divine standard, implanted within by God, is realized, man inherits his good, not through a designing and partial Creator, but through an exact standard of being, contained in the principle of Love, which measures the seal of God upon those who choose to know and to love Him.

All sufferings come out of identification in sex consciousness. Man, confined to the plane of the senses, is limited in his concept of God and His laws, and suffers as a result of his sin, or through falling short of the mark of Perfection. Man's suffering is self-imposed while he sojourns in the realm of no-thing. Through thinking the nothing is something, and through either fearing it or becoming attached to it, he produces the proper confusion to permit the perfect adulteration of forces of spirit and matter, and their sequential neutrality. Evolution in limitation is the means by which the Limitless is gained. When man fears the nothing, evil is uppermost; when detachment to it is experienced, the temporary good is revealed. Both good and evil are temporary, and represent the positive and negative poles of
mortality. Mortals hate the evil and love the good. The friction thus engendered causes suffering and death.

The divine natural attitude to be attained is to be concerned about neither the good nor the evil, but to centralize the thoughts and desires in knowing and loving God (Truth). This one can do only in the degree that the Star of Christ arises in the soul, and illumines the consciousness with truth. When good and evil have been leveled down, truth is known and divine love is brought into expression. The purpose of the material must be understood from the spiritual standpoint and thus it is seen to be a God-ordained means to a godly end. This removes condemnation and encourages understanding of laws of life. When laws of life are known, being appears, and the ego is ready to convert the essences of No-thing gained (sex experiences neutralized), into their spiritual counterparts, or immortal nature.

The overcoming of that which is mortally loved is as essential toward the manifestation of the immortal man as is the overcoming of that which is hated. It is the renunciation of the loves of mortality that leads to the ascent of the ego into Christ, contrariwise to the attachment of the ego to the love of the senses that led to its confinement in matter. The detachment from the loves of mortality, as an essential toward spiritualization, constitutes the "hard saying" which, in the days of the Master, caused many to go back and walk no more with him, and which today has the same effect upon many of the purported followers of Christ. Only the revelation of truth within the soul, causing the love of God to be revealed, will open the ears of those who hear not, and soften the
hearts of those who love not, thereby revealing to them what manner of spirit man is.

Jesus, who brought immortality and life to light, showed that if anyone would come after him, he must deny the self, take up the cross and follow the Christ. The self to be denied is the thoughts and desires of the personal ego, which finds its highest delights in expressing the various forces of the sex plane. Every denial of sensuality, in any of its aspects, makes for the resurrection of the Christ within. But the denial of the relative good is as imperative toward spiritual advancement as the rejection of the evil. This is the key to the "strait and narrow way" that leadeth unto life, and accounts for the fact that only a few walk therein. Any one is willing to relinquish attachment to the evil forces that disturb and annoy, but detachment from the various enticements of sex love, called the good of mortal sense, is attainable only through the action of the will of God within. Yet, the will of God cannot identify as a redeeming agent until the progressing ego is willing to forsake the wiles of the flesh and to return to the consciousness of spirituality, at whatever cost to the personal self.

"If thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell." Matt. 5:29 R. V. The right is the active pole of consciousness. The seat of sin is in the will, or active pole of nature. Herein is the ultimate overcoming. One takes up the cross every time an idea or desire is raised from the plane of materiality and death into the light of truth. But the subjection of the wills of the flesh, that is, the desires, is that which...
makes one eligible to receive the action of Christ that transforms and redeems. Christ is the spirit and body united as one in conformity to the Creative design, and is gained through aligning idea and will to wisdom and love of a divine nature. Understanding must ever succeed condemnation.

Sex being the cross that makes for the interrelation of spirit and matter, it, above all other limitations, must be taken up to the light of Calvary and understood.

The glory of the cross of Christ is attained as man makes conquest over matter and its laws of attraction, otherwise called the plane of sex expression. Planted in the earth, man’s work is to unearth himself and find the light of the divine ego. Like a grain of wheat, the ego is encrusted about with external coverings, which must corrupt and die before the germ of life within can produce a new creature, or the Christ type of man. The death of the coarse exterior of the man ego is effected on the plane of mortality, and the germ of life that constitutes the embryo of the new creature in Christ is born on the plane of immortality. “No one hath ascended into heaven, but he that descended out of heaven, even the Son of Man, who is in heaven.” John 3:13 R. V. The descent of the ego onto the plane of matter is the “fall of man,” while the ascent of the ego to the plane of spirit is the ascension. The descent of Jesus Christ into the earth, there to decay and die, in the external nature, is symbolical of the descent of the ego onto the plane of matter.

The crossing out of death takes place in the subconscious forces of the organism, designated the earth, but the resurrection and ascension take
place above the earth, when the bond of the cross of matter and spirit has been dissolved. The spiritual ego arises, free and triumphant from the plane of matter, not through activity of self-will in struggle for personal attainment, but rather through the willingness to die to the desires of the self. This willingness to die is possible only when Christ has been made alive in the soul. This willingness brings not annihilation of individuality, but the immortalization of it. The personal consciousness must die, for it is the sheath which binds the ego to limitation, and which has been built through ages of experience in sex. But to die in Christ is to live eternally! Thus is manifested the "Son of Man, who is in heaven."

The cross of sex can be made a crown of glory only when the pleasures of personal sense are renounced for the kingdom of heaven's sake. There is no loss in making the ascension from matter to spirit. All is gain to the overcomer. There may be a sense of loss in the transition, but this feeling portrays only the state of chaos existent between the passing of the old and the coming of the new. There can be no "passover" without a complete surrender of the attachments of both evil and good. The No-thing, or emptiness of mortal sense, must be reached before the fullness is automatically attracted and identified. Happy is the man who knows the laws of transition, and can stand unmoved in the pit of emptiness (hell), when the forces of darkness sing their own funeral dirge. The angels are always near to minister unto the soul who will bridge the chasm between temporary bliss in mortality and eternal bliss in spirit; who will lose his life in order that he may find it unto life eternal.
Resident within consciousness of humanity is the direct strain of God's love, designated in Scripture as Israel or David, the well-beloved. It is through this particular strain that the progression of spiritual man is carried on, the counterpartal material aspect of humanity receiving the reflection of the forces progressed, though as essential toward the revealment of God's plan as the rim at the circumference of the wheel is essential to the axle at the center. This royal family is designated in Scripture as the "elect," and is ordained by God to be subjected to the will of the Lord at his coming and to progress directly His purposes among men. The crucifixion reaches its climax in these spiritual activities of Creation, and the cross of sex is brought directly in touch with the cross of Christ through the will of the Lord. Through these divinely ordained conjunctions of spirit and matter, the within and the without of consciousness (center and circumference) are attuned, and men and women are eventually identified in their God-ordained unions of love to accomplish a godly purpose in the race. When the woman is with the man in the Lord, then sin, sickness, and death shall be no more. This is possible at the second coming of Christ, which is the ascendancy of the Woman Principle (Love) in the race, and the enthronement through her of the activities of a love that is divine in its character.

The "seed of the serpent" through which sex consciousness has been progressed is to be overcome by the "seed of the Woman," and the era of love established. The final warfare between the woman (spiritual principle of love) and the dragon (sex sense) is the culmination of the enmity.
primarily engendered between the love of soul (woman's seed) and the senses (serpent's seed), when the curse of sex consciousness was pronounced in God's will (Jehovah). But this conflict is the means by which the Law of Transmutation is made a working factor in consciousness, the potencies progressed in sex consciousness being translated and transmuted into the substance of Christ, out of which will be fashioned the immortal body of humanity. The cycle of necessity in sex sense yields to its crown of glory in Divine Law, and the law of sin and death gives way to the principle of Love.

Love will enthrone the righteous relation of the entire being of the individual, as well as of the various members of humanity. The long sojourn in the night of sex sense will give way to the day of Christ love. Man, expressing the love of God, is the beloved Son, in which all the members are knit together as One. Diversity in sex sense is succeeded in progressional order by the unity of the consciousness of love; thus the cross of sex gives way to the crown of Christ in the Father's order of fulfilment.
THE FOUR CHARACTERISTICS OF THE CROSS OF SEX

Mortality, the plane of consciousness in which the ego evolves the forces of "Night" or unillumination, is characterized by four distinct aspects of mortal love, or sex force, viz., parental love, emotion, affection, and the love of the sexes. Sex force, primarily, was begotten in the spirit of the ego when he desired to be without knowledge of Being, though this impetus necessarily came from the Creative Cause. The activity of consciousness identifies the cross of spirit and matter, the forces of "Day" or light crossing with the forces of "Night" or darkness, producing a state of being that is not Christ. The ego, identified in the darkness or Unknown, took on the characteristics of the primal Force, setting up the will to be even as the will of Being was set up. This desire to be, identified in duality of light and darkness, is the aspect of self-will in which conscious choice is temporarily vested.

Since man, subconsciously, desired to be, without knowing Being, he is in the Unknown until, through desire to be the man God idealized (spiritual being), the Known is invited into action. The desire to be the man God idealized arises in repulsion toward being what is not God, sex force being the means by which the tribulations are promoted that prompt repulsion to ignorance and woe. Mortality is the development of the forces of the Unknown, this ultimating in the known aspects of mortal sense. The known aspects of mortal sense must become unknown, that is, non-
Four Characteristics of Cross of Sex

expressive, before the inspirations of the Christ Mind, whereby the truth of spiritual being is known, can be invited into action. All that is known as a result of the impetus of sex force constitutes the Unknown (unillumination; Night) gained, and makes up the No-thing of the Creative Principle. Therefore, the joys and sorrows of mortal love, as well as both aspects of all dual forces, must become unknown before man can come into the joys of his eternal nature, and know himself as he is known in the Father-Mother (God).

When the ego renounces the gains of good and evil, attained during his sojourn in the Unknown (darkness) in order to gain consciousness of the heavenly kingdom of man, the love and life of Christ are generated in the soul, and the "Valley of the Shadow" is uncovered. In this valley lie buried the dead thoughts, fears, desires, and unfruited capacities of consciousness. As man dies to carnal activities of mind and body, the suppressed forces of the soul come to the surface of consciousness to be mastered and redeemed, so that, simultaneously, with the winning of the impression of the love of Christ there is won the right to eat of the "tree of life" and live forever. It is a scientific fact that man must die in order to live. He must die to the ambitions and desires generated while functioning in self-will (sex force) before the will of God can become the supreme monitor of his soul. The cross that leads to the crown of Christ involves the sacrifice of the desires of the lesser self.

The cross that was set up in the spirit (evolving energies) of the ego was likewise identified in the soul, passed over to the mind (conscious intelli-
gence), and established in the body (manifest expression) as an element of adultery and death. The soul is made up of the energies of forces coming out of the governing spirit of man, as well as the energies of mind. The soul is the realm of feeling in which emotions are born. It exercises a mothering influence over the product of mind, for it is the feeling forces that give thought character. The consciously generated thoughts of mind solidify their essences as cell manifestation according to the spirit (primal impulse) governing the conjunction of the soul and spirit. Not all manifestation is matter, but only such manifestation that bears the impression of self-will (sex force). The earth of the heavens of God’s idealizing is spiritual reality, and is tangible, not to the senses, but to man seeing in the single eye of Christ. The spiritual essences are the heavenly gain of mortality, which is the nucleus in which Christ moves to fashion the spiritual being, and the new order of life.

Through action of sex force, generated because of the conjunction of inherent elements of cosmos and chaos in consciousness, the spirit, soul, mind, and body are contaminated with death, so that all activities arising on the plane of mortality have in them the elements of the cross of adultery. Conflict between the Christ ego and the forces of the flesh-and-blood plane is continually operative, and through this conflict both light and darkness are equally evolved. The flesh-and-blood plane of consciousness is the plane of mortality in which the ego is fully developed in sin, crucified with Christ, and ultimately redeemed from death.

All forces of attachment (so-called love) generated on the mortal plane are death promotive in
their tendency, but, when fully fruited into nothingness, automatically call into action their complementary pole of Christ love, which identifies the ego in life and truth. Identification in death was subconsciously effected by the ego, desiring to be, without knowledge of Being, but identification in life must be consciously effected by the ego, desiring to be, in knowledge of Being. Conscious renunciation of the activities of the self-will (sex force) leads to the identification of divine will. When divine will is the governing impetus of consciousness, spiritual being is manifested, and the man of God’s idealizing is revealed as male-female in one.

The four characteristics of the cross of sex (mortal love) relate to the activities of spirit, soul, body, and mind, the four departments of being, whose forces are to be eventually identified in the love of God. The keeping of the first great commandment of Love, “Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength,” is that which reverses the sexual forces of the entire consciousness, aligning the qualities gained to the Christ Principle. The heart is the spirit of the ego, and is that receptivity of consciousness to the energies of the Divine Spirit, God’s own emanations. The primal impulse to reproduce a man, identified in the heart, is the desire to bring forth spiritual man, but, functioning in the Unknown (lack of knowledge of God), the ego sensualizes his forces of desire, thereby manifesting the mortal man instead of the immortal. However, when evolution in mortality permits higher desires of love to arise in the heart, the spirit of Christ is called into action, and a higher type of man is
begotten.

Parental love is the most dominant aspect of the love of the heart, it being essential to being. Parentage in conscious service to an ego, awaiting re-embodiment, is the highest expression of mortal love, identified on the plane of death where mortals are born. The love of the mother is considered the purest activity of sex force (mortal love) operating among mortals, but the purity of maternal love is present only when unselfishness prompts the begetting of a child. Women, not exercising conscious choice of motherhood, nor abstaining from sex expression during the period of pregnancy, do not bring to maternity the elements of unselfish service of either themselves or their mates, therefore do not identify the ego in purity of love, but instead add adultery to the soul consciousness evolving, thus making for greater woe and destruction in the hearts of their offspring. Mother love, in its true sense, will characterize the reborn humanity, wherein choice of motherhood will be vested in the desire of the woman, the mate of her forces being at one with her desires.

In reality, parental love is holy (pure: whole) only in Christ; that is, the union of the father-mother poles of consciousness as one to beget the Man God idealized is the parentage that is directly blessed in God and out of which comes the expression of a heavenly love. This conjunction is possible only in the “Marriage of the Lamb,” and is that which brings forth the god-state of being. Purity of love on the sex plane is absolutely impossible of identification, for the activities of the flesh-and-blood consciousness are outside the scope of God’s grace, and forever
barred from entrance into the kingdom of heaven. While these activities are the means by which the heavenly love is gained, it is not gained except through repulsing the loves of the flesh, that is, renouncing them to develop the love of the spiritual.

Parental love, the highest aspect of sex love, is still in the cross of adultery, and this most cherished aspect of sex consciousness is predestined to pass away in those gaining the Christ consciousness, for the goal of life is not the reproduction of offspring on the sex plane, but the manifestation of spiritual man through the operation of the Divine Will. The ego, ascending to Mount Zion (holy consciousness), preparing to don his immortal robe, must consciously renounce desire for and attachment to parental love before the cross, characterized by this activity of sex consciousness, can give way to the crown of immortal parentage.

As parental love was the first emanation of sex force to identify in the evolving ego, so it is the first cross to be overcome in the ascent of the ego into Christ. At the age of twelve, the age of conscious choice between allegiance to Christ or the activities of sex consciousness, Jesus indicated to his mother that he must be about his Father’s business of begetting spiritual man, and so could not be responsible for his actions to the mother who had yielded her forces in use to give him manifest identity. Being in the Christ light, Jesus worked out his salvation in the order of God’s law, thereby renouncing that which was first set up—parental attachment.

Karma, the controlling factor of mortal birth and death, is fulfilled at the ego’s gaining the Father-Mother principles of himself. These are

Four Characteristics of Cross of Sex

1. Barred from entrance into the kingdom of heaven.
2. While these activities are the means by which the heavenly love is gained, it is not gained except through repulsing the loves of the flesh, that is, renouncing them to develop the love of the spiritual.
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5. Karma, the controlling factor of mortal birth and death, is fulfilled at the ego’s gaining the Father-Mother principles of himself. These are
gained in converting the love of the desire for earthly parentage into the desire to beget spiritual man. In converting the paternal and maternal forces of one's own nature into a higher expression of love, one's love toward the earthly parents is automatically changed, it becoming impersonal and spiritual in its quality. Thus the absorption of the parental love of one's own soul is that which fulfills one's karma in the direction of the parental center that gave him birth, this fulfilment taking place only when the ego is finishing his mortal course and coming into the government of the Divine Will (Jesus Christ).

The will of the flesh (sex force) ascends in consciousness at the 'time of puberty (age of twelve, or climax of the twelve cycles of subconscious progression identified in the soul as the equalized development of the six days or movements of the Creative Principle). The will of the Spirit is for the time being submerged to the plane of the soul while the mind, or conscious intelligence, is developed. As the spirit of intelligence is progressed, light struggles with darkness for supremacy, and love, partaking of the religious element, is identified in the soul. The importance of remembering the Creator in the days of youth cannot be overestimated, for with the establishment of the love of God in the heart, the ego is governed and controlled by spiritual forces which subject the forces of sex, and make for a higher type of man.

The child should be taught the facts of its mortal nature as well as the truths of its spiritual being prior to the age of puberty, so as to be able to reverse the carnal desires, thrown to the surface by the whirl of sex consciousness, with purity of
thought and purpose. It should be taught that the feeling force is for the purpose of bringing forth a godly man, and that it is the thought and word that build character. The child should comprehend that the forces of sex felt are creative in their capacity only when lifted up by pure thought and identified as ideas of Mind. Through holding in mind an idea that stands for spiritual character, such as beauty, success, abundant life, peace, joy, good will, purity, at the time sex force is felt, this servant of reproduction is made a constructive factor in consciousness instead of becoming a destructive one. The child is responsive and receptive to the truth of its being, and is protected from evil influences, both from within the soul and from the without, by knowledge. Curiosity, which prompts dissipation of forces in sex indulgence, or abuse of one's own self, is also overcome through understanding the nature and purpose of the sexual forces.

Understanding removes all sense of shame and prudery, and permits the evolving ego to function in frankness, honesty, and purity. The first "hush" of those exercising jurisdiction over the growing child is the progenitor of shame and confusion in the sensitive consciousness, and the promoter of curiosity. However, until parentage is exercised in premeditated thought and intention, the parents will experience difficulty in teaching their children the fundamentals that will protect them from self-defilement and sex debaucheries; for until shame and self-condemnation are removed from the hearts of the parents, they are not in a position to exercise a godly guardianship over the evolving child. The full truth as respecting sex force, its enticements and attachments, and its
ultimate purpose, cannot be fully known, or knowledge that redeems from death and sin disseminated, until sex consciousness has been overcome sufficiently for the love of the ego to be attached to the development of the spiritual nature. Only one no longer functioning in sex consciousness can teach the truth that makes for the identification of divine love and eternal life. In view of this scientific fact, mortals must ever be subject to the pitfalls of hell (unillumination), experiencing tribulation in the flesh in the degree that they need to develop an understanding of God’s purpose of love and life.

The reproductive forces are designed for the purpose of bringing forth spiritual man, the vital fluid (seminal in its physiological identification) being the substance in which ideas identify and manifest their cell identity in the body. When the body reaches its cosmical limit of progression, being coordinated to spiritual principles set up in the development of the Mind of Christ, sexual generation is fulfilled with the love of God, and the offspring of Creation, or spiritual man, is revealed. The re-creative function begins where mortal generation leaves off, and reveals man in his true identity.

It should be comprehended that the various aspects of sex consciousness are necessary toward the development of self-consciousness. But detachment must follow all attachments of sense consciousness before the law of attraction and repulsion, governing the manifest plane, can polarize and bring into action the spiritual realities which the various aspects of sex consciousness symbolize. The transition from activities in mortality to immortality is always made on the current of
repulsion, though voluntary renunciations constitute the genuine means of spiritual development. Voluntary renunciation of the loves of the flesh is that which converts the love forces into spiritual qualities, Christ as Lord of these qualities begetting his own state of being in the ego thus aligned.

The soul, the plane of feeling consciousness, takes on the character of the forces of spirit, generated out of the desires of the heart, and registers the impressions of intelligence, cognized by means of the senses as well. The feeling of the soul characterizes one’s emotions and determines one’s judgments in love. The magnetic-electric attractions, or magic of feeling forces, radiate from the soul and cause to objectify in the without the experiences of like character which test the soul in choice of heaven or hell (light or darkness), and determine one’s moral tendencies. Excessive and uncontrolled emotions, until balanced in intelligence, identify lust.

Lust was primarily engendered by use of forces felt but not understood. This use amounts to misuse. Through repeated misuse of forces, sin or sense of separation from God was set up and the soul died to the inspirations of the Almighty (Divine Spirit), leaving the ego a wanderer in the harlotry of sense. The virgin (woman: soul) took on the sense of adultery, and “Babylon the Great, the Mother of the Harlots and of the abominations of the earth,” became the mystery (sex consciousness) that separates man from his divine inheritance in Christ. The mystery is solved when sex consciousness is understood and the soul is restored to her original virginity, being purchased from among men (children of the world; Satan)
through purification. Thus emotion, the second aspect of the cross of sex, is redeemed from its adultery and is identified in the compassionate love of the Christ spirit. One identified in the compassionate love of Christ is functioning in brotherly love and service, utilizing the feeling forces toward identifying godly actions in the earth.

Affection, the third aspect of the cross of sex consciousness, is the evolved expression of emotions dominated by understanding. When forces of darkness are most aggressive, emotions of low order (disorder) govern the ego, and greater tribulation in the flesh is experienced. Affection trends the soul godward when based upon spiritual impulses making for freedom, but, when governed by low forces of attachment, climaxes in dissatisfaction and woe. Affection, being the outgrowth of controlled emotions, is sensitive to the influence of lower forces of feeling; and the ego, identifying at this point of advancement, must ever be on the alert to meet and overcome the tendency to subdue in sense of possession and passion that which is beloved. Love, in its highest scope of action among mortals, ever seeks the fulfilment of the desires of the beloved, giving and loving at the sacrifice of self. Friendship, the highest form of affection, progresses the ego nearer to his godly identification in love, but at its appointed climax, like all other attachments of love, it must conform to the impersonal standard of thought and love.

There is no enforced sacrifice when the loves of the self are raised to the standard of Divine love, for the ego "experiencing the renunciation and transition is identified in a love and wisdom that
Four Characteristics of Cross of Sex 205

transcend sacrifice, all service being expressed in joy and freedom. The ego is eventually to identify in selflessness, the capacity to serve man in establishing actions of godliness, without effort to please or displease, and all expression of sex love must trend in this direction. In the last analysis, love is truth in action and is free from the enticements of sense in any form, making all appeal through principle rather than through desire to attain some personal gain either for oneself or for others.

Affection is particularly promoted by the ego consciously evolved in knowledge of good and evil and characterizes the soul established in mastery over the lower forms of emotions. It is the more highly expressed form of personal love in which the good of sex consciousness dominates the evil, and understanding controls the will. In the degree that understanding governs the will, affection is increased and love that is universal in its scope of service is expressed. However, it should be perceived that mankind, identified in the affectionate nature, developed in sex sense, is still selfish in its purport, choosing the good rather than the evil because it affords a greater personal or national advantage, though subconsciously approaching the love of God more closely, since it is through the love of the good that contact with Christ is made. The idea of glorifying God for the sake of a principle, which characterizes service in divine love, always makes for the surrender of attachment to both good and evil, and is accompanied by personal loss. Only one who has overcome attachment to the four aspects of the cross of sex is willing to lose his personal interests (mortal life) in order to gain his heavenly inheritance. There-
fore, the tendency to utilize forces of consciousness
to gain the good is still in the cross of adultery,
and the ego is still functioning in unrighteous
desire.

The things of the world in their good and evil
aspect, developed through the operation of sex
force, are abominations before the Lord (Spirit of
Perfection within) because they cast man in the
direction of personality (hell), and leave the
Christ, or spiritual man, unrevealed. Not only
must the low emotions of the sex consciousness be
consciously crossed out, but the more highly
evolved expressions of sex sense or personal love
must likewise be translated in their forces before
the good and evil of mortal existence can climax
its cycle of adultery, and purity in Christ be
known. The crossing out of the loves of the
higher mortal self is simultaneous with the devel-
opment of impersonal, Christ love, hence, the ego
is in reality relinquishing the lesser for the greater
in his progression of love.

Conjunction in sex for gratification of fleshly
desires is the fourth aspect of the cross of sex, and
is the lowest as well as the highest form of
expression of sex force. In this expression are
identified the lustful and instinctive desires of the
animal nature without reproductive thought or
purpose, as well as the hope for greater satisfac-
tion and advancement. Love, expressed as sex
between the sexes, is equally promotive of heaven
and hell, the overcoming of the hellish forces pre-
cipitated in the embrace being that which pro-
motes the tribulations and victories of mortal
existence. Yet, the heaven of mortal existence is
temporary, it passing away with the first earth or
development of mortal elements of form, though
both serve the purpose of the Creative Law, it using the dual factors to bring forth the creation of God, in which the crown of advancement is gained and revealed.

The impetus that prompts fleshly sexual conjunctions of men and women has its design in the Creative Cause, but this purpose is not permitted to be known until egos, finishing their course in sex sense, have repulsed the destructive agencies of nature and attained their godly characteristics. Death and nothingness must be promoted, and sexual conjunctions, entered into in selfish intention, are the means by which egos die to self, and death is eventually climaxed. In God's law, destruction is promoted, the chaos or darkness of consciousness being the womb or matrix in which the constructive expression is built. Man is like a grain of wheat planted in the soil of corruption. When he has sufficiently died to himself and his fleshly desires, he bringeth forth much fruit of a spiritual character. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." Having loved his life in the flesh, man climaxes this love with hate (repulsion) of the loves of the flesh, and gains eternal life in the Christ self.

Consciousness cannot identify as man until the Christ Mind is established as a governing factor. Christ Mind is identified as a governing factor only when sex lust and love have been consciously renounced and desire for the love and knowledge of God has become the dominant control in the soul (feeling nature). The utilization of feeling forces in sensation sensualizes the soul and makes
for negation. Negation, developed to the point of death to self desires, engendered by the fleshly tribulations, attracts the inspirations of the Almighty whereby spiritual ideas are cognized and Christ Mind is promoted. Thus it is seen that the adversaries of Christ serve him, not anything being without its purpose of promoting spiritual consciousness when seen in Truth.

However, it must be perceived that Man (spiritual identity) cannot be identified until consciousness has ceased to function its soul forces in sensual gratification, though the cessation very naturally follows the indulgences. Indulgence in the various forms of sensual expression progresses the forces of consciousness in darkness, this culminating in the light gained, though the light is the result of repulsion to the tribulation developed in the sensual forces, and not in their indulgence. Any force operative in positive and negative expression dies to itself, and out of the death there arises the next order of force to be developed.

All forces of hell (development in unillumination) dam (obstruct) the soul from the light of Christ, though, paradoxically, when brought to negation, invite the Christ light. Fortunately, under reactionary law, excesses and transgressions invite negation (cessation of unrighteousness) and during periods of inability to express in low forms of sex force, the ego is given an opportunity to come to himself and to advance in the direction of spiritual consciousness.

It is not the purpose of this book to enumerate the many afflictions arising out of the transgression of use of sex force, nor to handle the subject from a material standpoint, but it can be scientif-
ically stated that all disease and inharmony, tribulations and despairs, to which mankind, in its mortality, is subjected, are the direct result of violations of laws of being, all having their inception in the primal use of feeling force (love of God) felt, but not understood in its real purpose. It follows that mankind will be redeemed from its ills only through understanding the cause of its inharmonies and intelligently and willingly cooperating with the understanding cognized to redeem the ego from limitations imposed during its sojourn in ignorance (Night). Knowledge of the real man, his purpose in life, the goal to be attained, the use of sex force as a Creative Principle, with corresponding development of love of God, will reverse the disorders of mortality and restore humanity to its righteous place in the vineyard of consciousness, out of which God continually fruits his offspring, when fully ripened in sin and willing to die to its enticements. This understanding does not come through the aspects of mortal mind, but is disseminated in the Spirit of Truth, which moves at ends of cycles to make known its own order of love and life. Sex force, consecrated to God for godly use, is the means by which the ego contacts the indwelling Spirit of Truth, and is made aware of the principles of love that make for the manifestation of heaven in the earth.

While desire to be, the impetus of parental love, is the inward dominant factor of evolution in sex consciousness (mortality), the conjunction of men and women in sex is outwardly prompted by the emotive plane of mortality, in which urge for union of the inherent male and female poles of being exists. The separated but complementary
Science of Love with Key to Immortality

1 consciousness) are crossed with Christ (Truth), in reversal of the crossing of spiritual forces (life) with mortal knowledge when the ego descended onto the plane of matter. As death is decreased, life is increased, and when mortality finally climaxes its wheel of evolution, immortality appears.

8 The body or plane of manifestation bears the evolved fruit of the cross, identified in the heart (spirit), the soul, and the mind of the ego, and is the scene of the destruction engendered in its fulfilled expression. The external body registers impressions set up by the inward mechanism of consciousness, showing forth corruption or incorruption according to the character of the original impetus of the will (desire). When the will of the flesh is supreme, as it is so long as man functions in desire based upon attainment of either good or evil, the body is greatly corrupted, and disease and inharmonies ensue as a result. The cross of sex, characteristic of the body, is robbed of its “thorns and thistles” when the body is offered a willing sacrifice unto God upon which the Almighty may register its godly impressions. “I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.” Rom. 12: 1-2 R. V. The body is the functional point of the will (desire; love), and if surrendered to God in spiritual service, makes for the ascension of the ego into Christ. The determination to serve God conforms the activities of man to a divine standard, making
him alert to transmute every action of life so as to identify godliness.

It is in the body that the fourth aspect of the cross, sex conjunction for the progression of the sexes, has its culminated result. Man identified in Christ love is given dominion and authority over the animal forces, and has power to choose whether he shall serve the Lord in the body or crucify it on the altar of sex lust. Just as the mental activities leave their impress upon the soul, making for materiality or spirituality, so the activities of the body register impressions upon the sensitive forces of the inner consciousness and make for harmony or inharmony. The time to protect the inner forces from defilement of fleshly habits indulged is at their inception; when the suggestion to err presents itself at the door of mind. The desire nature is ever subject to understanding, and the execution of forces on the bodily plane indicates the freedom or bondage of the love of the ego.

It was the execution of forces in will (bodily expression) without cognizance of creative cause that turned the Jerusalem of God (the holy city; spirit consciousness) into a city of desolation (Egypt), and it follows that the reversal of the wills of the flesh with expressions of divine love (service in identifying God) will enable the body to become the ground in which the foundation of the Holy City (spiritual consciousness; biunity) is laid. The activities of the external man indicate the will (desire) nature, and only through subjecting the desires of the flesh to the will (love) of God, can the flesh of the Word (Christ) be manifested and spiritual man revealed.

The desecration to which the forces of the body
are continually put on the plane of sex consciousness makes it a grave of death to house the evolving ego in hell, until such time as consciousness responds to the holy will of Christ within and gives birth to the ego of God. The Christ self cannot be begotten so long as the mortal desires to reproduce himself on the mortal plane. This is to say, that so long as the ego loves mortal life and its experiences he is not dead to sin, hence, is not attractive to invite the law of the Spirit of Life. Desire for mortal experiences keeps both birth and death active in consciousness. Birth and death are legitimate, and are fruited out of the cross of adultery only when daily dying to the desires of the flesh permits the birth of the spiritual ideas with their corresponding cell identities to be established in the consciousness. As the I man dies, Christ is made alive, and the cross of sex gives way to the crown of love that is divine. Parental desires and attachments, emotional impulses, affectional expressions, sensual desires for gratification, all these attachments of sex force, generated in existence on the flesh-and-blood plane, enslave the soul and hold man in bondage to death, however much they serve as means of evolution among mortals dead in trespasses and sins. All four aspects of the cross of sex must be lifted out of their corruption and identified in incorruption, that is, their spiritual significance must be gained as conscious wisdom and love. The aspects of good of sex consciousness are magnetic to invite the will of God and to connect the ego with higher powers, but even these qualities, like the evil that went before, must be renounced after they have been indulged, before one can gain a higher state of consciousness and be known of
God. The forsaking of attachment to both the good and evil of mortal existence is necessary before one can ascend into the Mount of Transfiguration and be translated into a new creature, whose every activity makes for the revealing of the Son of Man.

The Son of Man race, now being identified, is the manifestation of consciousness, thinking, loving, and being from the Son of God (Jesus Christ) standpoint; that is, knowing and doing the will of God in the earth (manifest plane). Man, identified in the Son of Man consciousness, will have put under the feet of understanding all that makes for selfish advantage. Sex consciousness is the cycle of selfishness, which enslaves the ego in the chaos of night and death and reduces him to nothing, the legitimate end of self-will. Sex consciousness is for the purpose of promoting the material identification of the spiritual principles, death and life being simultaneously progressed in the cross of sex. It is the detachments of the activities of sex sense, however, that cause life to ascend. Jesus typed the Son of Man race, and through his spirit, the Mother principle of God, as Divine Love, is being evolved in consciousness. Out of the Woman of God's identifying (Soul redeemed from the cross of sex) the children of God are to be gestated, not in the will of the flesh, the generative impulse of mortal men, but in the will of God (Lord).

Jesus Christ is the will of God (Lord) identified in consciousness, and man has the power through him to reverse the tendencies of the will of the flesh and to be born into the kingdom of God. Through the fathering-mothering power of Jesus Christ, spiritual man is identified when conscious-
ness is sufficiently virginal to receive the heavenly embrace of divine love. The Son of Man race is Adam, the Universal Man, born of the “second” Adam and Eve, who Father-Mother the race in cosmical order, consummating the era of selfishness (sex sense) with the redemption of the body.

The cross is an essential means of progression and is eternal in its identity. Through it, spirit, the invisible essence of Creative Cause, is manifested and the glory of God is revealed. But when “Night” is passed, and the cross with its crown of thorns, symbolical of unillumination and darkness (sex-sense), has given way to the attuned aspects of spirit and matter, the true cross of Christ, love will be known in its pure expression and life be made an omnipresent fact. All that has preceded the emancipation of the ego is essential to its freedom, and, when understood, the “Night” is seen as a preparatory school leading to the finishing school of “Day.” Understanding of creative laws of being is identified as night gives way to day; and like Jacob, who wrestled with an angel thinking that it was an enemy, the Lord is found to have been in the material aspects of progression, though we knew it not until, at the dawn of day, the angel announced to the watching and waiting principles of love (the two Marys), “He is not here; he is risen;” the Seed (Word) of Christ having found the impetus of life in the tomb of death, which promoted its ascension. As he (the divine ego) goes before into Galilee (circle of completeness in the Father-Mother), consciousness becomes cognizant of a risen Lord, and preaches the gospel (good news) of omnipresent life to every part of the organism, thereby bringing the whole man into the resurrection.
The cross of sex is the crown in the process of becoming. The cross of sex is in the adultery of spirit and matter, and is the means by which mortal man is formed. The virgin (Mother) substance out of which spiritual man is fashioned is gained in the processes of generation, but is made up of forces not materialized or of forces dematerialized, these energies forming the impetus of life that makes substance tangible. The spiritual man to be begotten out of the mother substance is revealed in the image of him who typed the divine human, being a new creature in reality as well as in ideal. This is man with both mind and body partaking of the Christ nature. The cross of Christ is introduced in consciousness when the ego has finished his course in the flesh-and-blood plane of progression, and is the means by which the forces of spirit and matter, generated and adulterated in mortality, are transmuted and translated into energies of a higher power. The crown of Christ is the direct result of the cross of Christ (not cross of sex), and is gained when the ego dies to self-consciousness, that is, sex consciousness.

The cross of sex is made up of the activities of the Word (Christ) inverted, that is, reversed to principles of Being. It follows that all the activities of sex sense must be reversed with Truth before the organism of consciousness (Man) can be aligned to the laws governing his being. The introduction of the cross of Christ, with its Gethsemane experience, is the means by which the forces of the universe are conformed to Divine Will, and the activities, evolved in sex sense, are made to serve the Christ purpose.
GENERATIVE MARRIAGE

But if they have not continency, let them marry: for it is better to marry than to burn. I Cor. 7: 9 R. V.

And Jehovah God said, It is not good that the man should be alone, I will make him a help meet for him . . . And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Gen 2.18,21-24 R. V.

Translation from the "Hebrew Tongue Restored," by Fabre d'Olivet And Yahweh Elohim said, It is not good that Adam (universal man) should be alone (in his solitude); I will make him an auxiliary force (companion, counsel) emanated from himself, and formed in the reflection of his own light And Yahweh Elohim caused a profound and sympathetic sleep to fall upon Adam (universal man) and he slept; and He broke from the unity, one of his involutions (exterior envelope, feminine principle) and shaped with form and corporeal beauty, its original inferiority (weakness).

And Yahweh Elohim restored this involution (exterior envelope) which He had broken from (the substance of) Adam, for (shaping the form of) Aishah (volitive faculty, intellectual companion) and He brought her unto Adam And Adam said (declaring his thought), This is actually universal substance of my substance and corporeal form of my corporeal form; this one he called Aishah (efficient volitive faculty, intellectual companion) for out of Aish (volitive principle, intellectual man) she had been taken in substance.

Therefore shall Aish (intellectual man) leave his father and his mother and shall cleave unto Aishah (intellectual companion), and they shall be as one corporeal substance (one single being in one same form).

The marriage institution as it exists in the world of mortals is based primarily upon the scriptural text quoted above from Genesis. The interpretation of the original Hebrew, however, spoils the text as a foundation upon which one can scientifically base the present marriage system. For it clearly reveals that the
separation of the feminine principle from the Man, or Adam, was within consciousness, and was the operation of Divine Law whereby mankind or universal man would gain intellect or mental comprehensions of himself and the universe. The leaving of the father and mother, that is, the moving out from center to circumference as consciousness is evolved, is that which ultimates in the ego gaining his own intellectual companion or feminine principle of being, the twain that are one becoming "one single being in one same form." The twain that are one are the primal male and female principles of Being, the Father-Mother of Creation from whom the Son is reproduced. The Son is the united male-female principles. The question, "Is marriage a divinely ordained institution?" is one often asked by the evolving soul. The answer to this question can only be found in understanding the laws of creative evolution, and the cross of spirit and matter. The foundation for the present generative marriage system is on sand, for it rests upon the material concepts of spiritual principles. The formation of a man with a womb, called a Woman, from the rib of man is a figure that is more spiritual in its significance than it is literal; yet the material belief applied to this spiritual principle is responsible for the position that women have long occupied, and from which they are slowly evolving through the resurrection of the intellectual principle, which is the Woman primarily formed by the action of God. The rib is the polarizing point of the forces of God moving from center to circumference, and from circumference to center, the involution removed being the ascendancy of a spiritual principle by which consciousness would ultimately
gain its own god-state of being. In other words, the evolution of forces is the movement from center to circumference, while the involution is from circumference to center, the unity of the six creative principles in their outward and inward course constituting a center of consciousness ready for further progression. The Adamic creation represents the race consciousness developed to a climax from a preceding evolution and ready to begin the unfoldment of Divine Principle through another cycle of progression, to culminate at its end in the gain of the Intellectual Principle.

The Adamic creation was the beginning of the physical unfoldment of principles of consciousness with the Ideal of Mind identified as the governing counsel. Mind ascends at the end of mortality as the metaphysical comprehensions, being Adam gained in the unity from which he was primarily separated. Mind is the seat of the action of God which begins another cycle of unfoldment leading to the establishment of the next order of creation, at the same time being the means of the closing of Time which has characterized the Adamic period. The spiritual climax of the mental development that is gained in Adam is the Woman consciousness or Soul. Those who have gained the Woman have the Man also, hence, have generated their principles through the various activities of love and marriage and are ready to be united with the Lord, or Christ center of being.

During the generative period of Time, the Woman or Soul is developed by means of Will, the outer nature reacting to soul, and the inner to mind. This cross characterizes generative marriage; the male pole, identified as man, and the
female, identified as woman, being the means by which consciousness is developed. The serpent of Genesis, which is a force of desire existent in the kosmos, urges the Woman or Soul to know how to be, while Jehovah God, the primal God action, has left its impression to be the man God has imaged. Consciousness is aware that not to be God is not to be; therefore the impression that man would die should he eat of the fruit of the “tree of the knowledge of good and evil.” Through eating of the “forbidden fruit,” separation of the male and the female poles of consciousness, which make up the generatrix through which ideas of Christ are developed, was identified, the ego becoming conscious of himself in distinction of sex as self-consciousness was established.

The fruit of the “tree of the knowledge of good and evil” is the essence generated through the blending of the positive (male-Something) with the negative (female-No-thing), which fused expression makes up the nucleus of intelligence by which ideas are evolved and manifested. This essence of God-ideas is generated in the negative or No-thing (the womb of Divine procreation), and is the element of divine love gained as Truth, God-ideas being Truth. Divine love (called divine in contradistinction to other loves; but, in reality, there is only divine love, all love not divine being not love), is the fruit of the “tree in the midst of the Garden” (heaven, in which is impression of spiritual identity), which is the formative element that reproduces spiritual body, or gives identity to spiritual ideas. The use of this essence of love for purposes less than the forming (making) of the man God idealized is to die to substantiality on the plane of identification, and to become
mortal.
The lowering of the thoughts and desires of developing self-consciousness to the plane of sex-
sensation is the "original sin," this being the pole of imperfection that complements the perfection
to be gained as Christ, and the starting point of mortality. The giving of the Son of God by the
Father is the descent of God as Love into the planes of self-consciousness, Christ becoming the
ideal to which all development on this plane must ultimately measure. Generative marriage is the
means by which development of consciousness both as to the masculine and the feminine forces is
carried on, the goal of the development being the gaining of Christ, the spiritual ego. At the culmi-
nation of self-consciousness, the ego works out the forces of "original sin," the mystery of resur-
rection and translation being in the utilization of the sexual forces in Christ.

Since the "tree of the knowledge of good and evil" is identified in the Woman, or No-thing, of
consciousness, it is in the Woman (Soul) that man has desire to be, and to know. When the Man
(I) and the Woman (Am) capacities of consciousness identified in their particular creative func-
tion, sense of twoness arose instead of sense of oneness, so that in man, self-consciously identified,
the twain that were joined in God were put asunder, and the cross of spirit with matter was set up.
The ego, as respecting its capacities of reproduction in union of spirit and soul, is limitless in its
inspirational and formative powers, but on the plane of mind and body it is limited. On one hand,
the Woman, or Soul, has the capacity to generate spiritual man, through the procreative action of
God; while on the other hand, she is the birth-
place of matter, through the action of sensual processes. Matter is the essence of the “tree of the knowledge of good and evil,” solidified in its nature through processes incidental to the development of mortality.

The Woman, or Soul, is played upon by the aspirations of the Spirit, as well as by the deductions of Mind, and is the matrix in which conflict between the spirit and the flesh is carried on. It is in the mind that choice is vested, it being made up of capacity to consciously develop self-thought and will. Mind has the power to identify ideas in the light or in the darkness, in separation or in unity, according to the evolved understanding. When the ego is evolved to the point where it beholds the darkness and light as one action of creative evolution, condemnation of actions in the darkness (Night) is eliminated, and understanding and love of a divine nature are allowed to ascend in consciousness. When both “good and evil” (day and night) are fruited into No-thing, man is in a position to bring forth the Christ Ideal Man of God’s creating.

Heaven and hell, that is, capacities of light, with their capacities correspondingly identified in darkness, are inherent in the soul. Soul essence, or love, generated through spiritual processes of mind, begets spiritual man; while soul essence, or love, generated through mortal processes of mind, begets mortal man. The hells of consciousness are the experiences of darkness, both mental and physical, that characterize development of self-consciousness, their subjection to Christ being that which sets the ego free from mortality. When spirit and soul and body are united as one, the holy marriage is operative, it being the means by
which the ego is spiritually born and ultimately revealed as spiritual being. The holy marriage is oneness of the trinity in consciousness, while mortal marriage is evolved in self-identification of the ego, in his desire to bring forth himself in ignorance of God and the laws governing the being of man.

Marriage on the plane of mortality is the offspring of the cross between spirit and matter, and has in it the diffusion of light and darkness, love and hate, life and death, heaven and hell, and all the other dual states of consciousness. It is not holy (whole), for it has not in it the Holy or Whole Spirit of God. It is not ordained in God, but is the evolved expression of the primeval chaos of darkness, in which God moves to fashion man and the universe. It is under cosmic law, and is the means by which consciousness of wisdom and love is developed, these being the male and female qualities, respectively. Marriage, while consciousness is not illumined, that is, not knowing God, is not condemned, but is a part of the Nothing, the unknown. All that is gained as reality of being comes from the Nothing, therefore, marriage is the principal factor by which the something of God, that is, Christ, is gained. Yet, paradoxically, Christ is not gained in marriage, but at the point where it culminates in non-marriage; that is, consciousness is in repulsion to the "ways of men," as characterized the Virgin Mary, who gave birth to spiritual man. The Master, cognizing these principles, declared that when man is risen from the dead, he neither marries, nor is given in marriage, but becomes like unto the angels (pure ideas).

Generative marriage is the besetting limitation of
the body, the primal factor in crucifying both body and soul. But body must be limited in order to force the progression of the spirit. As egos evolve, marriage becomes the means of development of the higher self, though self-consciousness, reaching its limit of progression, repulses rather than attaches to the idea of marriage. This is essential toward inviting the holy marriage or union of the male and female poles of consciousness within the ego, holy marriage being the union of the Man-Woman ego with Christ. From this point of advancement, Christ is formed in consciousness and the ego is resurrected as the embodiment of the Ideal Man. Generative marriage is for the purpose of generating the thoughts and desires both in light and darkness, the conquering of both factors to Christ identifying the laws of regeneration by which the Christ-Man is begotten and revealed.

The carnal attractions of the flesh fruit themselves in sex union. Man is freed from desire for this union only as the male and female poles of consciousness polarize and merge as one. This process is cognizant to the soul as repugnance to the marriage relation, accompanied with intense desire for the higher aspects of the union. The will of the flesh points the soul toward identification in mortal marriage, while the will of God points ascension into spiritual consciousness. Whatever be the soul's need, in that direction will it trend, but at some point of unfoldment the last expression in generative marriage is experienced, and resurrection from the dead state of consciousness is begun. Marriage, on the sex plane, climaxes in dissatisfaction, for the soul can never be satisfied outside of union with Christ, which is found in the conjunction of the male and female.
qualities of consciousness. The most congenially mated men and women at some time feel the urge of their spirits to come out of the sexual activities, and eventually must follow this urge if they would escape further tribulation in the flesh and be raised into an eternal state.

Generative marriage belongs to dead humanity, and is a cross that forces cognizance of light. The soul, in which is the virginal principle, ever yearns for freedom in love, which is attainable only in Christ. This yearning forces renunciation of the fleshly attractions until eventually the soul fruits its experience in sense of separation from God, which generative marriage implies, and is born into the light. The fashions of this world pass away, for they are evolved in the flesh-and-blood plane of existence, are temporary in their inception and duration, and must all be fruited into nothingness before man can cognize the Something, God's own presence and power, and reveal the Christ ego of himself.

Men and women, functioning in mortal marriage (and all marriage on the flesh plane is mortal), identify, in self-consciousness, dead men. They re-embody the ego and give it opportunity to clothe itself again in its garment of light. Jesus' "Ye are dead in trespasses and sins" was a recognition that mortals are not alive until Christ is risen in consciousness and the ego is spiritually born. Man is born in the flesh for the express purpose of establishing his spiritual birth. This service of marriage would be its redeeming feature, if it were cognized by the contracting parties and rendered in the highest expression of unselfishness common to mortals. But not many men and women, mating on the flesh plane, give premeditated consid-
eration to the ego awaiting a fleshly garment through which he may be enabled to fulfil his sojourn in death and be born of the spirit. Selfishness and carnality, primeval in their potency and desire, prompt sexual congress, even when men and women profess love as the attraction leading to the sexual embrace.

Men and women rarely ever refrain from copulation during the period of pregnancy. Cursed beyond the beasts of the field, the woman, in whom is vested the mothering quality, yields herself to the dominancy of the male, and makes of the birthplace of her offspring a grave of death and destruction. Men, in whom is vested the fathering quality, are not yet evolved to a point of such self-control of their creative forces that they can sacrifice their lustful desires for the good of another. If they cannot sacrifice desire for sensations in the flesh for their own soul's sake, they cannot make it for the sake of the woman who bears the child, nor for the child's sake. Sexual commerce, during pregnancy, is a violation of the rights of the unborn ego to evolve his consciousness on the plane of matter, free from the vibrations of other personalities, whose forces are liberated in the orgasm of the sexual act, these playing upon the foetus during copulation. From the physical standpoint, the sperm of the male, ejaculated into the uterus, becomes a putrefying mass of corruption, there to engender various forms of disease in the developing embryo, subjecting the ego later to limitation and inharmonies of the flesh. It can be shown that children, gestated free from the influences of sexual commerce, are clean-born, that is, are without the covering of putrefying cells that have been formed from the excretia ejaculated
during copulation.

Promiscuity in sex commerce adulterates the soul essences, and the procreating seed of mortals takes on the influence of the thoughts and feelings expressed. All vibrations are incorporated into the foetus when sexual commerce is indulged during pregnancy, and thus the sins of the fathers may be visited unto the children. It is a recognized fact that the procreating essences of a white woman, when stamped with the sexual vibrations of the male of other races, are discolored, and capacity to bring forth a white child, even in conjunction with a male of the white race, is impossible. The soul forces of the woman partake of the spirit of the male with whom she sexually conjoins, these energies entering into the elements of her own body and the bodies of her unborn children. Adulteration of forces is especially operative in sexual commerce, the spirit of the races being interblended in this way, as well as the forces of a particular race. The impressions developed in sexual commerce are generated into women, who as mothers incorporate into the children not only the spirit of the male who fathers the child, but the spirit of other women with whom he may have sexually conjoined.

The important aspects of life are not in what is physically developed, but in the spiritual influences that are identified by means of the physical expressions. Women are the wombs of hell or heaven according to the sexual development of the race, their offspring eventually partaking of a universal spirit because of the adulterations developed by means of sexual commerce. Thus it can be seen that even the vile practices of mortals are made to serve the Creation, though only
through those who, being in mastery of their carnal forces, have yielded their forces of thought and feeling to Christ, who in using them as universal factors, utilizes also their forces of hell to subject a similar element in the race as a whole. Mortals still developing the carnal attractions of the fleshly nature serve in progressing the material world, complementing on their plane the work done by those spiritually progressing.

An understanding of one's spiritual nature correspondingly shows the desecration to which man has put his God-given forces. This alone inspires ascension above the primal animal tendencies, the spiritual ego not only setting himself free from his self-developed consciousness of murder and hate, but freeing the race as well. To kill the body is a crime under the mortal law, but to pollute the soul with the lusts of the flesh is a transgression answerable before a tribunal of the almighty spirits of God, who keep watch in the consciousness, awaiting the rising of the star of intelligence in the soul of man, to render him gifts of divinity. So long as man is separated in his consciousness from his own wife, the Woman, or Soul, he must suffer tribulation in his flesh and that of his illegitimate offspring. The redemption of man is in the union of the spirit and soul within, this being a process worked out in Christ, who, as a saviour, sets the race free from the tares developed in mortality.

Mortals erroneously entertain the belief that spiritually illumined men and women, conjoined in marriage on the sex plane, are in a position to bring forth a higher species of man. This is a delusion, based upon ignorance of man's purpose in life. The more quickened the consciousness becomes with the Christ intelligence, the more dif-
fused becomes the seed of mortals with light, and the more capable becomes the individual to reproduce spiritual man; but this spiritual man is the ego of himself, identified above the plane of matter. The seed is the essence of forces of intelligence, and partakes of the nature of one's thoughts and desires. When the seed is diffused with light, it loses its vital properties of animality and is not conducive toward the propagation of healthy offspring.

Highly or greatly intelligent people may become a magnetic matrix to invite into fleshly expression a more highly evolved person, or they may under certain conditions of development invite one who is abnormal. There is no spiritual law governing mortal birth, for mortal birth partakes of the karma of mortals, and cannot be perfectly expressed. When moral character and intellectualism are fruited into spirituality, the seed life of the individual is begotten in life and light, and must be conserved for the purpose of forming the body of the Christ ego, which is identified as a living factor of consciousness when wisdom and love conjoin as one on the plane of spirit. Wisdom and Love as the potential parents bring forth the Christ ego, who is the Son of consciousness to be manifested as spiritual man.

The more highly evolved civilization becomes, the less likely are children to be born out of its marriages; and the more refined in bodily expression does the race become. This is an indication that the goal for the race is not reproduction of offspring on the flesh-and-blood plane, but rather the clothing of the individual ego with its own inherent spiritual powers and capacities. "Ye therefore shall be perfect, as your heavenly Father is
perfect," is the goal for the man of God's creating. Perfection is gained when the consciousness of the imperfections, developed in sexual sense, has worked itself through to its cosmical limit, the ego at the climax of his mortal course gaining the divine wisdom and love that make for the formation of Christ. Christ is perfection, and under its own law of fulfilment, is manifested as spiritual being.

Generative marriage is promotive of both death and life, though at the polarization of these temporary factors of the material plane, the Son of Man, established in immortality, appears. All the material activities are for the purpose of developing their underlying spiritual realities; hence, they are not condemned but understood as a part of the creative design. Generative marriage promotes generation, regeneration, and degeneration. Generation culminates in regeneration on the heavenly side of consciousness and degeneration on the hellish side. At this point, Christ is in control, using the "base things of the world, and the things that are despised" (I Cor. 1: 28) to bring to naught that which has been generated in mortality. Thus the adulteries of mortality are eventually justified, the tribulations of the flesh forcing consciousness of Christ.

Before Christ can be enthroned, every phase of generation must have been both attracted and repulsed, attraction and repulsion being the means by which the material world is progressed to form the shadowy outline in which the spiritual realities are to be identified. The capacity to separate from the material activity and to progress the spiritual determines the identity of the ego in Christ, and constitutes the science and art of life.
Generative marriage is an institution begotten by consciousness in identity on the plane of matter, and is legitimate among mortals sojourning in the darkness of death. It is the counterfeit expression of the heavenly conjunction or marriage that belongs to spiritual being. Marriage of the man and the woman on the fleshly plane is superseded by union of the male and female poles of consciousness as the light of Christ arises. The attractions operating between males and females on the flesh-and-blood plane are naturally annihilated as man evolves from materiality to spirituality. No longer looking outwardly for love and happiness, the ego seeks the kingdom of God and His righteousness, thus establishing union between the inner male and female poles of consciousness through which Truth (Christ) is begotten. At the point of conjunction of the male and female within, this union is objectified by the temptation of soul-mating, the last great test, in the ascension of the ego putting on his wedding robes, preparatory toward feasting eternally with the Lamb. If this "flaming sword" of soul-mating is passed, the cherubim, who guard the entrance to the garden of the Christ consciousness (Paradise), bestow a new name (character) upon the ego, writing it in his forehead in flames of fire. Henceforth, man walks no more after the flesh, but after the spirit. All the forces of God, identified in the heart, begin their transforming work, and eventually the last trump sounds, mortality gives way to immortality, and death is swallowed up in victory.

There is found in the teachings of Jesus, as recorded in the twenty-second chapter of Matthew, a clue as to when generative marriage ceases. The
Generative Marriage

marriage of the seven brothers to the one woman represents the progression of the ego through his seven cycles of generative development. When Jesus was asked whose wife the woman would be in the resurrection, he answered, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are they given in marriage, but are as angels in heaven." The mystical meaning of the word scripture is inner. For this cause, not knowing the inner laws of life governing the progression of the ego, men do err. When the ego is resurrected from the grave of death, that is, mortality, having fulfilled his course in generative marriage, he is identified in the law of spiritual marriage, which is the law of regeneration that begets spiritual being.

An ego has many lifetimes of expression in generative marriage, but must of necessity have one lifetime in which he finishes his course in the development of the fleshly activities and enters into the establishment of spiritual realities. His relation to mortal love and marriage at this point would be that required to perfect self-consciousness and to gain the realities of the Christ-self. Because the general tendency is toward mortal love and marriage does not imply that the tendency is of the highest order of life. The higher orders of life always reverse the common tendency as to thought, feeling, and action, one gaining spiritual ascension in this mortal plane being in the world but not following its tendencies.

Generative marriage serves man in mortality to fruit his experiences in sin (sense of separation from God), and to generate desire for the Christ expression. However, this desire is prompted, not by the heaven promoted in mortal marriage, but
by the hells engendered. When the cycle of good and evil has been climaxed, the attachments of sex love, in marriage or out of it, must be self-consciously renounced before the germ of the Christ ego, implanted by God in the consciousness, can begin its ascension. Renunciation is possible only when repulsion has been set up, repulsion being identified because of the inharmonies experienced in the development of the love and marriage of mortal sense. Repulsion is that which follows attraction, hence, an ego has experienced mortal love and marriage, gained the love and knowledge it directly and indirectly promotes, thus being ready for the next step of advancement.

Sanctity of marriage is in the love and wisdom being developed and not in the rite of marriage, though discipline by law is essential to hold mortals to an experience until it is finished and the love and wisdom developed are gained. Hence, the effort on the part of both church and state to sanctify generative marriage, based upon sexual attraction, has been for the highest good of the evolving race. But the good of today is the evil of tomorrow when consciousness is ready for the truer expression. Progression of Christ as consciousness must ever make null and void the precedents of the world established in the effort to gain the wisdom and love that God has idealized to be expressed.

Marriage on the flesh-and-blood plane must cease to be before the divinely instituted marriage of God's ordaining, the marriage of the resurrection, can take place. The marriage of the resurrection is primarily the mating within the consciousness, both mentally and physically, of
the elements of the positive (male) and negative (female) forces, generated on the plane of earthly marriage. This mating is in the jurisdiction of the Lord, and is that institution of marriage that is ordained by God from the Creation. It is the union of the Man-Woman with Christ, and the means of begetting the world to be, as well as the spiritual man who is to inhabit it. The marriage of the resurrection is the means by which death is destroyed and life and spiritual being are promoted.
INTERRELATION OF MATERIAL AND SPIRITUAL MARRIAGE

But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none... for the fashion of this world passeth away I Cor 7:29-31 R. V.

For this is the will of God, even your sanctification, that ye should abstain from fornication; that each one of you know how to possess himself of his own vessel in sanctification and honor, not in the passion of lust, even as the Gentiles who know not God I Thes. 4:3-4 R. V.

Let marriage be had in honor among all, and let the bed be undefiled; for fornicators and adulterers God will judge Heb. 13:4 R. V.

And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof Gal 5:24 R. V

For if ye live after the flesh, ye must die, but if by the Spirit ye put to death the deeds of the body, ye shall live Rom 8:13 R. V.

He that overcometh, I will give to sit down with me in my throne, as I also overcame and sat down with my Father in his throne. Rev. 3:21 R. V

1 Marriage is the means by which that which is separated is conjoined as one. The union of the male and female energies to promote materiality is the marriage of the flesh, while the union to promote spiritual progression is the marriage of the spirit. Marriage has a material and a spiritual aspect, the material being the objectification of the spiritual. The material world is formed through activities of the I ego in sense of separation from God. Separation from God took place when the male and the female poles of the Creative matrix were put asunder. This formed self-consciousness. The ego, feeling, but not understanding, generated energies, identifying the material world with its sense of pain and pleasure in the flesh. Marriage is the means whereby the male and female poles of consciousness, separated on the
plane of matter, are again joined as one, though this union is effected only in Christ. Marriage and religion are interrelated, hence, the spiritual aspect of marriage must be considered before self-consciousness can be climaxed as god-consciousness.

Religion comes from the root word, *ligare*, meaning to tie again. This implies that there has been an untying, a divorce. A divorce exists between the male and female poles within, and between the external male and female, so long as the ego is separated from his own wife, the soul. "He that is joined to the Lord is one Spirit," while he that is joined to the harlot self is two spirits, and is divided. The union of the wife (soul) with the husband (spirit) produces the spiritual body, and is the mystical marriage to take place that will reveal the Bride of the Bridegroom, and join the ego again with the Lamb, or pure Christ seed.

Material marriage is a counterfeit expression of the spiritual union, and has for its purpose the identification in unity of the two that are separated. Unity of spirit and purpose established between the external male and female makes for unity of spirit and purpose between the internal male and female poles of consciousness, though unity must give way to oneness, and Christ take dominion over the consciousness generated in material marriage, before spiritual marriage can take place and the waters of life be changed into the wine of spiritual reality. The marriage feast of Cana, with the conversion of the waters of the six waterpots into wine is the translation effected in Christ in the forces developed in the six qualities of Being, this leading to the seventh or spiritual consciousness. Spiritual...
1 consciousness is in spiritual marriage, that is, the 
union of the Man-Woman Christ Principle of 
Being, and is the means by which the Son of God 
is revealed. It has its inception in the translation 
of the sexual forces, which the waters of the water- 
pots represent, into the forces of life, this being 
accomplished through Christ, the controlling 

power of both spirit and body.

Material marriage is founded in sense of separa- 
tion between the male and female, and is consum- 
mated in the effort of one-half of the ego to find 
the helpmeet, formed in Christ; however, scien-
tifically, the male and female cannot be joined as 
one in separation, which characterizes material 
marriage, but must ever identify in lack of real 
consciousness until, having fulfilled their cycle of 
adultery in sex love, they yearn with the whole 
heart to return to the Father's house of holy love 
and marriage. Spiritual marriage is the result of 
union between the male and female qualities of 
the individual, and is consummated when one has 
finished his course in material marriage. For it 
is the intercourse of men and women in material 
marriage that forces them to find in themselves 
what they failed to find in their mates, growth 
toward Christ being indirectly developed through 
the fleshly experiences.

Material marriage is the law governing the ac-
tivity of good and evil of mortal sense, and makes 
for discipline. When the Master proclaimed, "Not 
one jot or tittle of the law shall pass until all shall 
be fulfilled," he was affirming that man must reap 
the fruit of activities developed in self-conscious- 
ness before he can come into the divinity of love, 
which fulfils all law. Since the law is in marriage, 
and love is the fulfilling of the law, love is not
known until marriage has fulfilled its purpose of discipline and the ego is free from the adulteries of self-consciousness. Before genuine love can be known, man must become empty as respecting the mortal love activities, engendered on the flesh-and-blood plane in sense of separation from God (adultery; twoness). When Christ ascends, discipline under the law gives way to obedience to Truth; and material marriage, with its carnal and mortal aspects, goes into nothingness, its legitimate goal of nonexpression.

Scientifically, one cannot invite the identity of the spiritual reality of any material expression, so long as he is involved in the material expression, though he may perceive light as respecting the spiritual reality, which leads to its conception and to the full revelation of Christ. So long as one is in any experience it indicates that the ego still has something to learn through the experience, for when anything is really known one has ascended above the experience and has gained the illumination in Christ, or the spiritual significance of the material. Knowledge of higher laws of life comes through action of God within, and not through experience, though experience by which one gains the organism of consciousness precedes the Christ illumination. This scientific fact is illustrated in the Virgin Mary, who uncovered the principle of immaculate conception. Before this principle could operate in consciousness and be known, she had to refuse to know the ways of men as respecting material conception. When she rejected the utilization of her natural forces in material ways, she made possible the regenerate action of God which revealed the genuine principle of conception of spiritual man. The ego is not man until
he is immaculately conceived in the Virgin Mary of himself, and fathered in the Holy Spirit; that is, Man is born of spiritual marriage and not of the material union.

The declaration, often made by unthinking and unscientific minds, that one not materially married is not in a position to know anything about marriage, is based upon ignorance of the scientific law that it is the cessation of use of forces on the material plane that invites the identification of their corresponding spiritual powers, and reveals the spiritual significance of the material expression. An angry man does not understand anger until he has mastered the forces that make for anger, through converting them into higher energies and power. As he assumes mastery over the riotous forces, and gains knowledge of use of their transmuted powers, he ceases to indulge in the expression of anger. Only when anger is no longer expressing does the ego know the higher forces that correspond. This is likewise true in connection with material marriage. When it is no longer experienced, and its forces are utilized toward the development of the spiritual expression, one may gain the knowledge developed in the material experience.

One in marriage is in a position to understand the experiences it develops only in the degree that he is transmuting the forces expressed into higher energies and powers. Forces expressed in sex love and passion are not knowable on the material plane of expression, for they constitute the unknown, the ignorance. Complete repulsion to the material system of marriage is essential before one can gain the spiritual significance of its purpose. One cannot repulse except he is
attached, hence, it is both attraction and repulsion fulfilled that make for wisdom that transcends the knowledge developed in sex sense. One really knows what he has lived through, finished, repulsed, and renounced, inviting at the renunciation of the expression of the low force an understanding of its spiritual significance. One understands the truth about marriage only when he has rejected its identification on the material plane for the kingdom of heaven’s sake; that is, one gains the higher knowledge about an earthly experience only when the earthly experience is rejected in order to gain the heavenly one. Material marriage must cease to be desired or indulged in before the divinely ordained marriage of God, the union of the male and female within, can be comprehended and spiritual man brought forth. Cessation of material activities is ordered in law of progression, the ego forsaking the attractions of the lower self only when he is ready to gain the Christ Self.

Primarily, the male and female are joined as one in Christ as the Man of God’s idealizing and creating. This union is blessed in God, and the male and female of individual consciousness are commanded to increase and multiply and replenish the earth. The earth is the body which is to be filled with the truth and love and life of God. Materially minded people have construed that God’s supreme act was to make the sexes, and admonish them to marry in sex love and to replenish the earth with fleshly offspring. If the action of God is directly back of material marriage, and the union is blessed in God, why the agony and despair, the fornication and adultery, the sickness and death, encompassing the earth, all...
having their inception in "holy wedlock". There is nothing holy about material marriage, nor can there ever be; that is holy that is whole, and that is whole that is one. Men and women marrying on the material plane are not one, but are in a sense of twoness (separated in their male-female consciousness), hence, in a state of adultery.

Union in marriage, effected in adultery, can only bring forth adulterated (not pure nor holy) states. “Do men gather grapes of thorns, or figs of thistles? . . . A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Therefore by their fruits ye shall know them.”

A certain sense of ignorance, or a lack of courage, may prevent the ego’s acknowledgment that material marriage does not satisfy the real nature of man, but when Christ illumines consciousness and the basic principles of honesty and truth are made the foundation stones upon which to build, the ego no longer deceives himself or others as respecting these most vital issues of conscious existence. The fruit of material marriage bears evidence of its hell, from which the participants can never really escape. Our insane asylums, reformatories, deaf-and-dumb, and blind institutions, our prisons, our old people’s homes, all are mute witnesses to the destruction generated into the race by sexual processes, and are a living evidence that God is unknown so long as the fruits of the devil are so assiduously cultivated. “Greater love hath no man than that he lay down his life for his friends”; that is, that he cease from indulging in those fleshly activities which, when set into operation, emanate into the race consciousness their portion of hate, death, and destruction. This
does not mean cessation of material marriage or mortal development, but it does mean that sufficient repulsion to the evil aspects of the material system will react as greater wisdom, and lead to a higher expression of love and marriage. For marriage is the means by which the forces of spirit are made tangible, and must ultimately reach the point of progression that will permit the manifestation of God's offspring and creation.

Marriage on the flesh-and-blood plane is not to be condemned but to be understood. However, repulsion to the symbol must ever precede the establishment of its reality. Repulsion is based upon understanding the errors identified by evolving consciousness. Self-deception and resistance to the truth only prolong the agony of the soul in the hell of its own making, and leave both God and man unmanifest. What is the urge that prompts the union of men and women in sex love, since sex love characterizes the whole material state of existence? It is the desire to conjoin with the mate of the self and to identify the male and female, segregated in sex sense, as one. But since the union of the male and the female was primarily effected in Christ, it can only be consummated in Christ; that is, the male and female, joined in sex love, are never one, but always two, and must ever remain in sense of separation so long as sex love is believed in. These opposite but complementary poles can not be joined within or without, so long as either the male or the female longs for or desires after any form of conjunction in sex love with the opposite sex. To illustrate: So long as the woman desires to find her masculine qualities in a man, as an external mate on the sex plane, she cannot at the same time come into the
quickening of the latent masculine qualities of her spiritual nature. This is equally, though oppositely, true of the male.

However, during the evolutionary circuit, an ego learns to know his masculine or his feminine self through the external mate, but must be impressed with the truth that idolatry of the opposite sex is obstructive to the worship of God; hence, sex worship, allowed to enamor the soul, prevents intimate contact with the Almighty from whence cometh the inspirations of Spirit. *Man must love sexually before he can love spiritually; but before he can love spiritually, he must cease to love sexually.* All the activities developed on the flesh-and-blood plane must fall into the ground of nothingness and die before these forces can receive the impregnation of the Cosmic Powers and be made usable in higher planes. Life is so ordered that the consummation of any desire on the flesh plane reduces that desire to nothing, leaving the ego so surrounded by the ruins of his own material activities that he is forever forced to ascend into Christ. The destruction, engendered out of mortal love and sex attachments, causes the soul to hunger for the living bread. The ego is disappointed when that in which he anticipated so much earthly delight becomes like Dead Sea fruit on the plane of the flesh. This is as it should be. Man is expected to be complete in himself, satisfied in Christ, when he finishes his evolutionary sojourn; hence the utter futility of trying to find happiness and satisfaction through another, or on the material plane.

Material marriage is not intended to be anything but a counterfeit expression of the spiritual marriage; since it is the spiritual marriage that yields
the bliss of Paradise, in exact polarity, the material marriage yields its quota of pain, and its cross of hell. One may experience a certain human happiness, which inspires the ego to the attainment of a greater bliss; but before the heavenly counterpart of human happiness can be realized, that which makes for material bliss must be dissolved in death, either in the death of the beloved, or in the death of the loving. Material marriage belongs to dead humanity, and all participate in its pains and pleasures until the prodigal in sex love hath filled his belly with the bitterness of the forbidden fruit; then, arising, he dons his robe of purity and enters his Father's house, no longer being a servant under the law (disciplined in material love and marriage), but a son in the land o'erflowing with milk and honey, the recipient of the Father's bounty of good. All are predestined to find their satisfaction in Christ in the holy marriage, when the Soul or Bride joins with the Spirit or Bridegroom, and man is revealed complete, whole, pure, and satisfied.

The separation of the male and female poles of the Creative matrix, on the plane of consciousness, led to the identification of death on the manifest plane; therefore, marriage, the means whereby this sense of separation is evolved, is the method by which death is fruited into nothingness. Marriage is the means whereby death is known. This scientific fact accounts for Jesus' teaching that when the "sons of this world" (plane of material marriage) are risen from the dead, they neither marry nor are given in marriage, neither can they die any more. Luke 20:34-36 R. V. Jesus taught by precept and by example that the dead are raised on the plane of the manifest. The
“world to come,” to which he referred in this connection, is the state of consciousness attained through overcoming the activities of the flesh that make for death, and is not a supernatural state attained through dissolution in the grave, as it has been construed to be by the materially minded, who, indulging in the rites of the dead (material marriage), seek to keep the truth covered, or to justify the material uses to which they put the reproductive forces and powers. One is expected to reproduce the man God idealized in his image and likeness (male and female in one), this being the true state of being.

The overcoming of the desire to marry on the sex plane is the fundamental essential toward identifying life, even as sexual marriage is the means whereby death is developed. Reversal of the mortal tendency that develops death will in natural order produce fruit of an opposite character. That which has been upheld as the most sacred institution among mortals, viz., sexual marriage, is death-promotive, though essential to produce the corruption that must eventually be conformed to the incorruptible element. The incorruptible element is simultaneously progressed with the corruptible, it being the heavenly aspect of marriage that is developed in the higher aspects of love and affection that characterize material progression. But the high point of self-conscious development, the attainment of mortal love, is still outside of the kingdom of God, the passing away of the “first heaven” being essential toward revealing the divinely natural state. “If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot
be my disciple.” Luke 14: 26 R. V. To hate is to repulse. To repulse or to turn away from the attachments engendered in the development of the material creature, is automatically to identify the spiritual counterpart of the natural attachment; hence the necessity of forsaking all that is gained on the material plane in order to gain Christ, or the spiritual qualities.

Mortal love, the highest gain of mortal existence, is equally promotive of pain and pleasure; anything that can produce two opposite effects is still an action of adultery, therefore, is not holy, pure, nor in Christ. Through the adultery of marriage on the material plane, the male and female qualities of consciousness are interblended or crossed so as to lose their distinct qualities. Eventually, the male and the female, individually, fruit their experiences in fleshly marriage, and come into a state of neuter being, having the male and female essences evolved in polarity. At this point of evolution, consciousness is attractive to invite the action of Christ, in which is the characteristic of oneness, and the ego is in a position to identify and reveal the spiritual man.

The spiritual man is not born of marriage on the flesh plane, but is born of Christ. Christ becomes active in consciousness when the male and female qualities conjoin as one so as to permit God’s regenerate laws to operate. This union between the male and female qualities takes place when “every jot and tittle of the law” (marriage) has been fulfilled. Christ is made alive in consciousness at this point of progression, though his crucifixion is necessary to redeem the body and to set the ego free from sin, sickness, and death. Crucifixion is the crossing of the united male and
female qualities with the forces of the flesh. This climaxes in death to the affections and the lusts of the mortal ego, the No-thing gained yielding itself to the Something of God's power and presence, identifying the principle of spiritual marriage within the soul. In this marriage, man is joined with his own wife, typed by Sarah, the princess, having cast out the bond woman, Hagar, (sex sense). Isaac, the child of laughter, born of the union of the ego with the Wife or Soul principles, is the joy of the Lord in which the Edenic bliss idealized becomes a living reality. The cross of marriage brings the forces conjoined into unity with Christ, Christ being operative by means of the Man-Woman Creative Principle of being, that is, the united male-female qualities.

When Jesus indicated that one could put away his wife only because of fornication, the disciples caught the import of his teaching and exclaimed, "It is not expedient then that a man should marry." The Master answered, "Not all men can receive this saying, but they to whom it is given." God gives the truth, which constitutes knowledge of the true marriage of the male and female within the individual consciousness, whereby eternal life is revealed and God is known, only to those who, having fruited their experiences of sin into nothingness, are ready to find their love and satisfaction in worshipping the one true God, and serving Him only. Since the wife is the soul of every ego, be he male or female, man is in a state of fornication so long as he is not joined with Christ in the Soul (Wife). Fornication exists so long as material marriage is indulged in or the ego is not free from the influence and desire of the mortal nature. However, fornication is the means by
which the adulterous elements of nature are destroyed, hence, all things serve the purpose of the Divine Will though oftentimes producing a different result than primarily anticipated.

Jesus showed his disciples (those disciplined in forsaking all for Christ) that the only legitimate divorce is the overcoming of the carnal activities that make for marriage on the sex plane. So long as people marry in sense of separation (sex sense), they are divorced; hence, it is legitimate to put away the wife with whom they commit fornication; that is, the impure soul state with a corresponding cessation of the sexual activities in their sexual aspects. However, when one is legitimately divorced from the harlot self, he will not marry again in thought or desire, but will ever conjoin with the Bride within, the Eve or Soul, to enthrone the love of God in the heart. God needs the virgin soul in which to give birth to His pure son, or Christ Man. His divinely conjoined matrix, the male and female of Himself, must be returned to Him in soul identity before the Father-Mother can conjoin in heavenly embrace and the Son of Man be clothed with immortal flesh. The spiritual system of marriage will characterize the Son of Man race, this being set up in the Law of the Lord that operates to translate the mortal forces into their equivalent quality of immortality. But the attainment of the qualities eligible to translation is in the overcoming of the material aspects of the sexual nature, at the same time gaining the consciousness of the Truth that makes free.

It is interesting and conclusive evidence that the man, typing the Son of Man, did not marry, nor did he allow himself to be enticed away from allegiance to God by fleshly ties. Having a spiritual
mission to perform, he set himself to execute the Father's will, surrendering his own life, but in the process gaining eternal consciousness. At the age of puberty, when spirit and sex struggled for supremacy in the ego, and his mother sought to claim his attention and sympathy, this evolving ego, identified in Christ, was enabled to say, "Who is my mother? And who are my brethren? . . . For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." Matt. 12: 48, 50 R. V. Having evolved beyond the activities of sense consciousness, Jesus could no longer be entangled in the bondage incidental to its expression. It is also interesting to note that the religious world, which claims to base its teaching upon the gospel proclaimed by this bisexual man, is strong in declaring material marriage to be sanctified in God, holy in the church, and a God-ordained institution, all in spite of the fact that the Master they claim to follow repudiated the dead rites incidental to material marriage, not only in action, but in word as well. He not only indicated that it is possible to be raised from the dead now, but demonstrated the principle of resurrection, giving as his fundamental premise toward victory over death, "If any man will come after me, let him deny himself, take up his cross, and follow me." Since sex love, which makes for material marriage, is identified in the self, the denial of the self means the denial of the fleshly activities of the sex consciousness, and eventually the complete wiping out of the whole material marriage system.

The effort of the church to sanctify material marriage is based upon the necessity of upholding the symbol until its reality appears, but it must be
perceived that the reality does not appear until the symbol disappears, hence the necessity of teaching the purpose of material marriage, and the truth that the spiritual marriage is the union that makes for conjunction with God, and the revelation of the spiritual man. So long as people are led to believe that material marriage is the goal of life, ignorance obstructs consciousness from perceiving Christ, and marriage on the flesh-and-blood plane becomes the dominant adversary to spiritual birth and the manifestation of God's powers among men. Let man comprehend that marriage on the material plane is only a counterfeit of the marriage to take place between the inherent male and female poles of consciousness, through whose union truth, love, and life are known, and he will begin to desire to know when he should leave off the counterfeit and put on the genuine; this desire will of itself invite illumination as respecting spiritual marriage, and will lead, eventually, to the identification of the Christ Mind, with its corresponding Christ body as the Word made flesh. Spiritual man, which Jesus Christ typed, is born of spiritual marriage in divine will and not through material marriage in self-will. Material marriage is the means whereby dead egos are re-embodied in the flesh, while spiritual marriage is the means by which live men are begotten. The mortal pleasure experienced in the material conjunctions cannot be identified in its spiritual exaltation until sex love gives way to divine love.

Capacity to preach the gospel of Jesus Christ, which is the gospel of bodily redemption effected through spiritual marriage, is present only when one dies to carnal sense and is resurrected in
1 Christ; and until the religious function is placed in the hands of those who have entered into the marriage of the Lamb within, truth is not preached, but rather the lie of the senses is abetted, and as a result the world is left groping in the darkness of ignorance and despair. "Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men; for ye enter not in yourselves, neither suffer ye them that are entering in to enter. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves." Matt. 23: 13-15 R. V. The purpose of religion is to join again that which is divorced or separated, that is, the Man-Woman principles of nature that God created. This it cannot do so long as it preaches the sanctification of sexual marriages and seeks to stimulate prolific child-bearing. The purpose of God is to reveal spiritual man. This man is not begotten in the wills of sex sense, but is spiritually born through the union of the Man-Woman Principles of Being, developed in spiritual marriage. Spiritual marriage is not that which joins men and women, but is that operation of law that makes the opposite but equal forces of consciousness one, thus aligning them in spirit to Christ, who is the One or Holy aspect of the nature. All the forces of consciousness brought to Christ ultimate in the manifestation of the god-being, who not being separated in his positive-negative (male-female) forces, is spiritually reborn and manifested as the new creature in Christ.

It may appear sacrilegious to those willingly enjoying the wiles of the flesh to strike a blow at
the so-called sacred institutions of mortality and materiality, but when it is cognized that the new order of peace and good will, in which God shall be known and man will be revealed in his true character, can appear only as the machinations of the Satanic sense disappear, the act that levels down the conceptions of material sense is perceived to be the saving principle that leads to a fuller and a truer expression of love and life among men. Truth comes not to bring peace but a sword. The sword of Truth strikes its blow at the institution of the family, the unit of material marriage, setting at variance the different members, for the dissolution of the loves of the flesh is essential toward the formation of "Christ and his own," whose appearing is the spiritual fruit gathered from the forces developed in material marriage (mortality).

The revelation of every other aspect of religious principles, leaving out the fundamental truths by which man is redeemed from death, viz., the knowledge pertaining to the establishment of the spiritual marriage, and the raising of the qualities of love to a higher state of expression, is a misdemeanor before God, and constitutes the spirit of antichrist, this being the chief characteristic of the religious systems of this material age. "Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already." 1 John 4:2-3 R.V. Jesus Christ will come in the flesh and be revealed as spiritual man when the holy marriage that makes for the immaculate conception of the ego is con-
summated. Since the holy marriage cannot be consummated until indulgence in the activities that make for sexual marriage has ceased, Jesus Christ is denied expression in the flesh and the participants in sex sense are perceived to be the spirits that confess not the Son of God, or Jesus Christ. The forces, utilized on the plane of material marriage, renounced and consecrated to God, constitute the connection that leads to the birth of God's son, the Christ, and an acknowledgment that Jesus Christ is come in the flesh.

The man Jesus demonstrated the holy marriage, proved his supremacy over death as a result, and is now the Bridegroom of God's creation, awaiting the development of his Bride, the pure soul of humanity, in order that he may be instrumental in bringing forth the sons and daughters of God, the offspring of Christ-seed. A true understanding of marriage, in both its material and its spiritual significance, is the truth that will hasten the ascension of the soul from its tomb of matter, and lead to the identification of the new heaven and new earth in which is to dwell righteousness. "For all that is in the world, the lust of the flesh and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2: 16-17, R. V.

Spiritual marriage begins where material marriage leaves off, though the ego must run his course in material marriage in order to develop the inherent forces of spirit and identify them on the plane of matter. The ego must reach his high point in self-development before he can manifest the Christ Self, and marriage is the means by
which self-conscious progression is carried forward. Having developed all the forces of consciousness on the sensual plane, the ego extracts himself from the desolation which self-development must eventually identify, and desires to cognize the spiritual self. As he progresses in spirituality he finds a spiritual significance for every material expression, ultimating in the resurrection of the holy marriage principle within his own soul. The outward love relations and expressions are always in keeping with the inward development, the outer serving as the means by which one cognizes with the senses the interior thought and feeling.

When one has reached the point of satisfaction within, having subdued and mastered the sexual tendencies, the opportunity of soul-mating presents itself, which is the earthly manifestation of the holy marriage principle. This test, endured, prepares the ego to become an initiate in the paradise of God within the soul. The forces quickened in the experience of soul-mating are the connecting link between the flesh and the spirit, and become the means by which the ego ascends into his spiritual consciousness and finds the mate of himself within. It should be perceived that spiritual progression does not take place through an independent relation of the sexes, but is promoted as the sexes are evolved through the various aspects of material relationship, though until the ego consciously unearths the spiritual reality of every material experience, he is not begotten in God nor born of the spirit.

An ego attracts the opposite sex through whose service one is spiritually developed, until, coming under the law of God, the path of Initiation is
entered, the ego dying with Christ in order that he may be resurrected with him. In the dying, the love and wisdom gained are projected in the direction of those attuned to receive it, becoming a means by which others are similarly developed to the point of unity with Christ. Thus every ego who gains eternal life gives his life for the life of the world, paying his karmic debt in a universal manner, gaining in eternal consciousness the spiritual equivalent for all material losses.

Spiritual marriage, in its universal import, will characterize the next era of progression now at hand, and will set up the kingdom of heaven in the earth. In this era, when it is progressed to the proper fusion of forces, there will be neither marriage nor giving in marriage; for only those will be united who are already married in the Lord, the true and holy marriage having existed in consciousness from the creation. When the twain joined in God are manifested in holy wedlock, there will be no divorce courts, for man cannot put asunder what God hath eternally joined. The breaking up of our present marriage system is but a prelude to that happy reunion of souls that will make of the twain one flesh. When the twain are one flesh there will be no disorders of the body or inharmonies, for only purity and harmony can come out of oneness. Yet, ever ascending above the plane of humanity, will be those through whom God works out his further revelations to men, for both heaven and earth have their identity in the race. These progressed egos find completeness in Christ within, having finished their course in externalized marriage, and partake of the celestial rather than of the terrestrial nature.
Men and women have a God-ordained relation and must ever contribute something to each other's progression. Marriage, both material and spiritual, is the means by which polarization of the forces and powers of the sexes is effected and a more highly progressed race is manifested. Love and marriage are the acme of human progression. When humanity has gained sufficient intelligence to commune with the Higher Powers, it will be directly governed in these most sacred relations, each ego taking the next step necessary to reveal more of the man he is to be. Now the race goes forward in pain and disorder as respecting these progressing factors; but pain and disorder must always precede the order of peace and harmony. The next movement of God in humanity will adjust the love relations of men and women and place the race in a position to bring forth the superman, at the same time enthroning among us the potential gods, who, having completed their course in the activities of the flesh, will cosmically father-mother the whole of humanity into a higher concept and practice of wisdom and love.
And God created man in his own image, in the image of God created he him; male and female created he them. Gen. 1:27 R. V.

And Ælohim created (the potential existence of) Adam (universal man) in his reflected Shadow (image), in the shadow of Ælohim created He him: male and female (collective power, universal existence) created He them. Gen. 1:27, “Translation of Hebraic Tongue,” by Fabre d’Olivet.

All creation inheres in the Man-Woman of the Ælohim’s design. Ælohim is the plural of God, meaning the “Gods.” The “Gods” represent the “heavenly Host,” the aggregation of the Infinite principles. The manifest world is an outpicturing of these principles, though they aggregate in the Man-Woman, forming the microcosm of the macrocosm, or center through which the Creative Laws (Lords) operate to unfold and infold the Plan of progression. This center is the Son, or Christ, containing within its realm the forces of consciousness evolved and involved by means of men and women who carry forward in the objective world the ideals identified by the Man-Woman Principle.

Man is Man-Woman when fully identified. God, the central Being, cast an image of Him-Herself, which image is Man. Man, the identified Ideal, is both male and female. The identification in form or shadow of the ideal led to the separation of the One into two, the two in the external and the one eternal Ideal forming the three, or principle of creation, identified on the reproductive plane.

The many males and females are the objective identifications of the one Man-Woman Principle, and constitute the means by which the spiritual planes are progressed, each activity in the objec-
tive plane producing a reverse action in the subjective. Men and women are not Man until, through progression in the objective or material plane, they gain within themselves the male and female factors of being. Yet, until the Man-Woman Principle of Creation is identified in distinction as the Man and the Woman in humanity, men and women cannot be whole, or one in their being. The Man and the Woman identify as the Bridegroom and the Bride in humanity; and through the function they perform, the race is restored to its wholeness (oneness) in principle, and the kingdom of the world becomes the kingdom of our God and His Christ.

The primal male pole of the Creative Principle is the eunuch, while the primal female is the virgin. These two as one constitute the Son or Christ, the Man God created in His own image. God, moving within the unexpressed of Himself, moved in the Mother-God essence of substantiality and created the potential existence of Man, this Man being Adam, or universality of consciousness. This is to say that Adam, the image of the Gods, is the race manifesting the qualities of gods, all being controlled from the God-Center, or Christ. The power by which this One Man is brought forth is resident in the male and female factors of this Principle. The Man, identified in distinction, is the eunuch (in which is the virgin in potentiality), and through this masculine function of the Word the females of the race receive the quickening spirit by which the virgin is brought into manifestation. The virgin, in universal service, appears as the Bride, she fulfilling in her expression the function of the Word by which the males of the race receive
within themselves the resurrected virginity that was obscured when the wife pole of consciousness was separated from the husband. The ascension of the Eunuch and the Virgin makes possible the conjunction in one being of these principles and restores humanity to its original alignment to the Creative design.

Prior to the identity of Man, mankind is separated into sexes. All the confusion and diversity of progression started at this point, though out of the chaos, wisdom and love are progressed.

When wisdom (head: male) and love (heart: female), are joined as one in the progression of an ego, one is uniting the potencies of the self that have been confused and diffused in sex, and is preparing to become Man. Man is not born in mortal birth but in spiritual birth. Spiritual birth cannot take place until one ceases to desire to be mortally born. Being willing to die to self-will (sex sense), and hating one's own life, one is ready to enter into the higher kingdom and to be born anew. Before one can hate his own life, he must have climaxed his cycle in fleshly love. Before one is a eunuch for the kingdom of heaven's sake, he must have felt the powers of hell, and stood firm for the ascendancy of Christ in the soul.

Consciousness of life and immortality, while gained in negation of mortality, must have in the negation the gained activities of mortal existence. One can be a eunuch for the kingdom of heaven's sake, thereby gaining his virginity, only when he is cleansed from all desire to express in low planes of nature. The name eunuch is applied to the male expression, while the name virgin applies to the female. The names are interrelated, eunuch being applicable to the purified mind, while the
name virgin is that applied to the purified soul. All the immortal beings are to be virgins in their climaxed fruition, being centered in divine love, the feminine principle, and are to be biune in their nature. Having the male-female poles of consciousness evolved as one, the unity of these two is characterized as biunity. A biune creature is not a hermaphrodite, though, ascending into the planes of the gods, the egos eventually lose the distinction of sex gained in evolution in materiality.

The male and the female are one in divine consciousness, they constituting the twain joined in the Creation. When Man gains himself and is to be manifested as God’s image, he is the offspring of the Woman and is identified in divine love; hence, Scripture speaks of those eligible to redemption as virgins and not as eunuchs. Isaiah says of the eunuchs, “For thus saith Jehovah of the eunuchs that keep my sabbaths, and hold fast my covenant; unto them will I give in my house and within my walls a memorial and a name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off.” The virgin principle is worked out at the end of the era of time, hence, the Old Testament speaks more of the eunuchs than of the virgins, though in reality the two are in the being of the ego redeemed. In the distinction of sex, the males are characterized as eunuchs and the females as virgins. When the eunuchs and virgins fulfil the Law at the end of the era of time, both take on the character of biunity and the “male is with the female, neither male nor female.”

The everlasting name, given by Jehovah (Lord) to the eunuchs, that is better than sons and daughters, is eternal character, that is, identity in
eternal life. Generation with its progeny of mortals is temporary, though serving as opportunity in which an ego may progress himself through innumerable lives and gain the Man (eunuch-virgin) of himself. These egos who gain the eternal life consciousness represent the enthronement of the Virgin Principle, or consciousness established in divine love rather than in the love of the flesh. When man is born of the Woman or Holy Mother factor, nature is in conformity with the Creative Principle that fashioned Man out of the Supernal Womb in purity, and the fleshly manifestations of the race will partake of the human rather than of the animal spirit. The human spirit will permit the brotherhood of man to be promoted, and the race will recognize that it has one Father-Mother Principle, that governs and controls the manifest world.

All creation, both visible and invisible, proceeds from the maternity of the Creative Principle, Woman (a man with a womb) furnishing the gestating matrix by which all that is takes on tangibility. This is as true of worlds to be as it is of the plane of mortality. The Virgin is the generatrix of God in which Man is identified and given consciousness. While the Creative Principle is equally male and female, it is the feminine that forms the energies expelled by the male, the two being positive-negative to each other. When consciousness became identified in the I Will nature, evolving out of the identification the personal ego, the eunuch principle was diffused, and as a result, an adulterous relation with the virgin, or woman pole of consciousness, was set up. It is the virgin or woman that is defiled, and through this defilement man is confined on the plane of mortality in
death. As the woman is redeemed from the loves and lusts of the flesh, her original virginity will come to light, and out of virginity the Son, or Christ, is born. This should not be construed to mean that women are to be purified so as to give birth to spiritual man, bringing him forth as a new born babe, for spiritual man is born of the spirit through the will of God and not of the flesh. Yet, man cannot be born into the kingdom of heaven without the function of the Woman, but this is a spiritual rather than a mortal process.

The Virgin Principle is the identification in humanity of the Cosmic Mother, the organic identity of the Solar Woman. The Solar Man precedes her in his identity in human organism, and is Christ in his first coming. Christ, in his second coming, is the Bride or Lamb's wife, who performs that function of the Word by which the children of God, or the gods, are resurrected from mortality and established in their eternal identities. The identification in humanity of these two poles of Being unites all males and females in conformity to Divine Law and forms the generic base of parentage out of which will be born the divine-human race.

The raising up of the Virgin or Woman in universal identity is the beginning of a new era of the "Great Work," and contains in it the processes that fashioned the Man or Bridegroom plus another action of the Divine Will (Love of God). The immaculately conceived virgins, the first fruit unto God and unto the Lamb, are the result of the conjunction within the Kosmos of the Man-Woman Creative Principle, operative by means of the Woman in its final identity preceding the era of immortality. It is through this principle that
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1 mortality will conform to immortality and spiritual man be revealed. In reality there is only spiritual man, humanity being the organism in which Man is gestated and brought to fruition. One who sees in the procreation of mortals the supreme fiat of the Almighty finds it difficult to cognize the Virgin Principle and to understand the immaculate conception. Nevertheless, Man is immaculately conceived, while mortals are sinfully conceived; and until this principle is cognized, it indicates that the consciousness of the ego is obstructed from the light of Christ by the darkness of his present mortality. The immaculate conception portrays the conjunction of the Father-Spirit with his own bride, the Virgin soul, out of which union the Son of his idealization is born. The inherent capacity to bring forth the spiritual man is in the Virgin principle, and, in divine natural order, she is with child before she conjoins with the male to give form to her pure conceptions.

The Virgin is the Woman principle of every one, and the eunuch is the Man principle, regardless of sexes. Organically the Virgin is the individual womb wherein all energies of Spirit are generated and transmuted into soul, mental, and bodily qualities. All spiritual ideas are identified in this Womb and eventually fruited on the plane of manifestation by means of thought and action. The Virgin is "Eve," and she is the mother of all living. Since Eve, the Virgin principle, is the mother of all living, the real man must be born of her. Eve has her functional point of consciousness as the soul, and it is the soul that is defiled in mortals, hence, the race is not born in purity. It follows that the soul of man must be released from all sense of lust before its original virginity will
be liberated and spiritual man manifested.

Life is identified at that point in consciousness where death entered. It was in the soul, or woman, that death became identified, therefore it is in the soul, or woman, that life is generated. As man detaches from desire for pleasure in the flesh, he makes possible the manifestation of the original elements of God in the soul, which in turn generate love and life. The Virgin, or woman, of every ego must be freed from sense defilement before she can conceive the real man. When the virgin has been resurrected, then again shall she be overshadowed by the Holy Spirit and conceive the Christ ego, clothing it with the substance of divine love, and eventually manifesting it in the flesh as the living Word. Not that we shall have innumerable virgins bringing forth the Christ ego as did Mary, but that each ego is himself a virgin Mary when redemption from the pleasures and pains of the flesh is effected, with the action of God taking place within to manifest the ego of divinity.

The Eunuch principle of God was primarily identified in the Virgin principle, typified by the Virgin Mary, and Jesus. Jesus, the Christ, being the organically identified reality (Man) with potential Woman within, was manifested as the Word made flesh in conformity to Divine Law. The image idealized by the gods became manifest in the soil in which it was being progressed, that is, in humanity. This Man had the Woman in negation within his nature, the planting back in the race of the raised-up Christ powers being inducive toward her manifestation at the end of the era of “Time,” she becoming the Woman or Mother of the gods, as well as being the reproduc-
tive impetus of the divine humanity. All men and women partake of the character of the one Man and one Woman when their identity in the flesh has been established and their service to the Lord is consummated.

Being identified in the flesh, both the Man and the Woman evolve in the race, partaking of the nature of the flesh, the overcoming effected by each of the characters controlling the consciousness of the whole of humanity. The redeeming principle within the Kosmos is Jesus Christ, in which are the eunuch-virgin poles of being as one. Through these factors, those receiving the Holy Spirit projected by means of the Man and the Woman have the capacity both to know and to love God to such an extent that the same laws that raised up the first-born son and daughter of God may quicken the mortal body of the believer and likewise raise him into his high estate of truth and life. A believer is one in whom is the action of belief, as well as the perception of it. One who is raising up his eunuch-virgin principle of consciousness, through purification of thought and desire, is a believer in Jesus Christ, and is functioning within the scope of his grace.

The immortal is the identity of the divine-human state and is the manifestation of the Son of Man; that is, the Son or Christ Spirit raised out of the manifest humanity. Since mortality is the result of falling in love, it follows that immortality is effected through rising in love above the attachments of the flesh-and-blood plane, where death has its inception. The Virgin principle was sacrificed on the plane of mortality and death came as a result. All bear the contamination of death, and have equal opportunity to “purchase out of the
earth” the virgin and restore her (the soul) to her place of purity and chastity. However, man cannot be so attached on any of the planes of sex as to defile the spirit of purity and yet come into virginity. Renunciation of the good and evil of mortal sense alone makes for the revealment of the virgin of God’s creating, which is the divinely instituted helpmeet of man whereby he is to bring forth the Christ of himself. It is a scientific fact that only as man surrenders attachment to the expression of forces of consciousness on low planes, does he unearth the genuine power for which the low force stands. Cessation of the will of the flesh invites the resurrection of God’s will for man, and lifts man into the Edenic bliss of his divine innocence of consciousness.

The Lord, when asked when the kingdom of God would be manifested, replied, “When ye shall have trodden down the garment of shame, and when the two shall be one, and the male with the female, neither male nor female,” according to authority of Enc. Brittanica. The “garment of shame” is the sex consciousness that was set into operation when the twain, joined in God, became separated on the plane of matter and the dual state was established. The overcoming of the various aspects of this “garment of shame” will set man free from his adulterous bondage and reveal to him his original purity in Christ. The purpose of creation is the progression of humanity to a state of sinlessness. The attainment of this state is possible only when the Man-Woman of the Creative Principle are joined again with the ego, and the four departments of his being are aligned to the divine laws that govern his unfoldment.

Metaphysically speaking, wisdom is the eunuch
and love is the virgin pole of consciousness, the
union of which gives birth to life omnipresent, or
consciousness of immortality. Wisdom is gener-
ated by the spirit of the Almighty functioning in
the soul, or Woman. This action quickens divine
love and causes all that is unlike love to arise,
since the soul is in a state of defilement engen-
dered by thinking outside of the mind of Christ.
Conscious overcoming of the impurities of the
desire nature, impressed in the substance of soul
through evolution in sin, makes for the establish-
ment of the original essence of virginity, and
enables wisdom, the male pole, and love, the
female, to conjoin in manifesting spiritual man in
the flesh. Flesh, in its spiritual interpretation, is
the manifestation of spiritual substance, gestated
in the womb of love and revealed on the plane of
the manifest as the embodiment of the Word: that
is, as the identification of the substance of the
Christ (Love) Spirit. The flesh of the Word is
born of the Woman, or consciousness in the
government of the Mother-God Principle.

The climaxed result of metaphysics is the
original spirituality as contained in the gospel of
Jesus Christ. As spiritual ideas are perceived by
progressing humanity, man identifies thought
above the plane of the physical; and, in due season
of progression, transformation of the body, which
is the natural result of a renewed mind, begins.
The bringing forth of a new creature in Christ
follows in natural order the overcoming of the
mortal nature. Adultery of thought, impurity of
desire, selfish indulgence of action, defile mind,
soul, and body, and prevent the resurrection of the
holy virgin who is to generate her child of God, or
spiritual man. Man is the consciously identified
idea of God, and to him is given the power to increase and multiply ideas of God in the earth of himself. He has the power, through Christ, to subdue and control the lower elements of consciousness, called nature.

Nature is the “life below,” and in divine order reflects the purity of the action of God (Love) in the “life above.” When the soul is clothed in her original virginity, the whole man is uplifted and redeemed. Nature, in conformity to the Divine Law, brings forth the body of man-woman in the principle of unity rather than in diversity, which characterizes the offspring of men and women who are separated in their male-female poles. Man attains his virgin consciousness when he is born of the spirit, and becomes wholly immune from the desire to expend his energy of love in any form of sensual expression. This attainment is a process, carried forward in the will of God (Jesus Christ; Man-Woman Principle), and ultimates in the identification of both the Christ Mind and the Christ Body. When the nucleus of purification has been established, conjunction of the eunuch and virgin essences takes place, and the twain, separated in adultery, are united to form one flesh—the flesh of the Word.

Adultery is active because of the dual states of consciousness established when the primal male and female principles were separated as two. It follows that adultery is overcome when there is no more two, but one Creative Principle in operation. This Principle is the Lord, who controls both heaven (mind) and earth (body). The Master taught that adultery has its inception in the heart, or desire nature. “Every one that looketh on a woman to lust after her hath committed adultery

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1 with her already in his heart.” Matt. 5:28 R. V. Let the aspirations of the heart be consecrated in desire to see the godly in all, and adulterous thought and desire will find no point of identification in the soul. Yet man proves his purity of consciousness rather through being able to think about the evils without being moved, than through not thinking. Thinking makes for righteous expression and life, while not thinking makes for suppression and death. “Man that is in honor, and understandeth not, is like the beasts that perish.”

12 When man understands that sensation is the vibrational force of ideas on the plane of matter, and that vibrational force registers as the vital animal life of nature, he perceives that he is not to kill out life, but only the carnal sense of it, built up through ages of turning the desire outward as sex sensation and fleshly pleasure. Every feeling that is cognized by the evolving ego should be perceived as life. It is not unchaste to feel life, and life is generated at the generative region in the loins and consciously cognized at this point. Life is the energy of forces of soul, and is identified on the plane of matter as sensation. The curse upon the life force is in identifying it as sex sense and in entertaining the belief that the energy is to be utilized in sensual pleasure. This is all that mortals know of the generative desire, whereas the underlying urge is to generate the living body of man. When life is understood and cooperated with in purity of purpose, this energy is uplifted under the regenerative laws of God, and goes to form spiritual substance, out of which is fashioned the immortal garment of the Christ ego. But so long as the energy of life is felt and called sex, consciousness is separated in its divine prin-
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ciple and demands the ejection of this force under 1 the laws of sin and death (sexual law), thereby confining the ego to the planes of mortality. Man cannot be clothed upon with the vestal robes of 4 spirituality so long as he grovels, like a slave, to his passions on the plane of sex.

Only truth prompts the ascension of the ego into conscious renunciation of the pleasures of the 8 flesh. As one is finishing his course on the flesh-and-blood plane, he is moved to meet, master, and overcome attachment to the lower planes of nature. Since it was the I man, or the ego identified in the egoistic self, independent of God, that made attachment to the fleshly plane, thereby generating death, it follows that man, in conscious dependence upon the laws of his being, can establish freedom from attachment to the plane of the senses. Man establishes his freedom through knowing the truth. The truth, consciously generated, sets up its own will, which is the will of God, and thus the will of the flesh is subjected to the Christ within. “Ye shall know the truth, and the truth shall make you free.” Man is free when he is no longer enticed by any of the aspects of sense consciousness. The “Prince of this world” (identified sex consciousness) must come, but he must find nothing of his nature in the ego. All the aspects of sense consciousness must be overcome both in the conscious and the subconscious realms, for so long as it is present it promotes its own temptation of expression. “Lust, when it hath conceived, beareth sin; and the sin, when it is 32 full grown, bringeth forth death,” Jas. 1: 15 R. V.

Death is an essential base in which the elements of life are germinated; therefore, lust, its progenitor, is also an essential action in nature. Lust 36
1 precedes the tendency to sin, according to Scripture. The conception to lust is the primal yearning of the generative factors of consciousness to express as being. This urge not being identified in purity, because of the eunuch-virgin principles being in separation, begets sin or its own cycle of expression in imperfection by which perfection is ultimately gained. The tendency to sin precedes the sinner; for, without an impetus in Being, there can be no expression, whether the expression be designated godly or ungodly. The eunuch is first a sinner, it being the masculine quality identified in matter. The element of purity is raised above the plane of materiality at the redemption of man from sin and death, the saviour and prodigal states being the two aspects of consciousness that ascend and descend the ego in its cycle of progression. The eunuch has known sin and ceased to care for its enticements or sensations. He is one who has consciously died to the activities of the flesh in their masculine aspects. When the feminine qualities of consciousness have been conformed to the principle of purity, one puts on the virgin consciousness and is born of the Spirit into the kingdom of God (the gods). Then generation gives way to regeneration and mortality is swallowed up in immortality.

28 When the forces of life begin to function under the regenerative laws of God, a great transformation is experienced. No sensual joys can compare to the bliss induced by the inward union of the eunuch-virgin poles of consciousness, when the dross of carnality has been dissipated and the original spiritual substance is becoming the identifying ground of spiritual ideas. When the forces of darkness are no more devouring the seed
life, emanating from ideas rooted in the soul, but the forces of life are allowed to transcend the plane of matter, death is being vanquished from the organism and immortality is being brought to light. Eventually the last trumpet will sound, the forces of consciousness will arise from their graves of mortality, clad in life and truth, and the kingdom of heaven will become an omnipresent reality.

Life is of an eternal nature and is manifested only when the Man and Woman Principles of creation are conjoined as one in the consciousness of the ego. Life is the fruit of the union of the Cosmic Father and Cosmic Mother within the Kosmos of humanity. The union manifests wisdom to the mind, love to the soul, and life to the body. Wisdom, love, and life, consciously identified, constitute immortality, which is life omnipresent. The three-as-one expression is Truth revealed. I Am the Truth. Truth is being expressed, or Man-Woman revealed. While each ego works out his own salvation to a certain point of progression, the redemptive work is always done by the Christ Principle, identified first by Man, and last by Woman, both functioning the Creative Word.

Through obedience to one’s heavenly visions, man shortens his sojourn in the mortal plane. Disobedience to the heavenly urge to manifest spiritual man is a sin against the Holy Spirit, and if persisted in, the soul dies. This is to say that conscious refusal to comply with the ideals impressed from the inward Spirit so as to objectify them in the body by means of will, leaves unmanifest the body of the spiritual principles, which is the “unpardonable sin,” or sin against
the Holy Ghost. The Holy Ghost is spirit, soul, mind, and body. Only through doing the will of an ideal can the spiritual principle be objectified and the experiences lived through by which one gains the substantiality of spirit for which purpose the whole process of progression is designed. On the other hand, excessive physical expression, which brings into play the sensual factors of nature, makes the will dominant, and throws out of alignment the principle of intelligence. Insanity, ninety-five per cent of it being traceable to disorders of the sexual nature, is the direct result of consciousness not being properly aligned to the laws of nature, ignorance of the laws of life being its chief promoter.

There is no legitimate suppression, all enforced suppression being detrimental in its effects unless relieved at certain times with legitimate expression. However, renunciation, when prompted by the urge to progress spiritually, is under the jurisdiction of the higher nature and is not suppression in any sense. If the laws of being were understood and conformed with, harmony of mind and body would be the natural expression. The sojourn of the ego in the dark principle of nature is the means by which one gains both conscious knowledge and will, so that the laws of life may eventually be expressed in perfection. If one were not permitted to make advancement apparently alone, that is, in an action apparently independent of the Lord, or Laws of Being, one would not gain consciousness, therefore would not be.

Celibacy and chastity (eunuchism and virginity) are concomitants of spirituality, but what constitutes these important factors of progression is not at all what the words suggest to the unillumined.
Both represent cessation to sin, the former being the masculine while the latter is the feminine factor of progression. Cessation to sin means indulgence heretofore expressed. Since sin is positively identified in sexual activities, a eunuch or a virgin has run his course in its entanglements and has identified, through God's law, in a higher state of consciousness. Sin is progression in unillumination and involves bitter experiences, therefore, repulsion to sin is necessary by which one may be freed from fleshly tribulations. Sin is an essential attraction by which the activities of the flesh are progressed and the fruit of their evolution is gained. An ego has infinite lives in which to fruit himself out of the cycle of sin, but must finish his course in fleshly progression, meet the Gethsemane experience by which the gains of sin are utilized in the Law to resurrect the spiritual man, before he can be manifested in spiritual being.

Virginity is begotten as purity of thought and desire is developed. The virginity of mortals is not knowledge but ignorance, beautiful to behold, but lacking substantial rooting in the soil of soul. Understanding, developed in experiences in life, transmutes the virginity of youth into the knowledge of truth that will give rise to the original Virgin principle as the dominant controlling factor of progression. Man must ripen in the plane of mortality, through repeated experiences in sin, all the forces of consciousness, and come to the climax of No-thing, the fruition of the flesh-and-blood plane, before he is ready to become as a little child, and seek to inherit the kingdom of heaven. When man has been ground to nothing, through the sufferings engendered by his transgressions of
Divine Law, desire for relief is born in the soul, which urge is the first faint seeking after God and His laws. This seeking invites illumination of consciousness, which gives rise to understanding of man's spiritual nature and the desire to be the fulfilment of God's ideals for man.

There comes a time in the evolution of man when light is sufficiently active in the consciousness so that he must arise and utilize his forces toward glorifying God in the earth (manifest plane). At this point of ascension, the flesh wars against the spirit, and the virgin pole of consciousness struggles to free herself from the bondage of the senses. Temptations to sin must be overcome and opportunity to establish one's overcoming welcomed rather than ignored. However, both the opportunity to overcome sin and to sin are present only when light illuminates the consciousness, there being no one saved, that is, redeemed, until the end of the era of mortality. Transgressions in ignorance of Laws of Being are not sin but experiences by which being is progressed. Sin is in the will, that is, the desire to experience again and again that which gives pleasure to the senses regardless of wisdom and love gained.

Every ego is eventually to build himself as a living temple unto God. God fruits out the Christ-seed of himself from the soul of humanity in law and order. Every universal movement of God produces its climaxed results to His glory, and sets the standard for a new era. Jesus Christ founded the church of Man, the living temple, upon the rock of substance, symbolized by Peter, and made purity in Christ the chief corner stone of the living temple. Purity in Christ is a state of sinlessness established by the Lord of the nature.
It is the righteous expression of the powers and capacities of consciousness, the utilization of the powers of mind and body so as to reveal more of the Real Self being the identification of the eunuch-virgin expression, that makes for love and life.

The return of men and women to their primal purity and innocence unites them where in sin they have been separated by their sense-promoted obstructions. The fruit of the era of sin is the virgin consciousness which means that men and women are clothed in their God-ordained masculine and feminine powers of purity. At the end of the era of "time," we are beholding the coming forth of the twain, the biune creatures of God who inhere in the seed of Jesus Christ, the Cosmic Man-Woman or Jehovah. These are the fruit of the seed (Word) of life sown in the soil of humanity as the Man-Woman Principle, the raised-up ones partaking of the nature of the perfected Man and Woman who function the Word. These virgin men and women have known impurity to its finish and have gained in the Lord the right to eat of the "tree of life" and live forever. These are the "remnant of Israel" (Is-Real) who are being fruited out of the sea of animality, or Red Sea (Blood), and passed over into the Land of Promise (spiritual bodies).

The Virgin principle, identified as Mary, represents the Mother pole of God, therefore is called the "Mother of God." Mary is Eve, the mother of all living, the two constituting the mother and wife factors, respectively. This is to say, the Woman to be manifested as the second Eve is the evolved expression of the Virgin principle, identified by action of God in Mary, she being the two-as-one
of the Feminine pole, in which are also the positive-negative factors of the Masculine pole. The Woman represents the womb of God, she being the womb-man center in humanity in which the will of God is projected to produce the children of God (the gods). In the performance of this function she also, through her descending forces, identifies her spirit in humanity as the next standard of its attainment. The Christ Principle, operative by means of Woman, identifies the race in capacity of love and life. The Woman is the counterpart of the second Adam, the Man, and becomes the organic gestating matrix out of which the living race of the Son of Man will be born.

The second Adam and Eve are living spirits, the cosmic Man and Woman consciously identified in life, and functioning the Word, or Christ-seed. The Man is the Head of the body of Christ, while the Woman is the Heart, the two-as-one being the Universal Spirit or Jesus Christ. The Man and Woman Principle typify the Father-Mother God in holy conjunction, and through their union in the Lord (Divine Law), the fruit of the dispensation of "time" is brought to the harvest. The virgins, who are to be the first fruits unto God and unto the Lamb, referred to in Revelation, represent the egos who, having finished their course in the flesh at the end of mortality, identify in the Christ nature as the gods, or children of the Woman. These egos will centralize their forces and potencies around the "Lamb" or the principle of purity, and will receive as a result the influx of the Holy Spirit that is projected into humanity by means of the Bride or Woman; she being the matrix for the dissemination of the Spirit of the Bridegroom (Man Principle), gathered into the
Virginal Center (Mary) at its ascension and corresponding descension.

An alchemical process will take place in the organism of those called to fulfil the purposes of God, and to be manifested as the fruit of the Christ-Seed, which will rapidly dematerialize matter and resurrect man in his "robe of Light," or spiritual body. This is the Body of Christ, the Bride. The manifestation of humanity in its "snowy splendour" will be the universal appearing of Adam-Eve as living organisms, and will be composed of those who ascend at the end of the reign of mortality (Time). The Daughters of God will sing the new song which no one can know except he stands on Mount Zion with the Lamb, which is to say, that they will be cognizant of laws of love and life, possible of comprehension through their attainment of virginity and their sequential redemption from the law of sin and death.

The universal expression of the Woman or Virgin is the redeemed souls (hearts) of humanity, while the universal expression of the Man, or Eunuch, is the redeemed minds (heads) of humanity. The Man universal is humanity attuned as one in its powers of wisdom and love, being governed directly in the will of the Lord (Man-Woman Christ Principle). During the harvest period that indicates the lapping of the end and the beginning of an order of progression, the "seed of the woman," which is love generated out of redeemed hearts and minds, bruises the head of the serpent of sense. That is, knowledge gained through experiences in darkness of evolution is overcome by the light of truth, and love that is above the plane of sex sense ascends,
thereby forming the Stone upon which the body of redeemed humanity is to be built.

There is a rest appointed unto those who are faithful. The rest is from generation and child-bearing. The offspring of Christ-Seed who gain this rest constitute the living memorial in the church of humanity that is better than sons and daughters born in the fleshly law. Theirs is an everlasting inheritance that can never perish. With Jesus Christ as the Chief Priest of the holy sanctuary of the living temple (Man-Woman), and Divine Love presiding at the altar of desire as the Holy Mother, there ascends continually the sweet incense of devotion and obedience to the Laws of Being which makes possible the saintship of the devotees of Christ. No church bell governs the call to worship of the ego progressing the Man-Woman of himself, for he is always assembled at the altar, letting the fires of purification purge the mind from all adultery, the soul from all impurity, and the body from all that maketh a lie. Frankness, guilelessness, and simplicity, the divine attributes of the child of God, become the chief characteristics of those who are worshippers at the holy shrine of Christ within.

The purpose of the long evolutionary sojourn in “Night” is to identify in organic form the ideals of the Creative design by which humanity will be manifested as the offspring of God’s will (Love). The Ideal Man and Woman, the Messiahs of the era of “time,” identify heaven in the earth and set the standards to be attained. At the same time they are progressed in humanity, those who inhere in their spirit are also involved by spiritual law into a like character, and thus the Parents and Children of God are simultaneously developed.
When mortality gives way to immortality, and the hour of transition has come, the family of God is revealed, it having been progressed in spiritual law (law of the spirit of life in Christ Jesus) at the same time mankind is progressed in the law of sin and death (sexual law).

All progression is carried forward by means of the Creative Man and Woman matrix, and not by means of sexual activities of men and women, though the material world is the natural result of these activities. But only those who transcend the sexual activities gain the kingdom of God and become the offspring of the Father-Mother (Man-Woman). When the egos of God's family are identified they father-mother themselves into higher planes of godly development, each becoming the Son-Daughter, or the Christ Ideal Man-Woman.
THE TWAIN THAT IS JOINED IN GOD

Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two but one flesh. What therefore God hath joined together, let not man put asunder. Matt. 19.4-6 R. V.

The twain that is joined from the beginning is the image and likeness Man God idealized in the creation. This Father-Mother character of God, imaged in consciousness, brings forth the godly type of Man and Woman. Since the Man is not without the Woman in the Lord, and the Woman is not without the Man, a godly type of Man would be also Woman, and a godly type of Woman would be also Man. The attainment of the male and female qualities of consciousness is the goal of life. The mergence of the two poles of one's nature, viz., the male and the female, is the unity of the two that invites the action of the One (Christ) to fashion and make the Man-Woman God idealized to be before the world was formed.

The marriage system of the world is the progression of the male and female qualities, each ego seeking to gain himself in the various experiences of mortality. All activities that characterize the external mode of living are grouped as positive and negative forces. The conquering of the positive forces is the gaining of the male pole of consciousness, while the conquering of the negative forces is the gaining of the female pole. When both aspects of consciousness have been gained, the ego is centralized in Christ and spiritual man is begotten. The marriage system of mortality evolves to meet the needs of developing conscious-
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ness that is groping from darkness to light. At its best it is only a symbolical representation of the spiritual principles to be consciously gained. When it has served its purpose, the ego is detached from the entanglements of the self-development and identified in the laws of God, gaining at this point the true comprehension of marriage, and the heavenly twain.

The twain is characterized by the terms spirit and body, within and without, good and evil, above and below, spirit and matter, reaching its highest form of expression as Man and Woman. The twain as Man and Woman will form the nucleus of the reborn humanity, though until individuals gain the twain of themselves there is no universal advancement of the race nor a re-grouping of consciousness for a further evolution. The "elect" of Scripture constitute the body of the twain, these being united in their own poles of consciousness, as well as with the spirit of the Kosmos and the race. Christ works through these biune creatures and progresses the spiritual ideas that are to characterize the next cycle of the race's development and unfoldment.

Man is a Principle of Being (God), gaining god-consciousness by means of the male and the female poles of God's creating. These poles are one in heaven or in his spiritual nature, while on the plane of the senses they are separated. The separation between the male and female poles of consciousness on the plane of matter was engendered when feeling was set up without recognition of God as its cause and being. Thus, that which was joined by God was put asunder by consciousness in the process of evolution. That which is joined by God is necessarily spiritually joined,
God being Spirit. The union between males and females on the plane of mortality is not a spiritual union but a sexual one. Since there is no union except there be oneness between the male and female poles of the individual consciousness, and this is attainable only at the end of one’s mortal course, the so-called union of marriage is not union at all, but conjunction in twoness, that is, adultery. This limited union on the plane of matter is the effort of mortals to conjoin again as one and reproduce the Man God has ordained to be manifested. But a live man cannot come out of that which is established in death, neither can anything pure come out of that which is bound in adultery. Herein is the woe of the race, self-consciously generated out of the ungodly marriage relation of the flesh.

It is not that the marriage relation on the fleshly plane should not be, but that in the progression of the race through this phase of consciousness it generates the hates and hells, the woes and disensions that characterize the race as a whole. The redemption of the race from the hells of mortality is in its advancement to the point of receptivity to the spirit of God, that is, Christ, though, fortunately, one person advanced to this state is sufficient to control every atom of the universe, and to conform the energies of the race to a higher standard of expression. God hath joined together the male and female poles of individual consciousness. This is the husband and wife of God’s creating that is to become one flesh. The one flesh arises when the spirit and body of the race have merged as one in essence, this process forming the creation of God in which peace, love, and righteousness will reign supreme. In this new
order of Life it will be impossible to put asunder what God hath joined. But in the order of mortality there is no joining in God, hence, no putting asunder of a holy relation that does not yet exist, though the race suffers the woes of imperfections until its development permits the resurrection of God-principles of Being.

Spiritually, the individual ego has, latent within, the male and female qualities of being. Materially, the individual ego is distinctly male or female, the dominancy of quality giving sexual character. On the plane of matter, males and females long for their counterpart so as to fulfil the divine decree, innate in the spiritual nature, to increase and multiply and bring forth the kind of Man they are to be. The purpose of the union of the male and female poles of consciousness is to reproduce Man, this Man primarily being the Christ ego. That is, through the union of the male and female poles of creation within himself, the Man God has idealized is generated; and it is through the exercise of this function that Man becomes as God. Man has the capacity to reproduce himself in the image and likeness of God, but must gain the Christ center in which the Father-Mother God Principle operates to manifest the spiritual state of being. Christ is gained through the unity of the male and female poles of Being, no one gaining Christ until, having finished the mortal course in fleshly marriage, he surrenders the forces of spirit and body, identifying them as the love of God.

On the plane of mortality, marriage with its cross of sex attends the evolving ego and forces him to the light. Sex force is the element by which the unexpressed is made tangible to the senses.
This involves progression in darkness, the ego seeking to gain his own soul. The soul gained is the Virgin Principle that begets the godly type of Man, that is, a Man-Woman. The Man-Woman is not a hermaphrodite, but has the qualities of both sexes raised to the plane of the spiritual, expressing in oneness or purity, rather than in twoness or duality. Duality is the parent of matter. When the dual factors, developed in mortality, have been raised as one to the plane of Spirit, consciousness of Christ is gained and the twain are joined as one. This is to say, that when all dual states such as good and evil, male and female, disease and health, poverty and wealth, are seen as one in spirit, each serving the Divine Law in manifesting the godly state of being, the ego has gained the twain of himself and enters into the holy marriage, ordained in God, by which a godly Man is revealed.

When the male pole of consciousness, termed man, and the female pole, termed woman, became confined in matter, the inherent attraction between them was set up, desire begetting sex magnetism, or animal soul. Sexual congress is an effort on the part of the participants to conjoin their inherent male and female forces, but in that this union takes place in Christ, and sexual congress is prompted by sense of separation of the inherent poles of being, the conjunction of mortals in sex produces separation inwardly simultaneously with unity outwardly, or vice versa. That which is materially attractive is spiritually repulsive, while that which is spiritually attractive is materially repulsive. Thus it can be seen that marriage, fluctuating from attraction between the external natures to attraction between the internal natures,
is promotive of both spirit and body of consciousness. However, the spirit and body of consciousness, developed in sexual marriage, are the first heaven and the first earth that are destined to pass away at the end of mortality, hence, are not spiritual nor eternal in their character, though serving the development of a higher state of being.

The object of all progression on the mortal plane is to develop independence of consciousness. Before independence can be known, dependence must have been fully experienced. The dependence of the man upon the woman, and the woman upon the man, culminate in dissatisfaction, this being the point of development where independence is set up. Independence is dependence upon God and the sustaining laws of Being, though the ego does not look in the direction of the Divine until mortal experiences have sufficiently tried him that he seeks surcease from his woes in the development of the spiritual qualities. The gaining of independence disturbs the marriage systems that have been built on dependence, but leads also to the establishment of truer and purer relationships. Man is evolving from darkness to light, therefore must express in the night of hard experiences before he can come into the light of Truth. Nothing precedes something in God's order of unfoldment, the unknown developed bringing consciousness of the known. When man knows himself he will also know the mystery of Christ and sex, the knowing of the qualities developed in sexual progression and their ultimate surrender leading to the gaining of Christ consciousness.

Sex comes from a root word meaning "to cut." The male and female poles of consciousness were cut in two, as the ego descended onto the plane of
materiality, subconsciously following the urge to manifest itself in the flesh. The activity of sex, set up by sense of putting asunder the male and female poles of being, joins the two that were one in body, but separates the man and woman in soul, until such time that the repulsion engendered by sexual expression causes the ego to turn again to the embrace of the Wife within, and to come into the love of Christ. For the Woman that was taken out of Man must again be gained before the qualities of a heavenly love and life can come into expression. The activities of mortals in sex consciousness are for the purpose of producing the No-thing, the pure essence in which spirit functions to beget the Something, or Itself. Therefore, it is futile for mortals to expect heavenly bliss on the plane of the senses. Marriage, or any other form of fleshly attraction, cannot give the soul its heavenly manna that makes for life everlasting. One must “eat the flesh and drink the blood of Jesus Christ” before he can inherit life. This is to say, one must convert the substance of love and life into heavenly qualities before the will of the flesh can give way to the will of God and the Marriage of the Lamb usher man into his estate of divine consciousness.

The marriage of the resurrection cannot take place and immortal man be begotten until the individual ascends above the plane of sexual attraction and yearns for the love of the divine mate, which is symbolized by the love for Jesus Christ. Jesus Christ is the bridegroom, and the soul, redeemed from the lusts of the flesh, is the bride, the union of these two factors in consciousness begetting the Son, or spiritual man. While Jesus Christ fathers the seed of God’s planting
until such time as the mother, or soul, is ready to bring forth the immortal man, he cannot, in his father element, supply the whole process whereby spiritual man is revealed. There must be an inner mating of soul with spirit—man coming again into the union of the twain that shall beget one flesh, and that of an incorruptible character. The flesh of man, in mortality, is not one flesh, but is a mixture of spirit and matter, otherwise called life and death. As sense of separation between the male and female poles of consciousness fruits itself in oneness, both mortal life and death are leveled down in their activity and the neutrality of God established. When neutrality, or immunity respecting dual states of mortality, is established through knowledge of truth, the Holy Ghost overshadows the soul, and the son of God is begotten, not of the will of man, but of the will of God. This son of God is Man himself, in whom the male and female poles of consciousness are conjoined as one.

Metaphysically, the twain joined in God are Wisdom and Love, which identify in consciousness as understanding and will. Understanding and will, joined as one, restore the soul to a state of poise that permits its impregnation by the spirit whereby truth is consciously cognized. When truth is cognized, love of a divine nature is generated. Wisdom of mind, love of soul, joined as one, beget life, or the garment of immortal man. There is no manifestation of spiritual man except through the unified action of wisdom and love, the male and female of God's conjoining. Knowledge of truth cognized on the intellectual plane is not truth, for when truth is known, it is incorporated into the consciousness through an action of God.
and increases and multiplies under its own law of reproduction. Truth can be known only when purification has been sufficiently established in the soul to permit her impregnation by the Holy Spirit. The essential requisite toward establishing this purification is the overcoming of those elements of nature that make for impurity. Primarily, the impurity of consciousness is identified in the various aspects of the sex nature. It follows that the overcoming of the sex consciousness with understanding and love of Christ constitutes the means whereby man fruits the knowledge gained through the growing of the "tree of the knowledge of good and evil," and knows the truth.

Since it requires the twain, wisdom and love, to produce one flesh, one cannot manifest the holy, or whole man, until the union between the twain who were put asunder by man is effected. In other words, there can be no conjoining of wisdom and love within, nor identification of immortal man, so long as the male and female can conjoin on the plane of sex. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24 R. V. It is will, identified in the self, that separates the twain, and makes for death and destruction. Detachment from mortal states makes for reversal of the will of the flesh and the revealing of God's will, in automatic and polarized expression. Man needs only cross out the self in order to discover the crown of glory, near at hand.

The cessation of sexual attraction should not be construed to mean the cessation of love between men and women, but rather should be perceived as the means whereby love of a genuine character
is begotten. Sex attraction is not love, but is the highest evolved form of magnetic force operative between men and women on the mortal plane. While the urge to reproduce man, identified in Paradise as the goal of life, is associated with the sexual urge, mortals give little thought to either the reproduction of material or spiritual man, sensualizing and materializing their potential essences of spirit in the development of self-consciousness. However, it should be discerned that mortals conjoined in sex are not condemned, but rather are in darkness and death, their woes arising because of their identification in sense. Man suffers privations in the degree that he is not consciously conforming with the laws of God governing his being. It is only when the ego turns away from the delusive delights of the senses, yearning after the love of God with all the forces of being, that he contacts the spiritualizing presence of the Almighty and brings forth spiritual results.

The holy union of the twain in God is a vital, spiritual experience, felt in the consciousness of one who has renounced the attachments of the loves and hates of the flesh, and is an experience with which nothing earthly can compare. The bliss of Eden is kept obstructed from those who yearn for carnal delights. This is to say, man obstructs himself from participating in heavenly bliss so long as he desires for, and seeks after, the sensualities of the flesh-and-blood plane in either their good or evil aspects. The indulgence in any sensation of the flesh to promote delight of the senses is misuse of the essences of love and life, engendered within through action of God, and causes the soul to die to its inherent capacity to
conceive spiritual man. Having died in the soul through sin, mortals must die in the body to sin in order to polarize the within and the without in death. This permits the spirit of Life to be gained, it ascending from the grave of death in resurrected state of being, climaxing temporary, sensual existence with the joy of eternal consciousness.

Man shortens or prolongs his journey in the wilderness of sense according to his understanding of himself and the purpose for which he uses his progressing powers and forces. Jesus Christ identified the light of truth, and for almost two thousand years the capacity to sin is lessened in those who partake of his spirit. Jesus identified the principle of divine love through overcoming the loves of the flesh, and through his attainment quickened all who believe in him with capacity to express truth, love, and life. Through consciously identifying himself in God, he unified his inherent male and female so as to manifest the whole or holy man, the Christ. All that is included in the consciousness of Jesus, plus the fuller action of God through him, identified in humanity, is to be expressed in the manifest fruits of the tree he planted, to be gathered at the end of “time” now at hand.

Every soul must eventually put on the wedding garment, and become the bride of the Lamb. This is to say that the ego must mate with the Bride within, or pure spiritual substance, and generate into the organism the essences of spirit that make for the immortal body. The mating of the twain as one is not something that takes place in personal sense, but is governed by cosmical law. This law is functioned by the overcomer who performs the office of the Lord at the end of a cycle of pro-
gression. In that, at the beginning of the era of "time," the egos were separated in their component twoness and identified on the plane of matter in sexual law (law of sin and death) it follows that at the end of this era, duality of sex consciousness will give way to oneness, and the law of sin and death will be superseded by the principle of divine love. This union of the twain as one is first an individual before it is a universal expression. This is to say that before the cosmical law will operate to establish universal changes, the proper nucleus of forces must be formed in the individuals who are ready to conjoin with the Lord to manifest the spiritual body. The law of the Lord reveals the process of establishing unity out of adultery, and all who walk the path that leads to Mount Zion must conform to the principle of conjunction (Levi) before the twain primarily joined in God are made one flesh.

The reborn humanity will reflect in an external expression of life the result of the union of the twain in the Sons of the kingdom, these constituting the within and the without of each other. All egos who have developed the forces of mortality to their cosmical limit, gaining the male and female poles of themselves, are eligible at the end of the era of Time to ascension onto higher planes of expression. As the Lord takes over the government of the Body of Christ, the forces of the race will be impregnated with the Divine Spirit, the consciousness of God gained in the elect body bringing a blessing to the whole human family. Creation is so ordered that one ego, Christed of God, projects the spiritual gains of spirit and body into the race as a whole, thereby regenerating and spiritualizing both the natural and the spiritual.
world. The twain joined as one in God reveals the god, this being the ego who has finished his mortal course, fulfilled the laws of sin and death, and, sur-
rendering himself to the service of God, receives as a reward for faithful service the crown of son-
ship, or completeness in Christ. This ego becomes a Son of the Father in his nature but a Daughter in
the without, having the glory of God expressed as the redeemed spirit and body.
SOUL-MATES

Neither is the woman without the man, nor the man without the woman, in the Lord. I Cor. 11.11 R. V.

Woman is the soul of Man, the divine feminine principle through which the powers and capacities of the Infinite are projected and made tangible on the plane of the manifest. Woman was separated from Man in the identification of the spirit of God on the plane of the manifest, and the reunion of these two factors of consciousness will enthrone the law of the Lord (Divine Law) and reveal the true creation of God in the external world. The union of the masculine and feminine poles of consciousness is soul-mating. It is the conjunction in consciousness of the male and female powers that were separated on the plane of mortality. Soul-mating is the means by which all sense of duality (twoness) is forever swallowed up in oneness with Christ. Its identification means the establishment of unity, which reverses the sense of diversity, set up when the inherent male and female poles of consciousness became separated, and identified on the plane of matter as two distinct states of character. Soul-mating can only be experienced at that point of ascension which corresponds to the nearness of consciousness to Christ when descension on the plane of matter took place. Soul-separation and soul-mating are the opposite but equal poles of each other, the former leading to death and mortality, the latter leading to life and immortality. The mystery of soul-mates is revealed to consciousness only when the star of Christ has arisen to illumine the darkness of mortality with the light of truth.
The mating of souls is the union of the male and female poles of God's creation in Christ. This union is innate in the creative principle, God having made man in his image (male principle) and likeness (female principle). Through the cooperative attraction of these two poles, spiritual man is begotten. When the Christ ego became confined through crucifixion on the plane of matter, the man and the woman poles of consciousness were identified in their individual function, in sense of separation. All the capacities of reproducing spiritual man are vested in the wife, or soul; but on the flesh-and-blood plane, where sense of separation between the inherent male and female is identified, the evolving man and the woman need each other before the spiritual reproductive capacities of either can be quickened into action. The desire for each other is the subtle attraction that causes the man and the woman to yearn after their ideal self, or mate. The man yearns to know and to be his divine feminine self, while the woman yearns to know and to be her divine masculine self, the capacity to know and to be being inherent in the underlying male and female principles of consciousness.

Through ages of identification of qualities distinctly male, and distinctly female, these principles became personalized on the plane of matter, or condensation of forces, and eventually manifested as man and woman, each bearing certain characteristics needed to make the whole, or one man. On the plane of manifestation, the distinctly male man desires union with the other pole of himself so as to reproduce man. The distinctly female woman also desires union with the half of herself so as to reproduce man. In both instances
the man to be reproduced is the individual ego of God’s image; but consciousness, identified in the darkness of mortality, does not yet know man as he is, and forms a union on the plane of the flesh, reproducing a kind of a man, called mankind, in whom the elements of death (duality; twoness) are dominant. This man, through repeated deaths and births on the plane of mortality, eventually identifies spiritual ideas in mind, and the polarization of all dual states is finally fulfilled. At this point of fulfilment, man knows both good and evil; that is, he has evolved his positive and his negative (male and female) capacities to their fullest extent on the plane of matter, and is in a position to become as God, having power to reveal himself in his real nature.

The polarization of the male and female forces of ideas is the inner climax which objectifies in the without, under evolutionary law, as the balanced man and woman, conscious of Christ in the soul, but still needing to stand the test of soul-mating before sex sense can be overcome and the two principles (male and female) be united in Christ. Every spiritual principle is objectified on the flesh-and-blood plane. Activities in the flesh afford opportunity to quicken the inherent spiritual forces, and eventually to transcend the mortal plane altogether. The ego, separated in his component essences of soul on the flesh-and-blood plane, causes to objectify to his senses the opposite but complementary part of himself, who as a personality is the mate of his soul. Scientifically, the masculine pole is the receptacle of the developing feminine forces, while the feminine pole is the receptacle of the developing masculine forces. All forces have an inactive positive expres-
sion and an active negative expression. These forces are reciprocal and complementary. When the path of evolution has been greatly progressed and consciousness of Christ is becoming supreme, the developed masculine and feminine forces objectify as egos that complement each other in developed powers, these two constituting soul-mates. Soul-mates represent the highest developed animal forces, needing to polarize in order to become individualized in distinction. The opportunity of soul-mating is the test that determines one's eligibility to enter again into the paradise of God (union of soul and spirit within; female and male), where the ego is complete in himself, and governed in Christ, the Lord.

The will of God (Lord), which supervises the identification of ideas of light, is consciously active in the soul of man and gives him heavenly aspiration. The will of the serpent, or will of God crucified in matter, which supervises the progression of consciousness in unillumination or darkness, is as active in the soul of man, making for intense capacity of feeling on the plane of the flesh. Under natural law of evolution, which is the law of polarization, come together the unsuspecting, yet faintly conscious, external mates, in which the will of God and the will of the serpent struggle for supremacy, to be tried and tested again in choice of heaven or hell (light-Christ: darkness-devil). These aspirants to the Holy Grail are equally evolved, both in the development of desire for spiritual ideas and in the desires of the flesh, though one is conscious of the gained sexual forces while the other subconsciously objectifies them. One is in the light as to the experience while the other is in the darkness, the two representing the
cosmos and chaos of Creation out of which a new expression of life comes.

The aspiring ego of each soul-mate sustains the other in his search for the Holy One, while the evolved desire of darkness yearns with the intensity of hell for the farewell embrace on the plane of sex. Overshadowing this conflict, stand the angelic forces of heaven, for each instinctive animal desire is prayerfully overcome with the spiritual aspiration; and only desire to know God and to love Him remains when the gold is sifted from the dross in the conflagration.

As in the descent of the souls onto the plane of matter, when the woman did eat of the forbidden fruit of love and give to her husband, thus diffusing both poles with adultery and death, so in the ascension of the souls onto the plane of spirituality, it is the woman who gives of the heavenly manna of holy love which points the aspirants of Christ to the upward way that leadeth unto life. The cycle of descension in matter is completed when the law of karma is fulfilled. The debt is paid when the test is met with overcoming, and the tendency to fall is reversed with the determination to rise again into the heights of a heavenly love. An overcoming is effected in the experience of that to be overcome, hence, it should be seen that overcoming the forces projected by soul-mates involves an experience of soul-mating. Egos are to see all experiences as opportunities of advancement, meeting the forces of evil bravely, not cowardly refraining from the attack, knowing that it is through touching the forces that one raises them to the plane of the spirit.

Souls, mated in themselves with Christ, may appear to sojourn alone, but being joined with the
Ideal Self, they are complete, satisfied, free! Thus immortal man is revealed as the result of reversing the tendencies of the mortal. To be alone with Christ is to be in unity with all forces of the universe, while to penetrate the spirit of the all with Christ is to raise all to a like quality of attainment. It is through transcending the forces of mortality that one serves the race, yet, one can transcend only that which is known. The purpose of mortality is to gain knowledge of life. This is gained at the point where the ego, dissatisfied with the loves of the flesh, seeks the love of God with the whole heart, and, finding it, discovers the secret mysteries governing the development of conscious existence and life.

The man and the woman, mated with the Ideal Self in Christ, make up a cosmic center of fatherhood and motherhood through which the action of God is carried on to project into manifestation the children of God. God's family of sons and daughters must be born, but they can only come forth through that which is, like Him, whole and complete. These children of God are immaculately conceived above the plane of sex and its realm of adultery and death. They are born of the love of God, the consciously generated essence of procreation of whole (holy) men and women. The family of God, generated out of a cosmic center of parentage, constitutes the spiritually illumined men and women of the human family, whose baptism with the Holy Spirit has been made possible by a manifest identification of the Father-Mother principle of creation among men: that is, an ego mated in himself in his male-female principles, and Christed of God. As the mortal man is the product of the sensual union of
the male and female, so the immortal man is the product of the spiritual union of the male and female. The universal result of this union is the biune man—the two-in-one creature.

A half a man cannot beget a whole man. Man dead in trespasses and sins cannot bring forth a live man. Man is dead in trespasses and sins until he has overcome the desires of the sex consciousness in any of its forms of expression. Seeking satisfaction in any form of pleasure in the flesh is still to be buried in the debris of materiality, though, paradoxically, man must be buried in the tomb of matter before he can be raised from the dead, therefore is in a state of progression no matter what his status of development may be. To yearn after the love of another signifies that one has not yet cognized the love of the mate of himself within as the source of happiness and satisfaction.

The dominant desire in the race of the man for the woman and the woman for the man is still suggestive of sex desires unfulfilled, or sense of separation from the inherent mate. So long as one is separated from the inherent male or female, he cannot give himself entirely in any outward union, hence, cannot expect to receive what he is not yet able to give. Only as the male and female poles are polarized within the soul, can the ego give all that he hopes to receive from the one who mates his love in the without. This inward polarization cannot take place until desire for satisfaction by means of the opposite sex is entirely overcome. All forms of external seeking must pass from self-conscious desire before the conjunction between the male (I) and the female (Am) poles of man's consciousness can take place, and the divine indif-
ference so essential toward attracting the all can arise in the soul.

The man and the woman must consciously cease to desire or to need any sexual contact with each other before the law of the Lord can operate within to conjoin the male and female principles in a union that will beget truth, love, and life. This is essential to close the door to the forces of generation, developed on the mortal plane. The law of the Lord will then open the door of the inner consciousness and initiate the ego into the mysteries of the Holy Marriage, preparatory to its climaxing expression with the polate of consciousness, by which one is born into the kingdom of God, that is, the gods. The polate is the opposite to soul-mate, and is the means by which the human ego is identified in the divinity of nature. The work of the polate is set up when self-conscious wisdom and love of God, gained in the experience of soul-mating, has reached its limit of development. The work of the polate belongs to the initiation, and is the mystery hidden with God in Christ that egos, dying with Christ, experience, it culminating in the resurrection of spiritual man.

The soul-mate is the complement, while the polate is the opposite. Yet, paradoxically, forces operative between opposites produce a higher quality of being than that operative between complements. The soul-mate is gained as the mortal reaches its highest point of self-conscious unfoldment and centers its forces in the direction of Christ. This is to say, it is the evolutionary gain, the conquering of the forces operative between soul-mates making the ego, centered in Soul, the beginning of the development of the heavenly forces. As the forces are consciously
evolved from center to circumference and mastery is taken over the physical and mental forces, the ego is centered in Christ but invites at this point the polate, or complementary opposite, the further objectification of the individual unfoldment, through whose function the Christed forces are made substantial and real. That which exists in heaven as spirit-essence must be formed in earth (bodily plane) as substance-form, the forces of the polates providing this capacity. But the work of the polates is not in the will of man but in the will of God, they forming the generic matrix through which the spiritualized energies are formed and reproduced. The result of the unity in Principle of the forces opposed is substance, the substantiality of the virginal consciousness which forms the organism of spiritual man. The crowning act of the Lord's progression in individual consciousness is to bring together as one the opposing factors, both of which serve in reproducing a type of being that is not of this world, but which partakes of the nature of God, being the two-as-one Principle of Being, or God-man.

The divine natural attraction that arises in the Divine Will between the forces of the polates cannot be except in those egos who have died to the mortal sexual desires. The genuine cannot be until the counterfeit is surrendered. The many attractions of men and women on the external plane are counterfeit expressions of the genuine spirit to be identified between the male and female poles of consciousness when experience by means of the symbol has made possible the gaining of the realities. When the ego perceives that God created a whole man, he enters into the realization of the truth that man, complete in himself, is united in
the male-female poles of consciousness. The realization of this truth in the realm of mind will cause to objectify on the plane of the manifest the temptation or the test that determines the reality of the truth declared. Knowing is always one with being, and being is established through opportunity to do the truth. The opportunity of conjunction between the mated man and woman will have in it the symbolical bliss of paradise and the wiles of hell, and marks the Great Temptation leading to the Degree of Christ.

While the Great Temptation is a wilderness experience incidental to the initiation into the Greater Mysteries, it is something endured for Christ's sake, and is not that which is prevented. In the life of Jesus it is ultimately identified in the capacity to call down the legion of angels to offset the experience of Gethsemane, but which it was wiser to endure, for, by enduring the temptation, he was resurrected into a higher state of being. Having arrived at the capacity to use the Divine Laws to protect and preserve the individual consciousness, one is tempted and tested as to his willingness to lose his life, even the highest spiritual gains of self-conscious development, this constituting the initiation by which one gains eternal life. The ego meeting this temptation, that is, losing his life, enters into the capacity to know the mysteries of the kingdom which is given only to the disciples, or those disciplined in transcending the wiles of the sense consciousness with the will of the divine nature.

The capacity to conjoin the will with the understanding makes for the union of the male (understanding) with the female (will), or the holy marriage principle within the consciousness. Auto-
matically with the conjunction of mind and body (understanding and will, respectively), the spirit and soul conjoin and the foundation of the four-square city, the redeemed man, is laid. Thus it is seen that all experiences of mortality wherein understanding and will are developed serve the ego, advancing him in the direction of the spiritual in the degree that he makes union between the thoughts of mind and the acts of the body. This is the exoteric way of developing the male and female qualities, the raising of the forces of mind and body to the degree of wisdom and love being the identification of the processes of Spirit, by which the spiritual man takes dominion over consciousness and develops the ego in the direction of Christ.

It is the desire for the soul-mate, the helpmeet of the individual ego, that prompts marriage, but the mate of the soul can never be found on the plane of the senses. Soul forces are developed, while the ego is bound to the plane of the senses, but through repulsion to sense consciousness rather than through attraction. Attachment to the forces of matter is for the purpose of forcing detachment, the ascent after the fall developing soul consciousness as the fall develops sense consciousness. Congeniality in sex may be mistaken for mutuality of soul by unillumined men and women, but this is but the counterfeit expression on the plane of the senses of the unity of souls in Christ. No delight of sex sense can compare with the bliss that descends from heaven upon the perfectly mated man and woman, whose kiss is a prayer, whose embrace is the melting into one of the spirit, soul, mind, and body in Christ. Through conjunction of soul forces, the soul-mates give
back to the Inner Self the essences of Spirit and enter into Paradise, where spirit and soul conjoin as one to reproduce the man of God. The experiences in the without, be they tests or temptations, only serve to identify within the principles of God; and when these principles are established as working factors, the symbol disappears, leaving no sense of separation but rather a sense of unity with all men in Christ. The love of the perfectly mated man and woman, identified in spiritual desire and purpose, is only a forerunner of the love the ego is to feel toward all men. Universal love cannot be until individualized love has been established, individualized love being the expression operative between men and women, identifying in Christ, and a higher expression of love than that operative between persons functioning in sex desire.

One need not be concerned about soul-mating. Concern about it prevents its fulfilment. In an hour ye know not, the Son of Man cometh in his glory. This hour strikes when the Great Temptation has been met that offsets the descent of the ego onto the plane of matter, and forever cancels one's karmic debts of sex. Soul-mating cannot be escaped. Formalities of mortals as respecting their love expression may retard the fruition of this union, but cannot prevent it. That which has been put asunder by man will be joined again by God. The man and the woman who became two identities on the plane of mortality, must, under natural law, be conjoined as one in Christ, before spiritual man can be identified within and the Word made flesh. Since the union cannot take place until mortals have greatly ascended above the attractions of the sex plane, the experience is
above the carnal law governing mortals, and is divinely governed in Christ.

All progression of the race proceeds from the Womb-man matrix, consisting of the generic Man and Woman principle. The first Adam and Eve represented this matrix in its separated (adulterated) sense, and led to the progression of males and females in distinction. The second Adam and Eve represent the principle of conjunction (holy marriage; purity) by which males and females, developed in distinction to their fullest extent, are joined again in Christ, and the new creature is brought forth. The attainment of the One Man principle governs the attainment of the many, and all who are within the scope of the grace of this principle receive the outpouring of the Holy Spirit at the conjunction of the Bride with the Bridegroom, and are restored in ideality to their former unity in Christ. However, the incorporation of the ideal into nature as a reality is an individual progression that will take place when the Lord directly governs the activities of the egos of this planet, and constitutes the fulfilment of the Covenant that climaxes the law of marriage with the principle of love, and sets all who participate in the “marriage feast of the Lamb” free from sin and death. This is a mystical procedure known only to those who “stand on Mount Zion with the Lamb,” and can be experienced only by the souls conjoined in their inherent male and female principles.

Every individual experience has a universal significance, and the mating of the second Adam and Eve, through cosmical law, reverses the adultery of sex sense with soul sense, or in other words, restores consciousness to its rightful place in
creation, making it the organism through which God may directly reveal Himself. The Jubilee Year of the Lord, or the thousand years' reign of Christ, is the resurrection of the egos, mated in Christ, through whose union the essences of the spiritual world are projected into the manifest plane and promoted as the realities of truth.

Free love, the promiscuous intercourse of males and females in sex, affection, or any other form of sex expression, when prompted by sense desire, cannot make for regeneration or divine character.

Yet, ultimately, it is the lawless in the opinions of men that blaze the trail for greater moral and spiritual advancement. However, egos who progress the greater freedom have transcended the "yoke of bondage" (progression in discipline of law), hence, do not violate law in their ongoing. Love expresses when law is fulfilled, and only love for principles can promote freedom. So long as men and women are spiritually unillumined, they function in sex, and should be disciplined by laws of Cæsar. These laws force the development of forgiveness, consideration, kindness, forbearance, and other qualities that eventually lead to renunciation of the necessity of their development under stress of circumstances. Consciousness, cognizant of the utter dissatisfaction of marriage or love on the sex plane, automatically aspires toward a holier expression, thus inviting the descent of Christ truth to illumine the soul; thus through inharmonies, experienced in limitation, the cross forces the ascension of Christ within the soul and shortens the day of tribulation in the flesh. One is free from the law (duality; marriage) only when one has advanced, through truth, so as to think, love, and live above the law. Freedom in love is
not gained through violating law, but through giving the coat and the cloak also until such a time as loyalty climaxes in Christ and liberty is effected in harmony.

The desire for bliss and love, continually arising, can only be fruited in Christ, and is the holy standard by which the soul measures its experiences in mortality. Because of these facts, monogamous marriage is the type in the external world of the union of the male and the female within, the symbol of the "one flesh" to be formed in man. Yet marriage is possible only in Christ, sex conjunctions always being promotive of increased adultery in the flesh. But adultery must run its course and climax in nothingness before Christ can be resurrected as a governing principle. Christ is not born of twoness, but of oneness, and is organically identified through the soul love exchanged by the polarized mates, whose self-wills have been superseded by the will to serve the Higher Law of their being. The love exchange between men and women is always promotive of gain, though gain is not always measured by that which is harmonious. The most terrific experiences of mortal sense yield their elements of heaven when the forces of hell have been reduced to negation. The bliss that mortals desire must first be shorn of its elements of death; hence, all ideals are buried in matter before they can be made substantial principles of being.

The expression of free love, common to advancing civilization, is but the loosening of the bonds of the letter of matrimony (law) in which mankind has an opportunity to prove its loyalty to ideals, free from the lash of the law, and to determine its consciousness of genuineness. Love is free,
but love is not known until conscious identity in Christ is established. License in sex attraction is not love, nor is it freedom; it is the worst form of adultery and bondage to lust, whether it be legalized or not. The effort to find the mate of the soul, through conjunction in sex or through escapades of free love on low planes, is futile, for soul-mating can only take place when purity has been established to such an extent that the soul no longer yearns for the seductive delights of the senses in any form of expression. To be immune to the attractions of the senses is to invite into expression the spiritual powers for which they stand. Souls are mated through divine design and not through personal desire. The mating of souls can have only a counterfeit expression on the plane of mortality, and all so-called unions of the sexes formed outside Christ are separation and make for woe and destruction. Attractions between men and women reach high points of mortal love, but are always subject to as low points of hate and discord. It is not until man has ceased either to love or to hate personally that the love that is divine can be experienced and the mates of the soul can conjoin their forces toward the identification of the Divine ego within.

The male and the female poles of the ego are one, and this oneness can only be realized when sense of twoness between the male and female in the external world has been met and overcome. Like every other idea, the union of the male and the female poles must be objectified on the plane of matter and the experience raised into Christ, before the individual can fulfil his sojourn in the flesh. Males and females must be conscious of good will and fellowship for each other, seeing
both sexes as essential toward progression, before the period of reversal of their thoughts and desires, leading toward divine indifference, can take place. A state of repulsion or indifference toward the opposite sex, based upon dislike, timidity or any other form of undeveloped feeling, is not immunity to sex, but a lack of development of one's own sexual powers. The forces of self-consciousness (sex) must reach their acme of harmonious unfoldment before surrender to Christ love of the consciously gained forces can be promotive of spiritual results.

Union of the man and the woman as soul consciousness takes place as the ego ascends above the plane of sex sense and identifies in desire to know and to love the Christ Self. The union of the souls portrays the separation of spirit from matter, while the separation of the soul into distinct sexes portrays the union of spirit with matter. Out of the separation of the male and female poles of consciousness came death, mortality, and diversity; while out of the union of the male and female poles within come life, immortality and unity. The blending of the two phases of progression as one marks the fulfilment of the ego's sojourn on the flesh-and-blood plane and leads to his spiritual birth and identification in the Christ ego of himself.

Soul-mating is a climax of personal experiences, the identification of the mate standing for the objectification of the complementary forces of one's own sexual nature, raised to the plane of the soul. The attraction of these complements is as infallible as the attraction of the needle of the compass to the pole. Yet, the attraction is not eternal, but is only the polarized magnetism gen-
erated by the opposite sex in self-consciousness. Nor are both sexes consciously progressed to the same point, though subjectively complementing each other. One must always be subconscious to the other, for the mating of the male-female principles as one is, under spiritual law, operative within the ego consciously identified in the consciousness of soul. Soul-mating is the objectification on the plane of the manifest of the operation of spiritual law. This accounts for one of the mates always being a sacrifice, the one in conscious illumination gaining the highest ascension as a result of the mergence of the forces on the soul plane. The soul plane is still in the realm of mortality, but transcends the physical sex attractions. It more directly relates to the cosmic-mental, and takes place when an ego is developed to the point of transcending the personal nature. Soul-mating is the last test to the ego, putting on knowledge of God and His laws, and is the means by which sense love is superseded by human love. Human love emanates from the soul and has in it the elements of spiritual good in opposition to personal love, containing the elements of both evil and good of the sense plane.

The question, "What is the status of the one sacrificed in soul-mating?" is answered when one beholds the creative principle of the one promoting the two, and the two giving rise to the third, or one of the next triangle. When the ego has gained the mating of the inward male and female principles through repulsing the tendency of the two harmonious mates to cut in two the union through sexual conjunction (sex meaning "to cut in two"), he is through with the necessity of growth by means of the object of his affections, and enters
into the realm of cosmic knowledge and the domain of the spiritual. The mate that is sacrificed gains eventually the consciousness of the experience, and in turn progresses the objective of himself, so that when he is ready to identify in the Christ union within, he is complemented by that which is needed.

Each ego is not only positive-negative, but is four-square, each positive and negative having an active and a passive principle. While it takes the two polarized principles to identify one consciousness in reality, these two are materialized as four distinct factors of progression, a negative and a positive in both active and passive poles relating to each individual. These four factors have their identification as personalities who directly relate to the gaining of the union of the male-female principles within, though are identified as the central ego who is both male-female, and the two that objectify the soul-mate and the polute. In this process are involved the four aspects of the Creative Principle, viz., Father, Mother, Son, Daughter, the four constituting the Christed One when their realities are consciously gained. The positive forces command the negative, producing a finish to the positive. The negative in turn takes on positive action, and in its order of development commands its positive, so that there is always the reciprocal and complementary mate in the objective world by which egos make spiritual advancement.

Sacrifice is the law of mortal development, and especially is it operative at the point where the spiritual is gained. Spirit is sacrificed to become matter and matter is sacrificed to become the quickened essence of spirit. Even so, the male
forces as spirit are sacrificed to the female who causes them to come forth as soul expressions of beauty and art. The forces of the female are sacrificed to the male on the objective plane, their manifestation becoming mental and material advancement. On the plane of soul, the forces of the soul-mates conjoin toward developing both spirit and body, though it is the essences of immortal man that are generated. These essences become at their climaxed progression usable in Divine Law toward fashioning spiritual reality, their descent and ascent by means of the polate forming the basis of the Mind and the Body of Christ-Man. Sacrifice is, climaxed as service to the Lord by the polates, who being opposite but complementary, develop the interior and exterior forces godward, each gaining in the Lord the completeness of being. Thus the sacrifices that preceded the fulfilment are the means by which both man and woman are gained in Christ.

The world sense of treating soul-mates as material lovers is only the adulterated sense of the true principle. Love and hate are always generated between the reciprocal positive and negative factors of progression, but when the soul-mate principle is effected in cosmical law, love is gained with hate sealed up against the further development of the ego, who, when crucified with Christ, liberates this hate as the wrath of the Lamb principle and destroys the elements of death in his nature, thus gaining in Christ the fruit of all his sacrifices in the flesh. The test of soul-mating is the beginning of crucifixions in the flesh under cosmical law, for with the male and female principles within united, the light of God goes out to identify the ego in the Son (Christ), this being the
time of the dissolution of the creature of flesh-and-blood nature, called in Scripture the dying to the "old man and his deeds." This period of dying leads to the gaining of eternal life. "For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

When human love is established, the ego becomes a cosmical center through which God works to enlighten the world, for when all the forces heretofore expended in sex sense and thought are conserved toward the manifestation of the new creature, man is fashioned in righteousness and true holiness, and is an agent of construction to raise the race into its identification in Christ. The disciple ultimates in the Master, and thus it can be seen that, to enter the path that leads to life, one must crucify the affections as well as the lusts of the flesh, soul-mating being the opportunity to renounce the love of the flesh at its highest developed point.

As mortals fruit their experiences in duality, meet their test of soul-mating, engendering conscious choice of heaven or hell, and triumph over the attachments of matter (sex sense), there will be identified in the cosmos, spiritual parental centers through which will be carried on the processes of regeneration of humanity, making for oneness of all men in Christ, which is the generation of God, the coming forth of immaculately conceived humanity. The twenty-four elders, "arrayed in white garments: and on their heads crowns of gold," referred to in Revelation, constitute the creative nucleus of polarized male and female forces in which the action of God takes place to carry on the promotion of His kingdom.
in the earth. These polarized egos, clothed in the purity of their substance in Christ, are the matrix out of which are generated the 144,000 virgins of God's redeeming, who are without blemish, being born out of the lie of mortality into the Truth of eternal being. The creation of God is carried forward by organic instrumentalities who furnish the proper holy (whole; one) matrix that permits union with Jesus Christ, the Bridegroom of God, and the impregnation of his holy family.

The degeneracy of mortality, with its lustful love, passes away as humanity ascends in conscious unity with Christ, the divinely ordained mate of every soul. The cosmic mating of the male and the female, on the plane of the external, is climaxed with unity of the individual ego with its inherent spiritual powers; and out of the union of the inherent male and female, the spiritual man is brought forth, clothed in purity, grace, and righteousness. The Star of Divine Love arises as one is ready to receive it, having renounced the world with its lusts for the kingdom of heaven's sake. Eventually, all shall know Him from the least unto the greatest, for the kingdom of God's will is to be set up in the earth, and the creation that inheres directly in the government of the Lord is to be manifested. The enthronement of the Divine Feminine Principle, or woman, in the soul of man will join each with his own wife, the virgin of himself, and the husband, the spirit, and because of this union the expressions of the manifest plane will partake of the elements of chastity and truth.
DIVORCEMENT

And there came unto him Pharisees, trying him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said, Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder. Matt. 19:3-6 R. V.

They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and he that marrieth her when she is put away committeth adultery. Matt. 19:7-9 R. V.

Consciousness is ever progressing, and, as shown in the Master's teaching, divorce changes accordingly. The teachings of the New Testament pertaining to divorce supersede the teaching of the Old Testament, for each cycle's progression makes null and void the characteristics of developing consciousness, ushering in higher modes of love and thought. Now that consciousness is about to fulfil the teachings of the New Testament, the "greater works" that Jesus said would characterize the end of mortality must be understood, these centralizing about the love advancement of the race. The Spirit of Truth ever directs unfolding consciousness, and there always appear in the race those teachers who, illumined in the ways of God, reveal the meaning of the conditions of life so that greater wisdom and love may prevail.

The teachings relative to divorce as recorded in Scripture have been construed to be a divine fiat against divorcement between mortal men and
women, whereas there is hidden in the words quoted, to one who has eyes to see, an annulment of the whole carnal marriage system. Following this discourse, the disciples exclaimed, "It is not expedient to marry. But he said unto them, Not all men can receive this saying, but they to whom it is given." An understanding of the laws of progression, based upon the development of love, enables one to comprehend the purpose of both marriage and divorce, and to discern both the material and the spiritual purpose of these factors of the race.

The wife is, primarily, the soul or Woman of the ego, while the spirit constitutes the Man, or husband. Taking unto oneself a wife or a husband on the plane of mortality is symbolical of the union of the male and female within the consciousness. However, so long as men and women marry in the flesh, this union between the masculine and feminine poles of consciousness has not been consciously identified, and the soul, or wife, is in a condition of adultery. The wife, or soul, was put away when the ego separated its constituent oneness and became two on the plane of matter. Marriage on the plane of materiality is really divorce. This is to say, a sense of separation exists between the inherent male and female of the contracting parties; and so long as this separation exists within, there can be no genuine union between the male and female in the without. So long as divorcement obtains between the husband (spirit) and wife (soul) of the inner man, marriage must have in it more of separation than union. If oneness existed, marriage would be in Christ, and in purity, instead of in separation, and adultery. Therefore, so long as man marries her who is put
away, he committeth adultery, which is to say that so long as he marries in the flesh he commits adultery.

Adultery is the result of adulteration (ungodly mixture) of forces of consciousness, and was primarily effected within, when the soul (woman) felt the influx of light of Christ (love) and identified it in sense consciousness. Lust was set up, and on the plane of the manifest (body) death was identified in the organism. The death of the ego to Christ set up demand for re-embodiment, and out of this demand arose the marriage system governing mortals.

Fornication is the only cause of divorce, that is, of separation between men and women. Fornication is considered by mortals as illegal sex commerce. But what makes union in sex legal? Surely not a law, a minister, or a priest. Sex love is the only sanctification of sex conjunction between mortals, and the higher this love the more conducive it is to unity of spirit and body. Yet, in its very highest aspect it is outside the kingdom of heaven, therefore is adulterous (mixed in spirit and matter). That for which sex union stands, the union of the male and female within, is sanctified in God, but the symbol can never contain the elements of reality. As mortals fruit their experiences in sex sin, their cycle of death is finished, and self-conscious renunciation of the highest forms of sex love must take place before the love of God, which is the goal to be attained in marriage (joining that which is separate), is made active in the soul.

Conjunction between one man and one woman on the sex plane is less adulterous than sexual connections with many. Yet, since adultery has
been set up as an active factor of consciousness, it must reach its climax in nothingness, or non-reality, hence, must be cultivated to a cosmical limit. Adultery is a cycle of darkness, and must be evolved in equality with light; therefore, states of consciousness lend themselves to its activities, thus becoming the means whereby death is brought to naught (nothing). Satan serves as well as Christ, though his service is in the darkness of consciousness. Light and darkness (Day and Night) must be polarized before the plane of Christ can be expressed and spiritual being revealed. All union in sex is adultery, and affords opportunity to the ego to evolve himself out of the enticements of darkness into the light of Christ. Advancing civilization has gotten far away in its outer expression from the principles of creation, but this very swinging to the circumference must eventually cause it to react to center, and from this new point of identification to begin another spiral to the heights.

Mankind, as mortals, separated in their constituent elements of reproduction, are all under the law of sin and death until they are made free in life through Jesus Christ. Jesus Christ is the identified Principle of the union of the male and female poles of consciousness as spiritual man, the revealment of the ego of Christ in its original androgyne nature. The Master, who knew the law, because he was no longer under it (in sense of separation from God), having established conjunction between the male and female poles of the creative matrix of God's image, admonished that faithfulness to the laws of unrighteous mammon (flesh-and-blood plane) makes for capacity to inherit the true riches (spiritual consciousness;
biunity). Conjugal felicity is commendable and desirable, but is not attainable by mortals conjoined in marriage in which divorce, or sense of separation, is the dominant characteristic.

The tendency of the church, which symbolizes the soul and identifies the religious love of consciousness, to limit marriage to one sexual union, instead of sanctioning the many unions, is the objectified effort to uphold the one existing union between the male and female poles within, eventually to be attained in the without by the perfectly mated man and woman in Christ. The ego has had many conjunctions in sex in its sojourn in mortality, and must ever have opportunity, under reactionary law (sowing and reaping) to overcome mistakes made in unillumination. The tendency to separate, yet not divorce, is to strain at gnats and to swallow camels. Since all marriages in sex are, in reality, divorces, and fornication a general practice among mortals, why the inconsistency of separation, without divorce, when the divorce already exists in consciousness? However, so long as children are born into the world on the plane of sex propagation, marriage must be restrained by law, and its evolution permitted at slow pace, while the kingdom of heaven awaits in abeyance the advancement of mortals to make up its children of God.

Only a frank consideration of love and marriage on the plane of materiality will illumine souls ready for the passover from sense to spirit. It is the author's belief that there are many souls on this planet today who are not only ready for the ascension into spiritual consciousness (biunity), but who must find the way into the path of life. The end of the separation of the man and the
woman on the plane of sex (called marriage, with its generative laws) is at hand, and is to be followed by their unity in Christ. Preceding the external unity of men and women, freed from the lusts of the flesh, individual freedom must be realized. The individual is free when he is joined again in Christ in his male and female polarity, no longer functioning in fornication, or in separation from his wife (the soul), but receiving instead the inspirations of the Almighty by which the spiritual man is manifested. Advancement of humanity is governed by understanding. Shall knowledge pertaining to the most vital points of life be kept under the bushel of ecclesiastical ignorance, while souls yearn for the hidden manna that shall enable them to make union with the Christ within, and to reveal the man in God's image and likeness? Greater understanding as to the purports of marriage, sex love, and other activities of the flesh, with corresponding illumination of higher goals to be attained, will lessen divorcement and bring to light a greater congeniality even among materially minded men and women. Any advancement of consciousness into Christ correspondingly lifts up the lesser strata of humanity, and eventually fruits all egos into their inherent godlikeness. Marriage has been too long falsely designated as an ordinance of God, without the corresponding illumination respecting its functions that would enable the evolving ego to detach himself from the enticements of pleasures in the flesh, which, when carried on without godly reproductive intent, destroy both body and soul in hell. Matt. 10:28 R. V.

The belief entertained that "what God hath joined together, let not man put asunder" refers
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to the separation of married people is a fallacy of mortal mind. Unions in sex conjunctions, called marriage, are not joined in God, nor can they be until the Bride of Christ is identified in humanity and performs the service of the Lord (Law) by which the bride or woman principle of consciousness is united with the bridegroom or man principle. This is a cosmical experience and is described by St. John in Revelation as the final action of God's law that will come at the end of the evolutionary cycle of mortality, and through which the race will be restored to its God-ordained function of love. The sexual conjunction is only a material symbol in a world of mortals, and cannot be sanctified nor holy. It is the necessity of progression in the cycle of sin, but the goal to be attained at the end of the cycle is freedom from the law of sin and death (experiences on the sex plane). Love is to fulfil this law; hence, it must be perceived that love does not manifest itself until one is graduated from the law.

Looking upon the surface of things, it might appear that the cleaving of a man to his wife is consummated in the adherence of one man to one woman in the material marriage relation. But when one considers that egos have lived through many experiences in the flesh, appearing as many personalities, and functioning in both sexes, one must query, "Who is the wife or the husband of the ego?" Surely not the person with whom one has in a single lifetime sexually consorted. The query of the Sadducees as to whose wife in the resurrection would the woman be who had married seven brothers is another way of putting the question as to who is the wife and husband of the ego. Even as in the days of Jesus, people did err.
not knowing the Scriptures nor the power of God because they did not understand the Creative Principles governing love and marriage, so in this day all the discords projected into the race are the result of the misunderstanding of the principle of Love. The unpolished fact is that since no man or woman finds his husband or wife on the mortal plane, all are, in reality, living in fornication, for the wife, having been put away in the descent of spirit into matter, is not joined again with the husband until matter has ascended into spirit. The "holy city, coming down from heaven, as a bride adorned for her husband," is the descent into humanity of the raised-up Christ principle through which the spirit and soul are joined again in laws of God, and mortality is transmuted into immortality. When this principle is identified, the holy marriage law will be incorporated into consciousness and the twain joined as one in the Lord (law of God) will bring to pass the creation of God, or the kingdom of heaven in the earth. Until this principle is identified, all are in adultery and many are self-righteous in their ignorance. Love without marriage is vastly more honorable than marriage without love, even though sex attraction be the only love known among mortals, which, in reality, is not love at all but only a material counterpart.

According to Slater's Moral Theology, Vol. II, marriage is defined as "a contract between a man and woman by which they give each other the right to exercise the acts requisite for procreation of children." If this is marriage, what are the innumerable sexual acts operative between men and women when children are not desired? It is a well-known fact that conception of children is
only incidental to copulation. Both church and state, as they now function, see marriage materially and thus place upon it the stigma of "legalized adultery." Yet, it is not the office of material religion or government to sanctify love, nor its two adjuncts, marriage and divorce. The hierarchies and lords who govern and progress this planet, regulate and control the races at all times, by means of its love expression; and allegiance to the inward powers is the first requisite of loyalty required of an ego as respecting love, marriage, and divorce.

All transgress the law of Being until Truth redeems and sets free, but the purpose of this transgression is not without the scope of universal government. It can be scientifically shown that the wastes and degeneracies incidental to the progression of the life on any planet are utilized by the Higher Powers toward the establishment of creations to be. The supreme authority is the Law of the Lord within. This law can be known only when tribulations in the flesh have forced their corresponding repulsions, and the ego has disentangled himself from the bondage of the enticements of sex sense.

From the beginning God made them male and female, and the progression of the manifest world must ever be carried forward by the forces generated in the love of men and women; but not until males and females rise above the him and her of the animal plane is love known or the creation of God expressed. Prior to this time they are bound by law to the progression of hell and death and go free only when they have finished their course and have been Christed of God. This means progression through the carnal, personal, human, and...
cosmical natures, ultimating in the government of the Christ law, when, like God, egos may do as they please. But when this point of advancement is reached, retribution is superseded by consciousness of sinlessness, and tendency to fall is forever offset by the ascension of more of God's love within the soul.

Marriage and divorce represent the opposite but equal poles of each other on the plane of mortality. Viewed from above (spiritual consciousness), marriage among mortals has more of divorce-ment in it than has legitimate divorce. Separation, based upon harmony and good will, fulfils the law of love operating between the contracting parties and is not as sinful as to continue to live in sex consciousness, when the expression is no longer desired or needed. However, when one fruits his experience in marriage, fulfilling the law of unrighteous mammon with the righteousness of Christ, one would not marry again, but would begin his cycle of renunciation, preparatory toward identifying Christ as Lord of all. This is the only legitimate divorce. When divorce is not climaxed in love and good will, the law represented by the marriage is not fulfilled and either one of the divorced parties commits adultery, in a more destructive manner, when marriage again takes place. When the ego leaves any problem unsolved, that is, unfruited in Christ, he is subjected to greater tribulation in the flesh and must, of necessity, meet the problem again in its more evolved, inharmonious state. The only legitimate divorce is the overcoming, through Christ (truth), of the activities of consciousness that make for conjunction of men and women on the sex plane.
with the opposite sex in any form of sex love, then is the wife again joined with the husband and adultery known no more. "Love, therefore, is the fulfilling of the law;" and love is known only when sex consciousness is unknown, that is, fully renounced and overcome.

This state of consciousness marks the end of mortality, becoming through God's ordination, the starting point of the order of love and marriage to be next expressed. Marriage, in immortality operative in Divine Will, will not require the opinions of mortals, either religiously or governmentally expressed, to sanction it, for it existed in God before the world was formed, it being instituted as the Order of God's love and life at the dissolution of the present formed world (mortality).

Both marriage and divorce are institutions of the state, objectifying the development of the race's consciousness. Both are expected to meet the needs of the ego's unfoldment. Since the soul (church) is in adultery because of the cross of spirit and matter, the reflection of this disorder is perceived among mortals in their marriages. Divorce, on the plane of mortality, is an effort to adjust the two in harmony, so as to promote peace, order, and righteousness. However, both marriage and divorce, effected in materiality, can only be productive of dissatisfaction, eventually. The goal of the activities of the flesh-and-blood plane is nothing, or nonreality, and marriage is the legitimate means, among mortals, whereby they are fully crucified in the flesh (crossed in spirit and matter) so as to effect the death of the Adamic creature. The motive that prompts either marriage or divorce is weighed in the balance of God's laws,
and in the degree that it measures to the standard of the Lord (Perfection within) is it consummate to progression and growth.

Jesus declared that Moses made divorcement a part of the system, governing the children of his jurisdiction, because of their hardness of heart, but that God joined the man and the woman originally to be one flesh. The man and the woman, joined in God, are indeed married and are in a position to bring forth the child of Christ in themselves, the Word made flesh. But marriage in the flesh, on the plane of sex, must ever have in it an element of darkness (hell), for only those separated from Christ participate in its experiences, or desire to. There is no activity more terrific in its destructiveness than the sex act of men and women in which only one of the conjoining parties is agreeably inclined. This expression, common to countless marriages, is a violation of the right of the soul to conjoin with the act of the body as one, and is an expression of fornication in its vilest form. This act not only desecrates the body, but registers upon the soul a current of resistance that unites it with the inner hells (unredeemed and resistant forces of consciousness), and makes for unspeakable anguish and remorse. This is the cross that forces repudiation of the whole carnal marriage system. This cross very naturally arises as the creature evolves out of its animality and becomes nonmagnetic to the fornications of sense.

The "one flesh," in which the man and the woman of God's conjoining are to identify, is the manifestation of spiritual man, reproduced through the cooperative action of understanding and will, or thought and desire. When thought and desire are not conjoined as one, fornication is
Divorcement

The union of the two reproducing a harmonious result in the body. Men and women, in an exoteric sense, symbolize the mind and body, respectively, whose cooperative union makes for harmonious manifestation, or bodily effect. Any union between men and women on the external plane that does not have in it united thought and desire is disastrous in its bodily effect. Since perfect union between men and women cannot exist until the ego is joined inwardly in thought and desire (male and female principles), all so-called unions on the external plane are productive of disorder and disintegration. These scientific deductions make it apparent that the adversaries of Christ are those most beloved and highly cherished institutions of mortals.

The “seven woes” that Jesus Christ pronounced upon the chief priests, scribes and Pharisees, were directed toward those highly evolved states of personal sense, who, seeing only the without, may appear to be good and clean, yet inwardly are full of rottenness and filth. The “offspring of vipers and serpents” will escape the second judgment of hell only as they make null and void their ungodly practices in the flesh, through realization that the goal of life is not conjunction in sex for the purpose of propagating dead men, but is the spiritual birth by which man is brought forth in his original androgynous nature—male and female in one. All activities of mortality promote the manifestation of spiritual being, though not always as mortals think.

Through repeated indulgences in sin, that is, sex, engendered through sense of separation from God, the ego is sufficiently evolved so as to yearn
after the light of Christ. One identified in the marriage of the flesh may at times of consecration of desire and purpose receive the impression of the Christ Spirit so as to set up the action of repentence and renunciation. Shall such a one continue longer in the wiles of the flesh? God forbid.

Divorcement from the marriage bed must follow, or divorcement of the soul again from its impregnating spirit. A woman, in this position, writes: "Is it right for me to compel my husband to be a celibate when he does not see the light, nor desire it?" It is just as right to compel the husband to be a celibate as it is for the husband to compel the wife to be a harlot. This is the yoking together of the Christian and the pagan of whom Paul speaks.

If sex lust is the only bond of unity between a man and a woman in marriage, the sooner it is broken the less sin emanates. However, there is an overcoming to be made in the soul before divorcement from fornication can be fulfilled in law of truth and love.

To shirk the problem in any way does not lead to its solution. But when sexual commerce in marriage or out of it pollutes the spirit, there comes a time when the ego ceases to consort with the swine and returns to his Father's house, that is, conforms his actions to his desires and enters into the promotion of the higher nature. This may engender the enmity of the "other brother," but offenses must be so long as egos progress in mortality, and must be seen as friends that force greater ascension. One ascends above the entanglements of the fleshly nature only after partaking of its forces, hence, rises and falls until the two poles of consciousness are made one, and Christ controls both light and darkness toward developing the
spiritual man.

Both men and women free themselves from the bondage of sex lust and love when the hour comes for their spiritual advancement. When the freedom is gained in Truth, it is a blessing to the entire race, however much it may reverse the customs of mortals. One woman surrounded herself continually with the protecting love of Christ, affirming that only love that is divine in its character could come into her life, and through persistent radiations of love, based upon truth, freed herself from the sexual demands of a husband, gross and animal in his nature, without any exchange of ideas on the subject. Through her uplifting influence the man was refined and changed, finding in her chaste companionship something that satisfied and sustained his nature as sex commerce had never done. Here is illustrated the divorcement that is justified before the higher tribunal. Through raising the love of the external male to a spiritual degree, she unites herself to the inward mate, that is the spirit (husband), being also the inspiration and means by which the man gains the wife of himself, that is, his own soul.

Even as woman sacrificed herself on the altar of matter descending into carnality, so she must, at some point in her ongoing, reverse the descension and give spiritual birth to him who represents her mate. The male is called upon at some point in his ongoing to sacrifice the demands of the body and ascend with the woman into the habitation of God. Flee fornication!

A higher union between married men and women is at hand, a union in which is self-conscious renunciation of the lusts of the flesh, that devour the soul and make impossible the birth
of the Christ man. Take out of every marriage the fornication that separates the souls of the contracting parties, and the hells of fear, hate, dishonesty, greed, murder, war, and lust are dissolved, making it possible for heaven to come into the earth. The author realizes that such a procedure would shake the foundations of the mortal breeding industry and make impossible the wholesale slaughter of mankind in marts of war, leaving individuals free to render unto God, by way of their fellowmen, the gifts of peace and love, which are not greatly to be desired by the forces of Satan, who fain would fatten themselves upon the blood of their unsuspecting victims; but, nevertheless, the kingdom of heaven is promised to descend into the earth and the government of Jesus Christ to be set up. The day of "his will in the earth as it is in heaven" is not far distant, and the adjustment of the home, as respecting the marital relation, is the primal change now going on that shall take the balance of control away from political and religious potentates who would make the institution of marriage a material function, so that its product may all the more be made the means of support and sustenance to their illegal usages.

Man is awakening from his sleep of death. The light of Truth is shining in the soul, showing the way of love and life. Weary with their long sojourn in pain and pleasure in the flesh, men and women are again entering the ark of safety together, finding in the love of God and His laws the peace and harmony they sought in vain among the husks of carnal expression. The wife (soul) that was put away on account of fornication is coming again into her virginity, and every man
and woman who will is entering into the twain that are eternally joined in God. The union of the man (spirit) and the woman (soul) within makes possible companionship that is constructive and uplifting among those who still must have the symbol by which to grow into the marriage of the resurrection, where all that maketh for fornication is forever annulled.
THE MARRIAGE OF THE RESURRECTION

Jesus said unto them, The sons of this world marry, and are given in marriage, but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage, for neither can they die any more: for they are equal unto the angels, and are sons of God, being sons of the resurrection. Luke 20:34-36 R V.

The marriage of the resurrection is that which transcends the marriages of this world, though the world referred to by Jesus in which the marriage of the resurrection is to operate is a state of consciousness to be gained through Christ. Christ is the spiritual counterpart of Jesus, the divine humanity. When humanity has gained its divinity (Jesus), Christ, the spirit of God, will operate to conform the external expressions of life to truth and order. Marriage, the chief agent of external progression, will come under the laws of God, the laws of the world having no jurisdiction over that ordained and controlled by God when people express the Divine Will. For the harmony of God operative in the race will adjust all expression to justice, making love the ruling power.

Marriage, in its spiritual significance, is the conscious union of the male and the female God implanted in man in the creation. This is the union to which Jesus referred when he said, “What therefore God hath joined together, let not man put asunder.” Matt. 19:6. The male and female poles of consciousness were put asunder when the ego became identified in will to be, without evolved knowledge of Being. The sense of duality, engendered by self-consciousness, later registered as the distinct male and female species. The desire of
The male and female to conjoin as one is innate in consciousness, but this union can only take place where it primarily exists, that is, in Christ. Sex union, on the flesh-and-blood plane, is the marriage in which the “sons of this world” indulge, and through this union death is propagated in the race, though at the same time the essences of heaven arise, not from the sexual desires in sensual enjoyment, but in the coming to naught of the sensual desires. Through dissatisfaction experienced in the promotion of the sensual nature, the ego is made to yearn for the love that satisfies, this being in Christ and attainable only in the development of the spiritual nature. After repeated indulgence in sin, the ego seeks its inherent freedom in Christ, this marking the desire for resurrection from the grave of materiality.

All are dead in trespasses and sins until resurrected in Christ. Sex sin is the bondage that makes for death; it is this bondage that must be broken before one can come into life. One does not necessarily need to be married on the plane of sex to be dead, for so long as mortals are attached to the desires of the flesh, not having forsaken these attachments for the kingdom of heaven’s sake, death is operative in the consciousness, and the resurrection cannot take place. It is in the heart that man, primarily, commits adultery and sets up fornication which prevents the God-ordained union of the male and female that makes for life. The acts of the bodily man must conform to the regeneration of the heart; therefore, the activities that make for separation between the poles of the creative matrix, that is, sex sense, must be crucified in Christ before man can enter into the marriage of the resurrection.
Death entered the consciousness when the inherent male and female poles became separated, this being at the identification of the self. This is to say, when the female (soul) felt the influx of forces of the male (spirit), the ego became enamored with the delight of the forces, utilizing them for the purposes of I- identification rather than God-identification. The delight felt was love; therefore, misuse of love is the primal cause of death. However, death is the aspect of darkness in which consciousness unfolds the unknown qualities, the gaining of the known being consciousness of life. Life gained at the high point of self-conscious development is not eternal life, but the complement of death, in which Christ operates to bring about the resurrection. That Christ is both life and death, though neither, is a paradoxical truth; all truth partaking of a paradoxical nature. This is to say, that Christ, given by God for the life of the world, became both life and death on the dual plane of self-conscious existence. Self-consciousness at its highest point of advancement is in a state of immunity to either life or death, being no more in the desire of one than the other. This desireless state invites the action of God as Christ, who being the One of the two, controls the two (dual) in the revelation of eternal life.

The conflict of life and death, otherwise designated heaven and hell, is the anguish necessary to utilize the powers of sex force (hell and death) in forming the being of the resurrected man. This being is born of the marriage of the resurrection, the union of the dual as one with Christ being the marriage with the Lamb that permits Christ to arise in form out of the tomb of death (dying sex force; hell).
The original delight felt by the ego was the bliss of Paradise, or the influx of rays of light emanating from the Spirit. As these rays impregnated the soul, she registered them as feeling, and consciousness of sensation was set up. This original sensation is the forces of life, and is for the purpose of manifesting the spiritual body. When the ego became enamored with the delights, it failed to cognize the Cause of them, being in the unknown or darkness; and up through the ages of evolution, man has continued to utilize the feeling forces of light (Christ) without cognizance of Cause, thereby promoting death and destruction, or the reign of chaos inherent in the cosmos.

The delight of Paradise is the deific orgasm, or influx of God's love into consciousness. This is countered in fleshly marriage as the sexual orgasm. The sexual orgasm is the means by which the forces of light penetrate the darkness and become manifested as form, their form being the qualities of elements gained in the bodily organism. Thus the refinement of love among mortals leads to a greater influx of spirit forces and refinement of bodily organism. The goal of love and marriage is the begetting of spiritual man, hence, the marriage of the world must react unsatisfactorily to the ego making the greatest spiritual advancement.

Flesh-and-blood consciousness is the evolved result of sensualized feeling, with men and women in mortality being the generative matrix that brings forth a dead man in opposition to the union of the inherent male and female poles of consciousness bringing forth the live or spiritual man. The external union is in death or darkness, while the internal union is in life or light. Eternal life is the
consummated result of the union of Wisdom (male) and Love (female) in Christ, and can only be generated in a biune ego, that is, a united male-female creature. The union takes place in the Lord in his "second coming," when the holy marriage principle is established; therefore, "they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry nor are given in marriage."

The doctrine of the delusive sky heaven has made possible the enjoyment of mortals on the plane of mortality, and was a necessary teaching of the so-called religious leaders coincidental with the instruction that marriage in sex love is sanctified in God. But, now that the teaching of Jesus Christ, definitely locating heaven within, has been resurrected, proclaimed, and realized as truth, the evolving soul is brought face to face with the infallible fact that resurrection is an omnipresent experience, taking place at the ascension of the ego above the plane of mortality. As one dies daily to the activities of the carnal mind (mind of the flesh), he becomes worthy to ascend into that world (state of consciousness) where they neither marry nor are given in marriage. Once having freed oneself from the entanglements of the fleshly lusts through dying to the desire for their delusive enjoyments, man no longer dies through indulging in sex sense, but enters into a higher state of consciousness and becomes as an angel.

An angel is an aggregation of pure ideas of consciousness, not identified on the plane of materiality, but living above the plane of self-conscious knowledge. When man becomes "equal unto the angels," he ascends above the plane of materiality, and partakes again of his godlike
state of innocence and purity, becoming a son of God, or a son of the resurrection. This ascension above the plane of sex can only take place as wisdom and love are conjoined as one in the consciousness. Wisdom and love conjoin within when all dual states of consciousness have polarized and the ego stands in immunity from both poles of their expression. This is the state of non-resistance essential toward inviting the work of the Divine Will, that is, the works of righteousness.

The positive forces of consciousness make up the male pole, while the negative forces make up the female. When polarization has been effected between the positive and the negative forces of duality, self-conscious identification, with its limited thought and personal will, has been reduced to no-thing, and desire to know and to love God only is set up. Conscious identification of truth follows polarization of duality in natural order of progression, and the marriage of the resurrection knocks at the door of consciousness, bidding man to the marriage feast with Christ, where he is adorned with the wedding robe of immortality. The marriage of the bride (soul consciousness) with the Lamb (Christ Spirit) is the means whereby spiritual man is begotten.

Oneness of the male and the female within means conscious realization of the omnipresence of God, or identification in Being. This reality is not only possible of attainment, but it is imperative that it be attained, if God is to be manifested and the first heaven and the earth are to conjoin as one in the formation of the righteous state of expression. Since heaven is a state of consciousness to be realized here and now, and man cannot enter
1 heaven in his dead state, and marriage in sex love makes for death, it certainly follows that marriage of the flesh must be overcome before one can be saved in Christ or be resurrected from the dead. "And to Salome, enquiring 'How long shall death have power,' the Lord said, 'So long as ye women bear children. For I came to destroy the works of womankind.' And Salome said to him, 'I have done well then in not bearing children.' But the Lord answered, saying, 'Eat every herb, but that which hath bitterness, do not eat.'

20 The cry of professing worshippers of Christ that truth breaks up homes, dissolves marriage laws, exposes harlotry among the self-righteous, is but a verification that it is accomplishing the purpose for which it is identified in the consciousness of the race. Jesus indicated, as is recorded in the four gospels, that when the end of materiality (sex consciousness) shall come, a man's foes will be found to be those of his own household; that truth comes to set at variance the father and son, mother and daughter, and to break up the fleshly attachments. Matt. 10:34-39 R. V. Scripture is full of declarations that the one way of life is attained through crucifying the old man and his deeds, and through incorporating, in thought and action, the spirit of a new creature, who is begotten, "not of corruptible seed, but of
incorruptible, through the Word of God, which liveth and abideth."

Metaphysically, the conjoining of the will with the understanding constitutes the exoteric holy marriage principle that makes for life. This is the unity of the idea, word, and action, otherwise designated spirit, soul, and body. When the ego is united in this trinity of self-consciousness, it is equivalent to the unity of the Father-Mother-Son whose function as Divine Will resurrects the ego in Christ. To do the truth implies capacity to love the truth, and love of truth is set up only when freedom from sex love is established in the soul. The recognition of oneself as spiritual being includes the nonrecognition of the sexual creature. Therefore, when the first ray of truth (light) illuminates the soul, darkness is disturbed, and the conflict between the flesh and the spirit is on. Evolving mortals, not realizing that the I, or self-conscious ego, must decrease as the Christ-man increases, cling to their baubles of flesh, thereby increasing their agony and prolonging their sojourn in the wilderness of sense; or, perceiving that the laws of truth promote separation from the attachments of sense, they prefer to enjoy a short season in sin than to weave a garment for eternity. But, eventually, all must be purified by God's chastening rod of truth, and the more willing and receptive the ego is in throwing off his bondage to the flesh, the more quickly he ascends from death unto life.

The marriage of the resurrection is established as a working principle in consciousness when man is born of the spirit. St. John declares that man is born of the spirit when his seed remaineth in him, and he cannot sin, for his seed remaineth
The seed is the generated energies of innate forces of consciousness, and on the plane of the physical, identifies as the seminal essence. When this essence is no longer given off in any form of sex love, it is raised to the soul plane and becomes a magnetic nucleus to attract the inspirations of the Almighty, giving rise to conscious knowledge of truth (perception of spiritual ideas). Truth, identified on the plane of mind, liberates a purer energy of desire into the soul and forces conscious choice of heaven or hell (light or darkness: selflessness or selfishness). Through consciously choosing to utilize the forces of truth (love) toward the promotion of spiritual man, one cancels his karmic debt, engendered in the “original sin,” when the soul subconsciously utilized the forces of Christ (truth) for personal purposes. In this way one fulfills his sojourn in the world, where self-will expresses as the love and the lusts of the flesh-and-blood plane. When man ceases to desire anything for self, death ceases to be dominant, and consciousness comes under the supervision of Jesus Christ, the Cosmic Man-Woman, the Lord of both the inner and the outer activities.

The angels of consciousness ever hold aloft the torch of purity and urge the attainment of oneness with Christ, or the holy marriage. Inherent in the individual ego is the law of Perfection, and man is eventually to manifest the spiritual being he is predestined to become. This being is primarily formed in the plane of the earth through consciously conquering the forces of good and evil. The forces of self-consciousness gained are man in a whole or united state, ready to receive the action of God that translates mortality into the immortal
state. When there is no spiritual creative matrix consciously identified, that is, no center of wholeness or unity, there can be no offspring of spiritual being (being spiritual). Purification, evolved through overcoming the enticements of the flesh-and-blood plane of expression, is the key to the door of spiritual being, without which there can be no impregnation of the Holy Spirit nor any manifestation of a holy (whole) man.

There is a natural attraction between the man and the woman on the plane of materiality (sex consciousness) corresponding to the inherent creative urge of the male and female poles of consciousness to conjoin. The magnetic attraction is in the woman. She gives birth to the desire nature of the race. Whatever may be the standard of morality of the woman, the man, attracted to her through her magnetic essence of sex, will express. Consciously or subconsciously, the woman controls all expressions of sex love operating between the sexes on the external plane. If she ascends into heaven, the male of her choice will follow; if she descends into hell, he is there. Woman has only been slightly conscious of her inherent powers to mould and make man, but with the ascension of consciousness into greater light and love, she is coming into illumination, and, as a result, is demanding freedom from the lusts of the flesh. Yet, she cannot have this freedom until she has fulfilled her maternal obligations and given spiritual birth to herself and to the males she attracts, thus consciously cancelling the debt engendered when she subconsciously effected the identification of the race in the forces of hell and death (sexual forces). Reversal of expression is the one way of effecting the nothingness of a cycle.
of forces set up in ignorance of the laws of Being. This is essential toward ascension into higher planes.

One is bound by karmic law, yet must sometime consummate his fleshly obligations. If a man or a woman will not be born out of the lusts of the flesh into the freedom of Christ, then each must be allowed to sojourn with the harlot self, unaccompanied by the so-called mate, who has entered into the development of spiritual consciousness. "If thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." Matt. 5:30 R. V.

Let not any one deceive himself in thinking that man can be painlessly born into the kingdom of heaven. The travail accompanying the birth of mortals is counterparted in the pangs preceding spiritual birth. Pain is most excruciating when engendered by love renounced, but, in reality, this pain measures one's capacity of love and joy above the flesh-and-blood plane. When renunciation has been consciously effected, the angels minister in peace and joy, and the "former things" are remembered no more. Bondage to the loves of the flesh must be overcome, as well as the attachment to the lesser attractions engendered during one's journey in sex consciousness. Freedom from all forms of good and evil of mortal evolution constitutes the main essential toward establishing the resurrection marriage.

Mortals hesitate to go forward, detaching from the fleshly loves, not perceiving the crowning glory that awaits the ego who will cast off the shackles of personal sense and desire, for the kingdom of heaven's sake. There is nothing lost
in the advancement from generative marriage and its functions to the marriage of the resurrection, except that which makes for the "thorns and thistles" of mortal existence. All the pleasures of the flesh-and-blood plane have their genuine counterpart in heaven, or spiritual consciousness, but the genuine expression of godliness can not be known except the soul is willing to pass through the "Valley of Renunciation," giving himself as a ransom for many. The conjoining embrace of the male and the female poles of consciousness within is as actual in the nature of the devotee of Christ as is the mating of external males and females. The orgasm engendered in sex commerce is a counterfeit expression of the divine ecstasy that attends the union of the inherent male and female poles of the individual ego, when the soul conjoins with Christ to beget the spiritual man.

St. John, in Revelation, declares that the tree of life bears "twelve manners of fruits, yielding its fruit every month." Through the spiritual conjunction of the inherent male and female poles of the resurrected ego, the twelve centers of intelligence identify to form the spiritual body. The essence of love, generated within through action of God, becomes the substance out of which the spiritual man is formed. Jesus Christ is the head of this body, and the bridegroom, while woman, or soul, redeemed from the lusts of the flesh, is the bride. The twelve manners of fruit, yielded monthly, represent the influx into consciousness of the twelve qualities of divinity symbolized by the twelve disciples of Jesus Christ, which blend as one to make up the body of Christ. These fruits are ripened under divine law, and are identified through the embrace of the divine masculine and
feminine poles of consciousness, through whose conjoining the organism of the spiritual body is progressed. The crucifixion with Christ consummates the function of mortality and corruption with their spiritual counterparts of immortality and incorruption; and thus the spiritual body, the within, becomes one with the without, and the new earth (bodily nature) is revealed.

Mary received the impregnation of the Holy Spirit and experienced the heavenly ecstasy of God's love within the soul. Her experience types the union of the Soul (Woman Principle) with the Spirit (Man Principle) ordained from the creation to conjoin spiritually and form the divine-natural man. The essences of this conjunction are not of the world, though they are progressed primarily through the processes of sexual generation. The refined substance of love progressed in the race becomes resident in the Womb-man or Woman of God's ordaining, through whose function the Holy Marriage principle is identified, and by which the dead are eventually resurrected. The dead do not come out of the graveyards, but out of the tomb of corruption resident in the mortal body.

Spiritual marriage is symbolized in these days of progression by the marriage of souls: the participants of this union live above the plane of sex conjunction. This is a more highly evolved expression than that of sex union, but it is only a symbol, for there is no spiritual marriage in this world, the union of the man and the woman in the Lord being effected by Christ at the end of Time. The relations of men and women indicate the advancement of love and marriage, but can be productive of spiritual results only after the movement of Christ, who, setting into operation the
cosmical law, will join the twain as one in the Lord \(1\) (Law of Creation). Progression in the world ever types the developing spiritual principles, and the identification of a marriage relation above the \(4\) plane of sex indicates the ascendency of Christ in the consciousness. Egos must ever identify materially the spiritual principles to be developed, and are deceived in thinking that the symbols are the \(8\) realities, though the deception is for the soul’s sake.

Man came out from God alone, and he presents himself at the door of the kingdom alone, having fulfilled his sojourn in duality through fruiting himself out of the ways of the world into the marriage with Christ. When fleshly marriage has been entered into in ignorance of the laws of being, legitimate divorcement (overcoming of the attachments of sex that make for marriage) sets one free and the soul is in a position to serve in identifying God in the earth. All are in bondage to death and its law of marriage before they are made free in Christ; hence, marriage on the fleshly plane is always entered into in ignorance of the spiritual laws governing the nature, for these laws cannot be known until one has finished his experience as a servant to the law and has been baptized with his inherent sonship. When one is in the light, more is expected of him because he has been given more; and in conformity with the principles of Oneness of being, he neither marries nor is given in marriage, though he is elected in Divine Will to project the higher principles of love and life into the race consciousness. Those who are used to subject the things of the world to the Father (Creative Law) are always excepted in the working out of the principles evolved. \(36\)
I Cor. 15:27 R. V.

True spiritual progression of the race is always promoted by those who have finished their course on the flesh-and-blood plane, for only these have the keys to the kingdom of heaven and knowledge of God's laws. Evolutionary experience finished gives rise to cosmical knowledge, that is, knowledge of man in his true character and his relation to God. Cosmical knowledge progressed and made a liveable principle within consciousness identifies the Christ Mind and sets up the alchemical process by which spiritual man is resurrected from the debris of materiality, or the resurrection of the dead is effected. When one is raised from the dead he cannot die any more, that is, partake again of the experiences of material love and marriage. Resurrection from the dead is the establishment of a spiritual state of being, hence, the cessation of dying is something more than a mental state, it being the identification of physical regeneration and redemption.

There is but one solution to the marriage problem, and that the eventual identification of the male and female within the ego, so that the holy union will reproduce the man God has idealized. Naturally, this gives rise to the query, "How is the world to be populated if children are not born in the usual way of sex propagation?" We do not see the Christ fruition of the whole tree of humanity at once. So long as mortals clamor for re-embodiment on the flesh plane, there will be opportunity for them to be born. Low states of consciousness, as well as high, always find their point of contact with forces of reproduction under exact laws of demand and supply. No matter how high the ego ascends, if he still needs to complete
his cycle on the flesh plane of the earth, he must descend into the hells of carnality to don his “coats of skin” and be re-embodied so as to progress himself into the new birth that makes for life. Until the ego has been born of the spirit and has been resurrected from the dead, he has not finished his evolutionary expression of birth in the flesh, nor has he risen above the enticements of carnal love and marriage. If all fruited themselves into the Christ consciousness through spiritual birth and revealed the spiritual man, humanity would still be here and the world be populated with gods, instead of with a kind of a man called mankind.

God’s laws of reproduction and regeneration are innate in the Christ ego, and are projected into humanity by means of the one chosen to function the Word and to reveal the Christ law. The operation of this principle is first by Man (Father), but is fulfilled by Woman (Mother), these “two witnesses” being the means by which the Christ consciousness gained is crucified in the flesh, and humanity resurrected from its grave of death in carnality. God’s laws operate in humanity to reveal more of His Plan, but not always in the way people think. The Jews prepared their womanhood to give birth to the Messiah, and circumcised their men, expecting to furnish the proper reproductive nucleus in the flesh whereby the Christ could be manifested among them; but at the time of God’s action to reveal the Son, it was a virgin, impregnated by the Holy Spirit, that became the matrix through which God fashioned the holy man, thereby forever objectifying in the consciousness of the race the truth that spiritual man is born above the sexual laws, these higher laws being set into operation only when one has refused
to "know the ways of men."

The marriage of the resurrection is attainable only by those who are willing to forsake the world of fleshly attraction, with its love and lust, and to put on the wedding robe of Christ. While this is possible only at the culmination of self-consciousness, all mortals must eventually travel the straight and narrow path that leads to immortal love and life. This is the path of renunciation, the way of denying the desires of the self for the sake of manifesting the kingdom of heaven, or God's laws of regeneration. The highest expression of love is that engendered through perceiving God's principles of life for man and willingly surrendering attachment to all those activities in the flesh that make for woe, death, and destruction in the race. "I, if I be lifted up from the earth, shall draw all men unto myself." Deluded souls prolong their sojourn in death (sexual love) awaiting the progression of those dearly beloved, not perceiving that this action identifies hate and negation in the consciousness of the race and slays in the grave of death those they most love. For the advancement of one soul into a higher state of consciousness reacts favorably to those with whom there is a bond of love. Thus it is seen that the greater love expression is not in consorting on low planes with the ones beloved, but in spiritualizing one's own forces, thereby uplifting all.

Have many arisen among us, who, perceiving the desecration of humanity to which it is subject through the activities of sensuality, have declared in consecrated purpose of renunciation, "If the indulgence of my sensual nature holds the race in bondage to death, hell, and destruction, I will overcome it, killing out my personal desires for
the sake of the advancement of my fellow men”? 1 That which mortals call love is hate when seen in the Eye of Christ, while that which they think to be hate is love when viewed in the same light. 4 However, that which is done to others one does to himself, and each measures his service by the character of his ideas, words, and actions, “For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another.” Rom. 12:4-5 R. V. Every vestige of sentimentality must be held up to the light of Truth, and wisdom be brought to bear upon the actions of mortals, before love that is divine can be liberated and the resurrection from the dead be attained. The potential “sons of God,” born out of the resurrection marriage principle operative in consciousness through divine law, must ever reverse the codes and customs of the “sons of this world,” thereby impregnating the consciousness of humanity with God’s wisdom and love, thus shortening the days of tribulation for all flesh. “Where there is no vision the people perish.” 12

The resurrection from the dead, while an individual attainment to a certain extent, has also a universal significance and cannot take place until the time set in the Creative Law (Father). At this time the members of the Body of Christ will be raised and those individually progressed will become universal helpers on the visible plane toward the promotion of the Spirit of Christ among men. The ultimate result of the principle of resurrection is the ushering in of the “world to come,” which is the new earth in which righteousness is to reign. This world to come is the next
progressional period of consciousness on this planet, and will manifest the race in the government of the Lord rather than in the government of the laws of sin and death. Before this plane of consciousness is manifested, the heaven and earth of the old order will pass away. The dissolution of the old order is the “great tribulation” incidental to the “end of the world.” Since the world of materiality has been fashioned around the love and marriage of the lower nature, the dissolution of the material aspects will especially involve these phases of sense consciousness. The breaking up of the marriage relation of the old order, the divorce idea, and kindred other phases that particularly relate to the harlotry of the senses at this time, are the means by which the law of sin with its forces of death and material love is destroyed, and a new structure built out of the ruins of the old.

The consummation of the old order and the establishment of the new manifestation (earth) of wisdom and love will be effected in cosmical law and not in the laws, modes, and customs of personal sense. Love is the means by which consciousness is progressed, and is the one force that is directly governed in God when it has transcended the plane of the sensual. It is not within the power of sense consciousness to regulate love, nor to conform it to the self-righteous opinions of the world. Only an understanding of the laws of God, and their progression in the nature of humanity, reveals the true way of life. Since this understanding is possible only through renunciation of the desires of the sense (self) consciousness, those who transcend the forces of the lower nature constitute the God-ordained custodians of the race—
the instruments in God's hand to perform the services of the Lord (Creative Law.) The new earth will be governed by spiritual law, and only those whose development will permit conformity to spiritual principles will enter into the gates to the Holy City, or be raised up from the dead to reveal the fruits of Christ. These will reign with Christ and be sons of God, being sons of the resurrection.

The marriage relation in the resurrected humanity will be in conformity to Wisdom and Love wherein Justice reigns supreme. The joining of the twain as one on the plane of the human is the work of cosmical law and will be the union of man and woman in the Lord. Out of this conjunction will come the race of supermen, having the spirit of Jesus, or the divine-natural expression. The grouping of the polarized men and women may come as the "great tribulation" that ends the cycle, or it may be a gradual outworking through the harvest period that characterizes the end of "Time." During this period there is simultaneously progressed the fruit of the old order and the Tree of Life of the new.

The relation of the sons and daughters of God in the new Order of Life will be governed in Christ, their office being the father-mothering of humanity. In this function they will replenish their own life forces from the Word or Christ, not being propagative of offspring but bringing forth the continuity of life in themselves. Being married to the Lamb, the "little flock" or remnant of Israel will know but one Shepherd, the Lord, and will develop the glories of the kingdom of God. Only those who have fought the good fight and finished their mortal course will gain the crown.
of righteousness and rest from the curse of labor of reproducing on the material plane. The Jubilee Year of the Lord is the first one thousand years of the reign of the new earth. This is the reign of Life and Love and Truth—the manifestation of the fruits of the labors of men during their long sojourn in the chaos of sense consciousness. These fruits appear not through the will of man but through the operation of Divine Will. "Behold, I come quickly; and my reward is with me to render to each man according as his work is."
INTERRELATION OF REGENERATION AND GENERATION

I will put my law in their inward parts, and in their heart will I write it, and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah, for I will forgive their iniquity, and their sin will I remember no more. Jer. 31:33-34 R. V.

And a highway shall be there, and a way, and it shall be called The way of holiness, the unclean shall not pass over it; but it shall be for the redeemed, the wayfaring men, yea fools, shall not err therein . . . and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads, they shall obtain gladness and joy, and sorrow and sighing shall flee away. Isa 35 8-10 R V

I set before you the way of life and the way of death. Jer. 21:8 R V

There is a way which seemeth right unto a man, but the end thereof are the ways of death Prov 14 12 R. V.

And Jesus said unto them, Verily I say unto you, that ye who have followed me in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit eternal life. Matt. 19:28-29 R V.

The word *regenerate* means to reproduce. The word *generate* comes from *genero*, meaning to beget, or to produce a being similar to the parents. To reproduce or to regenerate is to bring forth the same qualities of being. Jesus declared that those who had followed him in the regeneration, when the Son of man should sit upon the throne of his glory, would also sit upon twelve thrones, judging the twelve tribes of Israel. This is to say that in the regeneration or reproduction ensuing from the planting of the Christ Spirit, identified as Jesus,
in humanity, there would come forth the parental principle planted, which, being coordinated with the twelve centers of consciousness, would bring forth the ego identified in eternal life. This ego is not something similar to the Father-Mother-God spirit, but is an exact reproduction of the Father-Mother as biune (male-female) man. The Creative Spirit identified in those who follow Jesus in the regeneration gives them the same spirit which raised up Jesus and which will also quicken their mortal bodies into a state of immortality and spiritual being.

Regeneration means to generate the forces of consciousness so as to manifest the Christ qualities of being. Generation is the evolution of Christ forces, slain in their spiritual principles and identified on the plane of matter as sex. Each spiritual principle is cut in two on the plane of matter and, through the two, formation is developed that ultimately in perfection of body. Without the separation of spiritual principles they would not be formed; hence, being would be unmanifest and creation be nonexistent. Yet the existence of the formed world as matter which has been identified by means of the sexual activities of the race is not the creation of God; and herein is the mystery of life and the purpose of Jesus Christ as the Lord and saviour of all progression. Here also is the point of mental agitation concerning spirit and matter. The belief that matter, the limited result of sense consciousness, is unnecessary and has no part or place in the Plan of God and the universe is as fallacious as the belief that the descent of spiritual principles into matter to form them was a fall in violation of divine fiat. All that is, both visible and invisible, is co-eternal with the
Creative Principle, and is a means by which these principles work out the designs of the Infinite to manifest the being created.

While that which is of service today may be useless tomorrow, it does not follow that what has served as means of growth should not have been. Rather one should see all things as means of Being, and essential in their place and time to the progress of the All; one should seek to know and to appreciate as good the service all things render. To see all things as good in their relation to the all is to see as God sees, and is not to behold iniquity but to see in the light of Christ. "Let this mind be in you that was also in Christ Jesus."

Regeneration and generation are equal and opposite factors of progression and are the means by which the spiritual and the natural worlds are progressed. "Howbeit that is not first that is spiritual but that which is natural." The natural has its identity in matter and is progressed in sexual activities of spirit, soul, mind, and body by mortals, these four departments of being expressing in limitation on the flesh-and-blood plane before made free through Christ (Truth). Truth is the resurrection of Christ, whose spirit, slain in spiritual law, progresses the natural world and all that has been made. The belief that sex is the Christ activity comes through thinking the counterpartial plane of matter to be the real world, and through not perceiving the principle of regeneration as a complementary factor of generation by which the spiritual qualities evolved are involved and identified as spiritual gain. Because the sexual activities of mortality are opposite to the spiritual, mortals are required to reverse all their forces in order to align them in righteous relation.
1 to the primal Christ Spirit. This process of reversal, when inclusive of the forces of spirit, soul, mind, and body, is regeneration and leads to the enthronement of Christ as the Lord of both the spiritual and the natural planes.

There is a law of Christ (Word) by which the man God has idealized in His image and likeness (male-female) is brought forth, which is above the plane of sex, though sex under the guise of "Judas" delivers the heaven-born ego into the throes of hell and death at the last lap of the journey of mortality so that death and sin may be swallowed up in life eternal. But since Judas, the satanic lord of the sexual activities, is the limited opposite of Christ, the heavenly lord, it is Christ who has the keys of death and Hades and who causes Judas to do what is needful to open within consciousness the principle of divine generation, with its complementary regeneration by which the spiritual being is raised from the tomb of dissolving mortality (death). This involves the hidden mystery of the "white stone" (purity) by which the divine life germ (Christ), hidden in the organism of the ego as the Christ Seed, is combusted in the holy fire of the Christ passion and set to forming the body of Christ or being of spiritual man. Inasmuch as the Christ passion is identified only when the passionless spirit of the mortal has been gained, the attainment of the animal creature, evolving under sexual law, is to overcome the desires for sexual activities in all their forms of expression. Jesus enumerated their forms of expression as houses, brothers, sisters, father, mother, children, lands, and the self of the creature.

The teachings centralizing about Jesus, who
types the regenerate principle in attainment of consciousness, embody not only the overcoming of the hates but the loves of the flesh, these two aspects of evolution gained being the point where the ego enters the Path of Life and is opened to the Divine Laws. The mystery of regeneration is in surrendering the loves of the flesh to the love of the Lord, the transmutation of these natural forces into their primal spiritual elements being the return of all developed in matter to the Christ center of God’s love. The law of regeneration is an absolute operation of Divine Will and moves in consciousness to beget the spiritual man when the will of the flesh, in which the affections, desires, and emotions are identified, is surrendered in living (not dead) sacrifice to the Lord of Creation. This Lord is Jesus Christ, the merged spirit of God and humanity (spirit and body in individual identification). Through the function of Jesus Christ the spirit and body of man are united as one, the within is made as the without, the male qualities are blended with the female, and the kingdom of God comes into the earth (embodiment).

Before regenerative laws can operate in consciousness to fashion the godly creature, generation must have performed its service of materializing in form all the spiritual qualities. No one can become a living sacrifice unto the law of the Lord until he is alive in the powers of the fleshly nature. People are not in regeneration because they do not respond to depths of feeling or thought. One ready for regeneration must be quickened in the natural forces, and have conquered them in conscious development of mastery. It is the conscious consecration of the natural
powers to higher use than that prompted by mortal sense that transcends the ego to a righteous relation of his forces to the Divine Laws.

All the forces are generated in the material plane by means of the sexual function. The sexual function is the Christ Creative Principle inverted and confined to hell and death, but since hell and death complement heaven and life and are incidental to the formation of the spiritual qualities, they must be evolved. As forces are generated, they take the form of good or evil, the ego gaining consciousness of these forces in the experiences they objectify. Overcoming of evil increases the gain of good and ultimates in the surrender of the good gained to Christ in spiritual love and service. When the ego is worthy to die, the law of the Lord, controlling both the heavenly (Jesus) and the hellish (Judas) qualities of consciousness moves, and regeneration into the spiritual being is in order. This is a physical as well as a spiritual process and ultimates in the fourth dimensional creature, who has the powers of both the spiritual and the natural planes, that is, of the formed and the unformed.

The animality of evolution gives way to Christ in exact law of God, and spiritual man is begotten, not in the will of the flesh, nor by means of blood, nor by the self desires, but through an action of God that transcends the plane of the manifest and yet includes all its activities.

The transposition of the animal kingdom, the finished evolution of mortality, into the kingdom of the human and the divine is controlled in the transformation of the blood and seminal essence. The radiations of love, sensualized on the plane of matter, make up the reproductive energy, while the blood is the formative energy that comple-
ments the spirit of the seminal essence. The seat of life and death is in the blood. It is the physical identification of the "River, with its four heads," that encompasses the whole Land (body), though in its spiritual aspect this river is the seminal fluid. The seminal fluid is the solidification of the spiritual energies projected from the celestial or Edenic plane of the consciousness and contains the primal urge of Being. Radiations or influxes of desire to be are continually coming into consciousness from God in His desire to be manifested; these forces form the magnetic love elements of the soul, and are cognized as mind, and conscious knowledge is set up. The character of the conscious knowledge determines the character of the reproductive seminal fluid and the blood of the body. "As a man thinketh in his heart, so is he."

Conscious choice is vested in mind, and the ego determines his status by the way he interprets the desires which continually flood spirit, mind, soul, and body with urge to be. The cross of spirit and matter is primarily identified in the soul, where essences of love (desire to be) are stamped with the consciously evolved thoughts and feelings of the ego. Degeneration is the waste precipitated in the outworking of the essences of spirit from the interior plane of development to the exterior plane of form. Until the desires of the ego are consciously controlled in the love of the Lord (spiritual principles), the ego is ever in the woes of his own cross of self-adulterous forces. When the self has been crucified with Christ and the forces of consciousness lifted up to Truth, the evil and good of mortal sense are converted into the reality of spiritual gain. The Christ-man or god being is divinely generated from the spiritual substance.
gained; this process of begetting spiritual man by means of Creative Laws is re-generation.

The love of God, sensualized or made conscious to mortal man, forms the blood of the flesh-and-blood plane. The blood, being the solidification of the energies of the love of God, has in it the formative power of the Word and is the means by which the flesh is formed. The ego who has gained himself in Christ is identified in the primal love of God that formed his being; hence, the mystery of eternal life through eating the flesh and drinking the blood of Jesus Christ (merged spirit of God and humanity) is the absorption of the primal spiritual elements. The formed elements are always reducible to the energies that formed them; therefore, the reduction of the flesh and blood of the creature to the essences of spirit that primarily formed flesh and blood is the process of regeneration that complements generation and becomes the starting point of a new state of being. The utilization of the spiritualized energies in the law of the Lord (Jesus Christ) brings forth the spiritual qualities of spiritual being, that is, their embodiment in a higher degree of energy and form.

As has been fully elucidated in other chapters of this book, the creature born of sex-force is not man, though having in him the potentialities of Being, but is the ground in which Christ works to grow his seed and to manifest Man. The Law by which this man is born is in Christ. When Christ, the first-born of every creature, is raised up from the sleep of materiality, the process of forming the spiritual body is set up. This involves the sacred mystery of sex; but this mysterious principle is never quickened in any one except those
who have mastered and overcome the sexual tendencies of the mortal creature. The crucifixion with Christ which is the preliminary step to eternal life is set into operation by the Christ spirit active in one dead to the loves of the flesh. Through the action of Christ, the forces of animality are dissolved and reconstructed into a higher quality of being. Being annihilated in Christ, the forces of animality yield their liberated spiritual energies for translation into the substance of the spiritual organism, and in the final dissolution of matter the deathless, incorruptible ego appears. In the second coming of Christ, which involves the consummation of the principles of regeneration, it is Elijah, the principle of translation and transmutation, that goes before the Lord and prepares the way for spiritual manifestation.

Elijah is the action of God that cleanses and purifies self-consciousness, raising its perceptions to mental qualities that transcend the sense concepts developed on the plane of matter. The word *Elijah* comes from the root *Eli*, meaning God, as Father, and *Jah*, meaning the Male pole of Jehovah, or Yahveh. God, the Father, through Christ, the Son, prepares the way of eternal life in the consciousness aligned to these Creative Principles. The power of Elijah involves the destruction of material concepts and elements of form, though at its highest point of action is merged with the Lord as the transmuting, transforming power of the Word.

Humanity of consciousness appears as animality disappears, and is the polarized effect of darkness and light in an operation of Divine Law. The regenerate spirit in its earthly aspect is the human, but in its heavenly aspect it is the divine. The
regeneration of the earthly nature is the ascendancy of good in consciousness. It is the ascendancy of the heavenly counterpart of good, that is, truth, that establishes the ego in the laws of regeneration and opens in consciousness the operation of Christ that forms his own state of being as a new creature. Those begotten of Christ, the first-born god, are the gods, while those receiving the reaction of the operation of the Divine Laws at the end of mortality are the regenerated humanity, who, being identified in the good of human sense, are more easily eligible to ascension into higher planes of consciousness than egos identified in the animal nature.

Generation, degeneration, and regeneration make up the trio of development, and ultimate in an action of Divine Law that controls all three and utilizes their forces developed toward manifesting the earth in which righteousness is to dwell, as well as the new heavens to be. Degeneration is the waste precipitated by growth. It gathers to its own center currents of low forces and becomes at the polarizing of regeneration and generation the tincture of hell stored up for alchemical processes. The degeneration that attends ends of cycles, breaking out as crime, sexual perversions, unrestrained emotions, and tribulations on all planes, is the totality of hellish forces liberated in the mass mind to produce a disintegrating effect in the fabrics of temporal institutions that, having served their purpose of growth, must die. This process of degeneration is controlled in the One Christ Law that has a constructive, preservative, and destructive effect on all planes of progression.

All mortals have in them the remnants of hellish forces progressed, no matter how high their
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attainment. The burning up of the wicked is within the cosmos of the individual consciousness, though this fire is simultaneous in the Kosmos of the universe and in the race. It is set into operation by the laws of God active in the central overcomer of each cycle, who, coordinating the qualities of the planes of consciousness to the Divine Laws, is the identification in humanity of the Word and the center through which the Holy Spirit is disseminated. The Holy Spirit is the deific essence of creation, the spiritual reality of the seminal essence of humanity. It is not confined in its operation to the sexual medium of expression, but is a divine emanation going out from the spirit of Christ identified, though penetrating the domains of soul, mind, and body of the race, as well as every atom of the universe. It is the “flesh and blood” of Christ, that is, the aggregated and gained spiritual involution of a race’s evolution through a cycle. Its liberation into the race contains the action of God by which the Ideal gained at the end of a cycle in the central overcomer, becomes the standard of attainment for the race in the cycle succeeding.

Regeneration begins where generation finishes. This is to say that a force having finished its progression in matter is translated into spiritual energies and becomes a factor of regeneration. Forces of matter pass into dissolution as matter, but the energies liberated in the attendant corruption are the regenerate results of the metamorphosis. Individuals pass through similar processes, their most bitter experiences regenerating and refining them in their qualities of being. The regeneration incidental to generation in evolution is, however, only an objective process.
When evolution has reached its finish in a given cycle of development, laws of regeneration, identified in the inward parts (spiritual domains), move to involute (translate and transpose) into spiritual energies the materialized gain; and out of this process the Christ-Man is born. This process is possible in this cycle only to the overcomers, that is, those who, having finished their course in sexual progression, have yielded their energies of hate and love to a spiritual law by which the race is immortalized and the overcomers are themselves resurrected into a god state of being.

In the first verse of Matthew we read of Jesus as the result of generative processes operative in racial development. He was the Seed-Man that, planted in the soil of humanity, was generated to the point of fulfilment of mortal law. At this point, regeneration set up, translating the energies of humanity into their spiritual realities. God, the Father-Mother, moved in His-Her spirit and disseminated into humanity the breath of life by which those who received the spirit of the whole man (Holy Spirit) would be reproduced (regenerated) in a like state of being. The Seed sown as Jesus Christ would consummate at the end of mortality in other forms of the Word made flesh, by which the spirits and bodies of those in this regeneration would be transposed to a like state of spiritual being as characterized the parent principle (Jesus Christ). Jesus Christ was God identified; hence, the dissemination of the forces of his being into humanity was the giving again of God's son (Love) for the life of the world. Revelation records Jesus as saying, through John, "I was dead, and behold I am alive for evermore."
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It was the death of Christ as Christ in humanity that produced the race. Jesus as the first-born of them that slept (death) and the first-born of every creature is Christ produced from the race, and identified as the Principle of Life in spiritual reality. This Principle of Life becomes the way and the truth of its own reproduction, manifesting Itself at the end of animal generation (mortality) as the children of God, that is, the gods.

The gods are the reproduced or regenerated spirits of God gained from the planting of the Father-Mother (Jesus first as Bridegroom, and second as Bride) in humanity. The children are directly produced, that is, divinely begotten from the Mother, who, having the regenerated spirit of the Father (Jesus Christ, or God's relation to humanity), fulfils the greater works at the end of the cycle of mortality and gives birth to the offspring of God from her virginity. This is the immaculate conception and spiritual birth fulfilled through the Mary or Virgin principle, which brings forth the virgins (Man-Woman) who, having the image and likeness as one, partake of the nature of the Son of God.

The Master admonished, as recorded in John 3:3-7 in connection with his conversation with Nicodemus, that man must be born again. In Revelation we read that the Woman of God's anointing brings forth the man-child. The man-child is the regeneration of humanity; that is, those who, having gained the human spirit (living soul; first Adam), are ready to be born of water and of the spirit, and to become living spirits (second Adam, or Jesus Christ type). The means by which a full-grown person is Christed and revealed as a spiritual type of being is regeneration. At this
point, all forces of spirit having reached their generative limit of progression, the action of God through Christ moves to translate the elements of mortality into immortal and spiritual being.

Regeneration involves the transposition of both the flesh and the blood of the creature to the substance of the Lord’s body, the true type of the flesh and blood of God’s nature. The flesh is the outer man, and the blood is the inner. The blood is the spirit, and the flesh is the body. The unity of the two is the twain to be united in Christ at the marriage feast of the Lamb instituted by the Bride and the Spirit; that is, body raised to Christ (Bride), and spirit to Bridegroom (Christ).

Universally the body is humanity, while individually it is Man (Man-Woman), these forming the Means of the Cause (Christ) by which the Infinite powers of Being will be manifested. The manifestation of the God-qualities of Being will constitute the kingdom of heaven, that is, the righteous earth in which heaven is also present, the two being one in Divine Law.

The God-qualities, emanated as the Being to be formed, were generated in aggregate result as the spirit of Jesus on one pole of Being. For every generation of spirit to matter there is a corresponding regeneration from matter to spirit. The piled-up spiritual forces gained in regeneration in racial development became the spirit of Jesus. The forces identified in the cosmic womb of Mary begot a state of being that was in essence the evolved and involved qualities of God and humanity. The breaking of the organism of Jesus was the liberation of the primal principles of generation and regeneration gained as God’s progression in the race, the organic elements of Jesus in
their dissolution being reducible to the substance and love (flesh and blood) which they were before they were formed. In other words, he, being the Word formed (made flesh), became the Word unformed (spiritual essences) at his dissolution, these essences penetrating the consciousness of all attuned (atoned) to him, becoming in these states of consciousness (people) the means of begetting a like state of being.

The descending life of Jesus, or animal life (generated from humanity), became the generative principle in the race by which racial development is rapidly raised to a higher state of energy, so that, at the end of the cycle, generation shall have run its course and be at one with the principle of regeneration that has been similarly progressing from the ascending life of Jesus. This ascending life of Jesus terminates at the end of mortality (time; world) in the “New Jerusalem” or Bride, who, being the spiritual center of the universe, controls through Christ the material world, translating the forces of mortality into their spiritual substance, out of which are fashioned the children of God, or the reproduced God-beings.

"Who knoweth the spirit of the man that goeth upward, or the spirit of the beast (animal) that goeth downward?" The spirit of the beast that goeth downward is the animal (natural) life of God which falls that another generation may be; for, without the generation of the divine qualities, there would be no transubstantiation of energies evolved (generated) into spiritual substance, and the creation of God could not be manifested. The spirit of man always ascends, but the spirit of the beast always descends. The former identifies heaven, and the latter, hell, until in God’s law of
polarization or unity, the two give way to the
fourth dimensional world, or kingdom of God, and
the gods, its natural inhabitants and inheritors.

This fruit is the "Tree of Life," the identified princi-
ples of regeneration represented by the 144,000
God-qualities of Being gained through a long cycle
of generation with its sequential regeneration.

These are the God-seeds or germs of reproduction,
who, identified in the Creative Law, renew and
replenish the visible planes with the emanations
of God-powers, which, in turn, perpetuate their
own lives above the plane of birth and death.

These gained god-beings are virgins, that is, are
opened in the virginity of the God-powers, being
perpetuated by the laws of God that flow through
them in pristine purity and radiance.

The purpose of life's progression is to form the
heavens and the earth, uniting them as one in the
Law of God. Individually, the heavens are objecti-
fied as the planes of mind and subjectified as the
spirit, while the earth is objectified as the body
and subjectified as the soul. The unity of these
four departments of being in Christ is regenerate
man. Prior to this unity, only a kind of man is pro-
gressing. Regeneration includes redemption from
death. Death overcome is life-eternal conscious-
ness, this being the consummation of regeneration,

though generation has furnished lifetimes of pro-
gression as means of gaining consciousness of
Christ. The conscious gain of Christ is Jesus
Christ; that is, embodied divine consciousness.

In generation, the developed forces of thought
and desire in their descending function centralize
at the sacral brain center at the base of the spine,
while the regenerated forces are correspondingly
ascended, functioning their substance in the heart
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region or soul consciousness of the organism. Generation is governed by gravity or descent downward toward the earth; while regeneration identified gives rise to law of levitation, forces congregated at the sacral brain center being involuted into spiritual essences in the conscious processes of regeneration that take place in the law of the Lord. As these forces are involuted, they are ascended upward by means of the spine and congregated at the top head as the substance or Head of Christ. This substance, conjoined with the energies of soul at the heart, is the unity of the Head and the Heart, or the Bride and the Bridegroom that fashions the body of the regenerate into a state of spiritual being.

When the processes of regeneration are set up, the forces of the mortal (personal) man die, the ego going through a "peculiar experience" of dying in the self-consciousness while being made alive in the Christ. The transition from the physical to the metaphysical standpoint of thought and feeling temporarily rejuvenates consciousness, and this is designated regeneration by mortal sense. If, in the metaphysical development, wisdom and love permit further advancement, the spiritual plane which transcends the physical (body), metaphysical (mind), and psychical (soul) is entered, and the laws of God by which spiritual man is fashioned are set into operation. The ego thus opened to Jesus Christ (laws of God in organic identity) goes through a dying process that breaks up the elements of the animal creature, reproducing the energies dissolved as the new creature in Christ. Christ is formed in man through Divine Will, and only one in surrender of the will of the flesh in its good and evil aspects is
eligible to the transformation and sequential
ascension.

The scriptural promise that whosoever will fol-
low Jesus in the regeneration inherits eternal life,
as well as the authority of the twelve centers of
consciousness by which spiritual man is repro-
duced, is fulfilled at the end of mortality. This
marks the opening of the Laws of Regeneration
(Lord) within the consciousness of humanity. This
regenerative process centralizes about the Bride,
or Cosmic Mother Principle, who is the Book of
Life opened at the end of the era of mortality.
From this center of consciousness the Christ
authority is again projected into the universe and
the race. Thus, the Woman or helpmeet of Man
(humanity) becomes the means by which regener-
ation and a higher humanity are identified, though
the heavenly operation of the Woman principle
is to reproduce the gods who, like the Father-
Mother (Christ in the first and the second coming),
are biune (two as one) in constitution and char-
acter. These are the holy or whole egos who are
freed from sin, sickness, sorrow, and death
through the Truth that makes free.

Man, identified in death, uses the inherent ener-
gies to generate the bodies of egos likewise dead
in mortality. In this way sex force becomes the
lord of generation and the means by which mortals
are given opportunity consciously to cognize the
regenerate laws of God within. When death has
reached its cosmical limit, as it does at the end
of mortality, Christ ascends from the hells of
matter and brings to perfection and harmony the
planes of consciousness existent in humanity and
in the universe. Both pain and pleasure are inci-
dental to generation and are the natural results
of forces solidified in matter. When the principles of regeneration are operative in consciousness through Christ, both pain and pleasure reach their acme of development as the anguish of Gethsemane and the exaltation and glorification that flood the soul during the rebirth of consciousness. The pain in the ultimate translates matter, while primarily matter was formed through the pleasures of the senses that solidified the essences of spirit. Pleasure in its finished result is the ecstasy of spirit—the joy no one taketh away and which is coexistent with eternal life.

The process of regeneration is carried on in certain degrees with the process of generation and starts with the ascension of cosmic light. Cosmic light is mental comprehension of spiritual realities. As soon as this light illumines consciousness, the seed life or seminal essence that registers the desires of being becomes less animalistic in its tendency. A change of heart is effected, and refinement of the organism begins. One in the regeneration, overcoming the attractions of the fleshly nature, loses flesh and goes through an actual dying to the old man, preparatory toward receiving the influx of the Christ life. The evoluted creature decreases as the Christ spirit increases, all the dying forces being transposed to their spiritual equivalent and forming the essences of the new creature in Christ to be.

The process of generation was reversed first by Jesus Christ, the Man principle of being, and second by the Woman who complements his spirit. Now is the principle of regeneration positively identified, and, since all are in the One Man consciousness, the attainment of the resurrection which Christ typifies is to be accomplished in the
law and order of God. It is not that any one of himself attains unto righteousness and life eternal, but that conditions of consciousness are ripe for the harvest, and the fruit as spiritual beings is gained in God’s own season of fulfilment which attends the ends of cycles of progressions.

Because one perceives Jesus Christ as a principle of Being, raising the ego up in reproduction of a like nature, it does not follow that one needs to repudiate the historical significance of his earthly sojourn or deny his existence in form of flesh. God’s activities manifest in their season and are not known until they are embodied and made actual. All that is known is Being, that is, has been or is now in actual embodiment of consciousness. What has not been is not known, but is a part of the Unknown and Unformed God of Absolute Being. Absolute Being must become relative to be and to be known. All God principles are known through their being, and, unless developed in humanity as centers of consciousness, would still not be known. There is nothing of God except that identified and progressing in consciousness of humanity, for that yet unidentified is not God but is God not being. The belief of God as an abstract Principle of Being, never manifested in organism of function, implies principle without function of Being, which is atheistic and nonproductive.

The functions of the divine principles are identified in humanity—in reality, are humanity, the ever unfolding and expressing consciousness of God by which He manifests what has been idealized to be brought forth. That of God not yet idealized to be or that not expressed is Naught, that is, God in absolute and unformed essence of Being. When humanity is made the embodiment of the divine
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principles and the god-beings are revealed, 'God will be seen face to face and the spirit of humanity will be the spirit of God.' Prior to this manifestation, it is as though God were separated from His Creation, and mortals, not understanding that God is manifesting His own qualities of being, discriminate as to what is God and what is not God, until, through Christ illumination, all is seen as of Him and for Him, and purity of consciousness is enthroned. Truly, man becomes as God knowing both good and evil, but knowing them as God knows them, not as mortals know them—that is, as essential conditions of qualities of consciousness progressing, by which the primal state of Being is gained and manifested.

The conception and birth of spiritual man is as actual as is the generation of the mortal man. Jesus Christ or second Adam is the Father, while the second Eve, the soul redeemed from carnal desire, is the Mother. The conjoining of the Father-Mother in truth and good reproduce the son, or spiritual type of being. The son is born at Bethlehem, the cave in the solar plexus region, this being the matrix or divine womb which functions the radiations of the Father-Mother heavenly spirit of the pineal gland and pituitary body, respectively. The deific orgasm incidental to the ascension of the Christ-Seed is the means by which the essences generated in the organism in the regenerate laws are disseminated to form the spiritual body. One in this process can see these essences as silver and gold flowing through the organism and at the same time cognize esoterically the odor of unfermented wine, these two aspects representing the substance and life or flesh and blood of Jesus Christ, which, appropriated
(eaten), make for spiritual being and life eternal.

Regeneration cannot take place, nor can man be redeemed from death, so long as any of the processes of generation of material man are active in consciousness. It is at the point where the forces developed in generation die that the forces of regeneration arise. How can the forces of regeneration (Christ) arise if the forces of generation do not die? And how can they die if they are still desired or undeveloped? The long sojourn in generation with its complementary pains and pleasures of the flesh is essential toward promoting consciousness; but it should be clearly discerned that the Divine design is to bring forth the man of His image and likeness, and that this man is begotten through the regenerate laws of the Lord (God's action), and not through the sexual activities of the generative current.

The effort to redeem generation, putting it upon a higher standard through the use of eugenics, birth control, etc., is only indicative of the spiritual principles outworking and does not imply that any genuine measure of success can attend these efforts of mortal men to regulate something that is pre-eminently controlled in the laws of God Himself. God exercises His authority, not in methods of men, but in ways of Truth that are cognizable only by those who, having transcended the currents of fleshly generation, are opened to the spiritual principles that underlie the external plane. Through refusing to know the ways of men, one is opened to the Way of God, which is the way of holiness and the means by which redemption from both birth and death is effected.

Mortals must realize that the processes of generation, whereby flesh-and-blood creatures are
evolved, are in death; and, although they serve the ego in evolution, generation must be brought to naught or cessation before it serves Christ in the spiritual way and can be utilized toward manifesting the offspring of Spirit. Jesus typed the man God created, and we find in the climaxing cycle of his ongoing the laws of God governing the real man. He attained his victory, not through indulging his fleshly temptations, but through overcoming them, thereby setting the standard of spiritual attainment for all men. He perceived that not all men could receive these higher teachings, but “only those to whom they were given,” that is, those who in process of evolution have finished their course and have polarized their generative forces in naught (cessation).

The principles of regeneration proceed with the evolution of a race and are always radiated so that those who have “ears to hear” may partake of the “waters of life” and live forever. The “waters of life” are the emanations of the Holy Spirit operative from the Word Center as the Seraphim (ears) and Cherubim (eyes) of Creative Principle. Egos being in the developed wisdom (eyes; male) and love (ears; female) of consciousness receive Christ in its operation and are thus identified in the laws of regeneration. These have “ears to hear,” being receptive to the radiations of the Holy Spirit at its influx into consciousness.

Those who cannot receive the full light of truth still have experiences in sin to fruit before they can see clearly. This is to say that they still need to evolve in darkness in order to become quickened sufficiently in knowing and feeling to be attractive to the light of Christ. One from above (regeneration) can discern the state of those below
1 (generation); but those below are the ones who stone the prophets and malign the Christ. "He that is of God heareth the words of God."

4 God's holy processes of generation are unearthed in regeneration and man is made conscious of higher and nobler uses of the creative impulse, called sex, than are known on the plane of mortality. As purity of thought and desire is identified, the law of Holy marriage is unearthed. This is the marriage of the ego with the Christ within and is the means by which the male and female qualities, progressed in fleshly generation, are translated into spiritual essences and united as one substance. All the processes of regeneration are reverse to those of generation. Where the forces of generation were utilized in forming materiality with its attendant inharmonies and temporary harmonies, the forces of regeneration make for eternal consciousness. Eternal consciousness is truth and good gained, these qualities being never less than they are, hence, unchangeable and eternal. The processes of regeneration are consummated when man is born of the Spirit and the laws of God have been set into operation to translate the ego into a state of spiritual being. This operation of Divine Law is not opened through the will of man, but through the Divine Will, moving in humanity at the ends of cycles to bring forth the spiritual gain.

When, in the order of spiritual development, humanity is ready to be translated into a higher kingdom, the central overcomer of a cycle becomes the matrix of the Word by which the laws of regeneration work out in those attuned in their elements to receive the Messianic influx of Holy Spirit emanating from the Word-matrix. Those
in this regenerative process come under the Messianic law and are translated into a higher state of being, but these egos are in restraint of their sexual forces and identified in their virginity, before they can receive the action of the laws of the Lord that translate their forces into states of spiritual quality. The era of immortality is a continuation in use of the forces conserved at the end of mortality and is a further unfoldment of the regenerative process. In this order of life the consciousness of humanity will be directly controlled by the Divine Will and the God-powers and qualities of being will be expressed, the desires of the animal creature having been overthrown in the operation of God-laws which translate the corruption of mortality into the incorruptible nature of immortal being.

Moral consciousness is the highest attainment generated out of generation. This is John the Baptist consciousness, the greatest born of women. Spiritual character is born of Christ, though the Christ qualities center in the Cosmic Mother (Virgin Mary Principle) and are complemented in their processes by the womanhood of the race through which evolution of mortals is carried forward. The Virgin Mary Principle is the center of Purity resident in humanity in God’s order of identification, and constitutes the supernal being of God through which all creation is unfolded. When every jot and tittle of the law of sin and death (mortal law; generative) are fulfilled, the laws of God, written in the heart of man, which are the principles of regeneration, unfold in divine natural order the offspring of God. This offspring is not identified in carnal generation, but is redeemed out of the lusts of the flesh through
Christ, the regenerating influence of spiritual forces.

Hidden within the consciousness of the ego is the mysterious principle of life. From this principle all generation and regeneration with their essential degeneration proceed. The adulteration of all the forces ends in death to the forces evolved; and out of the dying the principle of life which was hidden is brought to light. This Principle of Life is Christ, the Son of God, whose embodiment is characterized by the name Jesus Christ. Jesus Christ is the consummated result of generation and regeneration, or the union of God and man. It is the pure substance, Jesus Christ, who, lowered to the tomb of death or organism of man, dies in matter, thus effecting the resurrection of the spiritual organism of the deathless ego. When the principle of life is identified, the ego is opened to eternal youth and consciousness, and has found the gold of regeneration.

God, progressing His own consciousness by means of humanity, is in readiness in particular times and cycles for the resurrection of His own spirit or Son, and thus what is called humanity's readiness for life eternal is in reality the principles of Being ready for their own manifestation. Between the consciousness of readiness and the manifestation of the worked principles of Being is the operation of the Law of Regeneration (Jesus Christ) by which the forces of mortality are translated into the essences of spiritual being, and eventually, when the hour strikes, will be manifested even as Christ is.

Since the Christ is immaculately conceived and can not be resurrected in consciousness until the ego has attained the passionless state of develop-
ment, all the teachings of spiritual character admonish this attainment as the goal of religious advancement. This is not the end of regeneration, but the beginning. The sacred mystery is involved in the utilization of the powers conserved (both heavenly and hellish) toward the formation and resurrection of the Christ Self or Divine being. This mystery can only be known to one in the experience of it; hence, it is admonished that the god-beings who are to be garnered at the end of mortality sing the song of redemption which none can know except those who sing it. One must experience Christ in living consciousness in order to know and to be the Truth; therefore, there are mysteries attending the transition from mortality to eternal life that are unspeakable. The unspeakable is the silent, sacred pole of God-being that, functioning in Naught, becomes the matrix of negation in which Christ works to manifest his own state of spiritual being. This must be experienced to be known.

Regeneration involves the conscious dying to sin and the sequential overcoming of the processes of death. Generation produces hell and death, and at its point of dying reproduces its opposite quality. It is not as Paul says that this mortality is made immortal, but that a change takes place in the quality of the forces evolved; and in the change the energies released in the dying are translated into the substance of spiritual being. All things serve the Christ; and when one is identified in the illumination of the Christ-Mind, all things are understood and nothing is condemned, though repulsion to that which has served its purpose is the one mode by which attraction toward the next higher quality of progression is promoted.
When repulsion and attraction are polarized in the law of the Lord, temporary life and death are both reduced to naught, the commingling of the forces of spirit and matter making for the essences of spiritual substance out of which the spiritual being is formed. Man works until the forces to be unfolded and generated have been identified in forms of matter; but when he reaches his limit of evolution, the kingdom of consciousness progressed is delivered to the Father, and the laws of God manifest the spiritual results. It is in the surrender of the self at the highest point of progression that one dies with Christ, being crucified with him in order that the powers of God may be all and in all. This involves the positive experiences of regeneration that fulfil, at the end of the cycle, that progressed by means of Jesus Christ heretofore, and which give rise to the divine humanity and the sons of God in law and order of the Father (Divine Law).
THE SEED OF THE WOMAN

And I will put enmity between thee (serpent) and the woman, and between thy seed and her seed. Gen. 3:15 R. V.

And I will put antipathy (natural aversion) between thee and Aishah (volitive faculty), and between thy progeny and her progeny (production of the volitive faculty); hers shall repress (centralize) the venomous principle (evil) in thee, and thine shall repress (centralize) the consequences of evil in her. "Hebraic Tongue Restored," by Fabre d'Olivet.

And a great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, and she was with child, and she crieth out, travailing in birth, and in pain to be delivered. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron. Rev. 12:1-2, 5 R. V.

The Woman typifies the Mother Principle of God, the matrix in which the actions of God take place to reproduce His offspring. That which is born of God is spiritual man, and this man is the seed of the Woman. That is, it is the Woman, or Soul, redeemed from fleshly love and lust, that receives the procreating action of spiritual ideas and identifies them as reality. Metaphysically, Truth is the man child, born of the Woman, who is to rule all the nations with a rod of iron. There is no compromise in Truth. Truth is exact principle, based upon divine justice—the measuring rod of iron. Truth is the generated activity of God that comes into expression through cognizance of spiritual ideas, when the love nature has been sufficiently purified to permit its awakening or birth. Truth is identified in the Woman, or Soul, therefore is the son of the Woman, being masculine in its expressive character. It is the positive pole of consciousness, the Man of God's idealizing identified and revealed through God's love (law).
Physically, the Woman is the primal Germ of Creation, the Womb in which are gestated the forces of the universe. But the forces of the world of mortality are not the offspring of the Will of Creation, or Woman of God’s Love, but are the generated aspects of serpent (mortal will) sense. Generations of development in sexual force culminate in bringing forth the Germ of Creation, its activity reproducing the god-type of being. This Germ is identified as Woman, the Cosmic Mother, whose scope of service is universal to regenerate both the heavens and the earth.

The race of mortals is not the seed of the Woman, but is the offspring of sexual seed, generated in the serpent or unillumined sense consciousness. This seed is corrupt, sinful, and dying, being crossed in low forces of spirit and matter, and can only beget dead men. Man must be born of God before he can enter into life, which is to resurrect the Woman Principle and permit her to give birth to her child of Truth. The seed of the carnally minded (and all are carnally minded outside Christ), was engendered through the action of the serpent, the evolved force of adulterated light and darkness of the Kosmos. The serpent seed is to be eventually bruised by the seed of the woman; that is, self-knowledge and self-will, the evolved forces generated in sense of separation from God, or in serpent sense, are to be subjected by knowledge of Truth and made non-expressive. The culminated activity of self-knowledge and self-will is sex force. Sex force begets the seed of mortal man, which is the offspring of the serpent, and is at enmity with the seed of the Woman, the generated love of God in the soul.
Physiologically, the seed of the male is stamped with serpent-like sperms of reproduction. The impression of mortal, temporary life is in this seed, because it is generated out of knowledge identified in the Night, or unillumined consciousness. Separated from knowledge and love of God, the ego, identified in personal sense, builds up a consciousness that bears the imprint of death rather than of life. When the ego comes to the point of evolution in death (materiality), where he is sufficiently dead to the attainments of personal sense, he yearns for the satisfying seed of the Woman, or Truth, evolved through the action of God's love. Immediately any desire arises, forces of consciousness act to fulfil it. The desire for Christ invites the action of the Spirit of the Almighty within, from whence cometh understanding, and conscious knowledge of God and spiritual man is identified. Conscious knowledge of God and spiritual man is the seed of the Woman, and it is this seed that bruises the head of the serpent (intelligence evolved in self-knowledge and self-will, with sex force as the directing impetus).

The sun symbolizes Christ. It has its focalizing point in the heavens (top head in its organic identification), and is a positive power of radiation. It is the Woman, or soul, that is magnetic to the Christ under laws of creation, but before the Woman can be arrayed with the sun (Christ illumination), she must have the moon under her feet. The moon symbolizes sex consciousness, the opposite pole of the Christ, or sun. The moon characterizes the negative aspect of consciousness, and has its focalizing point in the earth (circumference) in opposition to the sun's identification.
tition at center. When all the forces of the sex consciousness are understood, the moon is under the feet of the woman, that is, subjected to a higher understanding. The forces of sex consciousness are understood when they are perceived in their relation to the creation. The predestined climax of forces identified in the Night, or death, is No-thing. This No-thing is not a nonentity in the sense that these forces have never been, but is the soil of consciousness, worked in the Night or unillumination until its harvest of nothingness is culminated, when the forces are understood, or known. Evil, meaning no-thing, out of which sex consciousness is evolved, is known when it is unknown: that is, no longer existing as a factor of consciousness.

Evil and good are in polarity, so that with the renunciation of dark forces of consciousness, the forces of light ascend. When both good and evil climax in nothingness, then is Christ identified and the Woman restored to her divine relation as the creative matrix. The essences of intelligence and will, gained through the cultivation of consciousness by the ego, make up the attractive nucleus through which greater powers are generated. When the "twelve stars" are gained, the ego is ready to deliver the Christ-child of himself, and to exercise the dominion vested in him from the beginning.

The "twelve stars" symbolize the twelve centers of intelligence in man, through which ideas, generated by Christ, identify as the spiritual body. They are the "twelve thrones of Israel" (Is-Real), referred to by the Master in his discourse concerning regeneration. Universally they are representative of the twelve signs of the Zodiac, whose
The Seed of the Woman

identification in consciousness makes man the ruling factor in the earth (realm of the manifest). The man who rules is the one in whom the Woman (Soul, or Divine Love) has been resurrected; therefore it is the Woman who gives birth to the man child, and not the ego still identified in the limitations of sense. When the Woman, or soul, is crowned with the original creative powers, she makes union with her mate, the Christ, and begets the child, Truth.

The twelve centers of intelligence are identified throughout the organism of man, though their essence of intelligence must ever ascend to the head (heavens, or Christ center), there to form the crown of glorification, or illumination of light (intelligence). The twelve disciples of Jesus typified the twelve centers of intelligence, and were the objectified expression of Jesus Christ’s own spiritual development. Since the Master identified the Man pole of consciousness, establishing the Head of Christ, his disciples were objectified in male form. The Woman is the Heart of Christ, and constitutes the more fully evolved expression of God’s laws in manifest identity. She is the redeemed woman (soul consciousness) of humanity that must precede the manifestation of Truth and the subjection of personal sense consciousness to higher powers. Through the twelve disciples, or centers of consciousness, the Christ ray of polarized wisdom and love is projected into humanity and its spirit progressed.

The Woman, or soul redeemed, is the second Eve, and is both individual and universal in her import. It is interesting to note that nearly every woman, regenerated from sex consciousness sufficiently to become a cosmic mother making for the
generation of the universal man child of Truth, believes herself to be the Woman referred to in the twelfth chapter of Revelation. This is because every cosmic center has in it the same spirit of Truth, and occupies a similar position in its relation to God’s laws of reproduction. The type Woman will stand forth in individual identity, even as did the type Man, for she represents the Divine Feminine, the bride, the counterpart of the Divine Masculine, the bridegroom. All that is idealized in heaven (invisible spiritual realm) is identified in earth (manifest realm), and through God’s action there is revealed in the external the fulfilled expression of His power and presence.

Jesus Christ is the bridegroom, who mystically mates with the Woman, or redeemed soul, who receives his impregnating influence, and who fathers the man child. This is the marriage of the church with the Lamb, referred to in Rev. 21: 9-27. The church is the soul of man, and Jesus Christ is the chief corner stone upon which the living temple (man, alive in Christ) is to be built. This stone was rejected by the builders of mortality, and cannot be known until the storms incident to personal consciousness beat against the foundation of sand upon which mortal existence is based, and expose its inability to stand for the realities of life. When the counterfeit is really known, then is the genuine sought. In the rule of the seed of the Woman, the stone which the builders rejected becomes the corner stone upon which spiritual man is built.

The Woman, giving universal birth to the man child, is the second Eve, the feminine identification of the Creative principle. Her work is to free the soul of humanity (universal womb) from the loves
and lusts of the flesh, identified by the first Eve. 1 Out of the progressed individuality of womanhood the Woman Lord will be raised up. She will put under her feet the activities of the sex consciousness and crown man instead with the sun (Son) of Christ, restoring him to his righteous relation to the Creator. There is no possibility of Truth being born, nor of its rule over the nations (states of consciousness in their distinct identity), until the seed of the Woman (Divine Love) bruises the head of the serpent of sex. This bruising is now taking place. All who receive the gospel of Jesus Christ, which is the message of bodily redemption through overcoming the carnal mind, and the surrender of the activities of the self (sex consciousness), are making themselves eligible to citizenship in the new heavens and the new earth, which are to be established through the seed of the Woman, and in which there is to dwell righteousness (right use of forces).

It should be clearly perceived that Woman is the soul of the ego, and through the quickening Spirit of Truth (Jesus Christ) all who will surrender their self-imposed animality of consciousness and put on the Mind of Christ may partake of the immortal nature. The immortals are the divine-human offspring of the union of the Bride and the Bridegroom (Soul and Spirit), which are to be the universal expression of the race, following the establishment of the proper individual generatrix who is to Mother the living men. God has been revealed as Man, and now carries forward the further revealment of Himself through identifying the Woman as the Creative Principle. Out of the Woman, or soul redeemed from attachment in materiality (sensuality), the children of
1. God are also to be born.

The Creative Womb promotes in one action of Divine Will the universal and individual consciousness. The universal expression born of the Woman is reborn humanity. This will be governed by the ascended spiritual result of the Holy Marriage, the gods, who, being the resurrected states of being, rule the earth with the rod of Wisdom and Love, that is, Absolute Law.

Humanity constitutes the function of God in which He generates more of Himself. It is not that all of humanity makes up the generatrix out of which God will gestate His sons, but only those who believe in Jesus Christ (receive his spirit) have the right to become the sons of God. Mankind characterizes the mass mind; those in the race having the spirit of Christ constituting the humanity with which divinity (Jesus) unites to form the god (Jesus Christ) state of being, as well as the spiritualized race of humans.

On the surface it might appear that those who believe in Jesus Christ constitute the majority of mankind, but Scripture definitely sets forth that those who are to be fruited at the end of the dispensation inaugurated by Jesus Christ are to be those who are purchased out of the earth through purification—those who come into their virgin, or Woman, consciousness. We must conclude that this requirement constitutes the belief in Jesus Christ in which all humanity must eventually be established. Man becomes like that in which he believes. Belief is the essence of faith, the substance out of which manifestation is formed. Belief in Jesus Christ enables man to partake of his nature, and to put on the deathless character. This belief is founded in Truth and
not in sentiment, and is possible of attainment only when the love nature has been divested of its carnality and lifted up to the Christ in purity of expression.

Christians, professing belief in Jesus Christ, who make no effort to overcome the enticements of the fleshly existence, thinking themselves saved through a personal saviour, are deluded as to what constitutes belief, though of necessity receive the degree of grace of Christ's movement in keeping with their works of faith. Works of faith are measured as much by the qualities of consciousness gained as by the outward capacities of service, though those in the united Spirit and Body, that is, Bridegroom and Bride, witness their beliefs by the fruits they bear. These fruits, however, must be spiritually discerned to be determined as to their genuine qualities. Christians (so-called), obstructing thought from illumination, and love from further unfoldment, through adhering to certain creeds and doctrines to the exclusion of comprehending other modes of religious expression in wisdom and love, are not in the belief of Jesus Christ, hence, are not the humanity of consciousness that receives the action of God in the second coming of Christ. The Spirit of Truth, which is the free spirit of Christ, must find its qualities of wisdom, love, freedom, and truth in those who believe, in order to function in consciousness and to manifest a higher type of being.

The "greater things" to be accomplished through belief in Jesus Christ are, first, the identification of the Woman as Lord of the consciousness, and, second, the development of those identified in the Christ Principle so as to reveal spiritual man. This is simultaneous with the rebirth of mankind.
and its transposition to the human quality. The Woman, as Divine Love, moves in those in whom the loves of the flesh have become as nothingness, and, in consort with the qualities of Christ developed, manifests a higher order of life and being. When the No-thing (non-expression of forces engendered during the ego's sojourn in unillumination) is fully evolved, the Woman of God's creating begins to reign over the consciousness with a "rod of iron," showing the ego the straight and narrow path that leads unto life everlasting.

Self-knowledge and self-desire (self-will), engendered in absence of conscious knowledge and love of God, give way to desire to know and love God, when the Woman, or Divine Love, is crowned Lord of the earth (organic nature). Divine Love is the Woman who gives birth to the man child of God, Truth, the divine offspring of the union of the Soul with the indwelling Spirit (Jesus Christ in his Father identification). While it would appear that Truth comes into action in consciousness before the development of Divine Love, yet it is Love in her subconscious attraction which invites the inspirations of the Almighty, making for spiritual understanding (cosmic knowledge) and leading to the identification of Truth. In reality, Wisdom and Love are one, the masculine and feminine aspects of the Divine Parent, or Elohim principle of creation.

The redemptive activities of Jesus Christ, who typed the Man aspect of Truth, are going on continually, and it is the influence of his spirit within that brings man to a point of conscious renunciation of the proclivities of the "old man," or man of mortal mind. When this spirit has quickened
Love (Soul) and it has become an active desiring factor in consciousness, man makes conscious at-one-ment with the inner Jesus Christ spirit, and begins to bring forth the Woman, who is crowned with the twelve spiritual powers through whose action the Christ body is formed and spiritual man revealed. The seed of the Woman, which is the essence of Divine Love, cannot be generated, nor can truth be born, until the generation of carnal seed ceases. Man cannot be in Christ and in Satan at the same time. Only in the degree that man consciously relinquishes the fleshly tendencies of generation is the generation of spiritual man operative. Spiritual man is ruled by the seed of the Woman, love being the inner feminine quality of which truth is the outer neuter quality. Love rules over the heavens, or inner consciousness, while truth rules over the nations, or external states of consciousness. Love and wisdom, conjoined as one, reproduce life that is immortal, as the physical quality, and truth, the mental quality.

Man is not alive until he is at one with Jesus Christ. "This is life eternal that ye might know God, and Jesus Christ whom he hath sent." To know God is to cognize spiritual ideas in mind, while to know Jesus Christ is to love the truth cognized to such an extent that the offsetting errors of the serpent seed (self-knowledge and self-will in their good and evil aspects) are met and overcome, and the will of God is revealed as the dominant characteristic of man. The will of God is an offset to the will of the flesh, and is the capacity to actualize the truth perceived and conceived (spiritual idea known and loved). When man is identified in the will (desires) of God, the seed of the Woman is generated, and Truth, the
man child, rules over the consciousness with a rod of iron.

There is a mortal aspect of the seed of the woman. The mortal seed of the woman ripens every month, and objectifies as the menses. Menstruation constitutes a purifying factor in evolution while women are bound by the harlotry of sense. The tendency to consider the menstruating woman in a state of impurity is the recognition of the unnaturalness of this expression in its relation to the divine feminine, or Woman Principle.

Through ages of evolution, women have given their love (blood) in the reproduction of mortal men, objectifying their giving in loss of blood at childbirth and at the menstruating periods. However, the menstrual law makes for the establishment of a refinement in the woman that makes possible the bringing forth of a higher state of mankind, for, being the womb of generation, she becomes the matrix of hellish forces as well as heaven, and without this purifying process would bring forth abnormal and irrational offspring.

As the purity of the Christ Mind ascends in consciousness, and the ego is established in the government of God’s laws, the necessity of purification in the mortal way of menstruation disappears, thus freeing the woman from the sacrifice of self on the altar of mortal reproduction. As the seed life (love energy) is lifted up through purified thought and desire, the blood undergoes an organic change, becoming established in the energy of Christ (Truth realized). This is the case in both the male and the female. While the female will discern the purifying change in the reversal of the mortal tendency of the menses to deplete, by a marked vitalization of forces at the
The Seed of the Woman

ripening of the seed which makes for its retention rather than its expulsion, the male will come into a control of desire that prevents the involuntary, as well as the voluntary, emission of seed. Only the ascension of Christ in the consciousness can reverse all the mortal aspects of nature and identify man in his divine-natural relation to the Father-Mother. The divine-natural relation of the ego to his Holy Parents is established through the Woman. The Woman, or Divine Love, identified, makes possible the continual action of God's will in consciousness to reproduce the powers and capacities of God and man, without which there can only be a kind of a man expressing himself.

The seed of the mortal is the solidified energy of thought and feeling. The solidification of mortal forces makes up matter, the plane of the material. The physical is the objectified expression of forces, though not necessarily material. It is the desire which prompts reproduction of ideas that beget feeling forces which determine the character of the manifest expression. Thought and feeling, begotten in personal sense (serpent sense), make for carnal seed and a mortal body, while truth and love, identified in the Christ, make for spiritual seed (seed of the Woman) and immortal body. Enmity continually exists between the seed of the serpent and the seed of the Woman, and thus repulsion to the unreal (non-substantial) activities is set up. The children of Israel are the realities of consciousness developed in discipline of law (Moses) of sin and death. When the various aspects of sin and death have been polarized in their dual states, adulterous seed is reduced to nothing, and the seed of Christ (Woman-Man in its second appearing) is identified. The seed of Christ is
1 Love and Wisdom, the offspring of the Woman or Mother-God principle of creation that brings forth the children of God.

4 Seed is, primarily, radiation in its potential power. The physical aspect of seed objectifies the ideal conceived, while the radiation of seed makes up the ethereal atmosphere of the universe, or world of spiritual energy. The ethers bear the impress of both good and evil, though when good and evil are polarized, the spirit of Christ transmutes the essences gained in duality into a higher rate of energy. The radiation of sex seed makes for sex consciousness or "race mind," which has in it constructive and destructive forces in equality. Through the action of polarized forces, death is finally effected and "race mind" is reduced to nothing, or a state of powerlessness. The friction of forces generated in the enmity between the seed of the serpent, or sex sense, and the seed of the woman (love of soul) produces the proper contrariety of motion to move all forces in their respective orbits, ultimating in their neutrality or rest from certain prescribed motions that attend a cycle of progression. Without this inherent repulsion, the substance of God or Mother-essence would not be formed from the intermingling of spirit and matter, and the creation of God in its righteous relation could not appear.

The orgasm of the sexual act is the means by which the potencies of the heavenly kingdom within are liberated and diffused in the elements of matter. While the divine orgasm or expulsion of divine love cannot express in mortality, its reflected action as the serpent sense does carry on the work of projecting the primordial dust or primal mater (mother) into manifest form (man-
woman), and thus the seed of the Woman, or essence of the Mother-God principle, is sacrificed to the lower plane for the purpose of aggregating itself as the virgin substance out of which the Son of Man is to be fashioned. The orgasm of the serpent sense cultivates the essences of no-thing in the unillumined expression; but, when these essences are neutralized in the death engendered by their eventual crucifixion with Christ in rebirth, mortality is robbed of its element of hell and heaven, while the reign of Jehovah (Divine Will) is set up in consciousness. Heaven is the will of God in the earth or realm of body, giving rise to perfect form or manifestation.

Heaven is gained when the seed of the Woman is supreme over the seed of the serpent, or in other words, when the love of God supersedes the sensation of matter in the union of the man and woman. Redemption of the body from death and the various activities of hell is the attainment to be made through the subjection of sensation of matter (serpent seed) to the current of Divine Love (Woman’s seed).

All the creative potencies are contained in the seed, though until the righteous relation of the cosmical plan is identified, the powers of hell or progression in darkness dominate the race. Yet this domination is promotive of the ultimate destruction of hell itself. Little seed is used for reproductive purposes compared with the amount continually generated through thought and feeling. There must be other uses for the generating powers. When spiritually discerned, all wastes are seen to be promotive of their particular function to consummate the whole process in a God-ordained use. Wasted seed, in its rapid decomposition,
yields its emanations of life and creative powers
to progress the spiritual worlds, while that used
in propagative purposes carries forward the
material world. Thus, the serpent and Jehovah,
through the curse or cross of forces, progress cre-
ation to its appointed end, each yielding to the
other, at the time of fulfilment, its quota of pro-
gressed forces for use toward the further mani-
festation of the powers and capacities of the
Father-Mother. When the manifestation is ready
to partake of the nature of the inward spirit,
Divine Love, or the seed of the Woman, is en-
throned, and the formed world is revealed in the
reality of the spiritual ideal. The body of Christ
is the offspring of the Mother-God substance, the
virginity of love idealized by God and progressed
by means of humanity toward the manifestation
depthless identity.

The attraction operative between males and
females in mortal sense is radiation of sex seed,
the magnetism of good and evil forces inter-
blended. This fact accounts for the operation of
action and reaction among lovers, and the capac-
ity of great love (so-called) on the mortal plane
to be reversed with corresponding hate. All the
activities of sex seed are temporary in their
nature, therefore not dependable as a staff. It is
not until Woman is raised in consciousness, co-
incidental to renunciation of sex desire, that genu-
ine love is begotten and man established in the
substantiality of spiritual character. The radiation
of the Woman (divine love) is cold in opposition
to the heat of animal magnetism, called love;
therefore to mortals, still bound by the entice-
ments of sex seed, the love of the Woman (Mother
principle of God) appears not to be love at all.
Nevertheless, the radiation of life is in the love of the seed of the Woman (love born of Truth), while the animal magnetism of mortal egos, functioning in the seed of the serpent (sex seed), is destructive and death productive. Mortals love death and carnal love because their hearts are evil, that is, still involved in the pleasures of nothing (sex-sense).

One really begins to love when he renounces attachment to the enticements of sex-seed (serpent sense), thus lifting himself up as well as lifting all up to the Christ. "Greater love hath no man than that he lay down his life for his friends." That is, to renounce those activities that make for destruction, even though the attachment be a pleasant one, is to lay down the life of the self for the life principle that conjoins all men in constructive expression. It is the capacity to renounce what is personally loved that raises up the Woman in consciousness and gives birth to the man child of Truth. The travail incident to the birth of Truth is the experience engendered during the renunciation of the loves of the flesh. But with every ascension of thought and feeling the illumination of the Christ (Son; sun) compensates with heaped-up increase for the suffering experienced, and eventually the Woman (Virgin, or Holy Mother) stands forth arrayed in her glory of light, with the consciousness of sex subjected to understanding (feet).

The radiation of the seed of the Woman is divine in its character, potent with capacity to quicken all who will (desire) into consciousness of Christ. Truth is innate in man through action of God's laws, but it requires the Woman (Soul, identified in godly desire) to give it birth. The
1 Woman is the Mother principle of God identified in the ego, and is the womb in which Spirit generates its divinely begotten offspring, the ideas and feeling forces that objectify the child of God, or immortal man. The “dragon” of sensuality (serpent seed evolved) may stand ready to devour the child of the Woman, but the descent of any raised-up principle of God eventually leads to the further revelation of God’s presence and power in the earth (plane of the manifest).

The overthrow of Satan (serpent; sex sense) will permit the external nature of man to enter into conjunction with the Divine Will and will transform all expressions of life, bringing forth the “new creature” in the form of Man. Powers now agitated but only slightly known, resident in the Woman Principle of consciousness, will be uncovered and permitted to function. The human race will partake of characteristics entirely different from those of the animality of men, who, fathered in the serpent seed, could not be united with the virginal principle of maternity until after the second coming of Christ, when the divine feminine is enthroned and her parental function encompasses that of the male. The conjunction of the Bride and the Bridegroom (Man-Woman Lord Principle) is an interior spiritual process, but is projected into the nature of humanity, thereby raising its impetus and motive of reproduction.

Parthenogenesis, or self-fecundation, belongs particularly to the virgin consciousness, and while symbolized in nature, since all spiritual principles must be identified in the objective world, is a function that pertains to the bringing forth of the Word or Christ seed, and not to the seed of
mortal. The fruit of the Christ seed is man identified in the Son of himself. This man is always born of the Virgin or Woman through a process above nature but operating in nature. When the Woman principle is identified in nature and the love forces are united with the god of wisdom, the Virgin principle will be established in humanity, and the government of the body will be vested in the principle of feminine love rather than in the will of the male, as it is in unredeemed nature.

Children born of the union of the male and female principles will partake of the essences of Christ, the forces of hell having been subjected at the "end of the world" (end of material sex sense) to the heavenly ideas of Truth. However, the operation of the Bride principle in consciousness at the "end of the world" is not primarily to incorporate a superior child-begetting principle, yet nature always receives the descending forces of any action of divine law, and the gain in consciousness is revealed as the superior development of progressing races. The primal function of the enthronement of the Woman is spiritual (heavenly), it being her mission to raise up the virgins who form the body of the "man child." These egos will transcend the laws of nature and will not participate in generation on the human plane, but will partake of the principles of regeneration in the throne of the Father with the Son, being used in spiritual law to impregnate the race cosmically with godly powers. The emanation of divine powers supersedes both the vibration of sex and the radiation of mind. The powers emanated from the resurrected egos (the gods or virgins) will be the means of quickening the race.
1 with the powers of Divine Love, eventually raising them into a like state of godliness.

Mortals touch both heaven and hell in their sexual relations, and only through the intervention of Divine Law by means of the Christ Principle is the door of hell closed and the divine love or feminine principle of soul enthroned within consciousness. The Woman Lord principle or angel who has the key to the abyss of hell and death seals up the serpent for a thousand years, and thus the race enters into rest from its labors of generation. The enmity of the serpent culminates in the wrath of the Lord and the ultimate destruction of all that maketh a lie, that is, the plane of delusion. A new social order naturally arises from the disorder of the old, the conforming of its love to the laws of God being the measure of the intelligence of a race and its capacity to live.

Those who have eyes to see can now behold the Woman giving birth to her child of Truth, and can feel the sway of the rod of iron in the thoughts of the race. Repudiation of all things based upon the seed of the serpent (sex sense) is well under way, and the Woman principle is coming into her God-given authority both in affairs of church and state (esoteric and exoteric activities of life). The priestess is superseding the priest in her function in the race; the universal spirit of divine love is overcoming the selfish love of homes and nations. Woman will dominate in the new order of the race, not in the authority of personal will, as the male has done, but in the authority of love, based upon truth; for at last it is discerned that where truth is unknown, there is no love, therefore no permanent building. The stone (love divine) that
the builders of mortality rejected now becomes the connecting link between the within and the without, joining all that is dual (two) in oneness of spirit, so that there shall be no more two, but one flesh, and that the flesh manifested by the Word (Christ), or immortality.

The Seed of the Woman needs no fertilization from the male forces of the race, though connected with the race through the dominating male, as Mary was with Joseph, to project the God-powers into sinful mankind so as to effect its dissolution and translation. The Divine Germ as Christ, projected into the race as its impetus of life and being, is identified first as the Son, who becomes the Male of God’s creating to the race, and the fatherhood of God in the heavens to further the unfoldment of spiritual being. The development of the Son in the race ultimates as the Daughter or Woman in heaven (spiritual state of consciousness), whose outer nature is the Female of God’s creating in which is also the Male. The Woman thus identified is the three-as-one Principle of Being, whose deific function brings to fruition the children of God from the essences of virginity gained in the race.

The Woman as the Primal Germ gained has the power of all germs and sperms, hence, controls the love essences, trending them in the direction of God. When the gods are gained from the theocracy of the Woman, they will be identified in the Germ of Creation, that is, Jesus Christ, bringing forth themselves and the universe in the laws of God. These laws, reversed in their activities, brought forth the world of mortality, this yielding its essences of regeneration out of which are spiritually born the gods, or virgins. Eternity is
identified when the Seed of the Woman is enthroned as the Lord of progression, consciousness ever unfolding the powers and qualities of God without the necessity of the curse. Freed from the tribulations of the flesh, the race enters into the development of its godly characteristics, the Will of God being done in the earth (divine-human) even as it is in heaven (the god state).

The ascension of man, clothed in wisdom and love, and objectified in life and truth, is the real product of the Woman: the legitimate offspring blessed in God, and governed in His grace. Behold the coming of the Son of Man, born of the Word, and not of sex sense, whose standard is truth, whose motive is love, and whose robe is purity.

Blessed is the seed of the Woman, fathered in Christ, and harvested as the divinely begotten offspring of God, the biune creation, made in His image (male) and likeness (female). The "great sign," seen in heaven, is now working out its fruit in the earth. The Son of Truth is being delivered. The birth pangs of spiritual birth bring forth the Creation of God, revealing the heavens and the earth of God's idealizing. Soul and Body, as the Earth, and Spirit and Mind, as the Heavens, united as one, is the finished fruit of the race's long sojourn in the curse (cross) of sex sense.
BIUNITY AND INDIVIDUAL COMPLETENESS

Biunity is the unity of the two. The two represent the component principles of the One Christ Spirit, being identified as the masculine and feminine factors on the plane of matter. Sin and death inhere in the separated nature of the ego, and will be overcome when unity of the two is effected and the Christ Spirit is identified. The unity of the separated two or twain will restore man to the primal relation of consciousness to Being, and will manifest the whole creature in which is life eternal. The whole creature is individually complete, though, when identified, is in Christ and not in mortality.

The mortal creature is not individually complete, but is separated in the principles of Being. When Man appears, he is spiritual being, and is the result of the operation of the primal Christ Seed in consciousness. The spiritual fruit is the harvest of a cycle of evolution, though the forces gained in an evolutionary cycle must be utilized in the Divine Will before the substantiality of spiritual being can be manifested. Spiritual being is consciousness directly expressing the power and presence of God in the Divine Will, self-consciousness being annihilated in the process by which mortality is transmuted into immortal nature.

Humanity is the Tree of Life in which the Christ Seed is perfecting itself, but until this Seed is perfected and fruited as the God-man, humanity is in the "tree of death," otherwise designated the "tree of the knowledge of good and evil." However, the activities of the "tree of death" eventually
1 dissolve the elements progressed in materiality, thereby liberating the essence of spirit that primarily solidifying on the plane of matter, produced the manifest forms: for the formed expression is always reducible to the essence of the spirit that formed it. The finished fruit of the "tree of death" is mortality. Mortality, moved upon in the operation of the Cosmical Law or Divine Will, gives way to immortality in exact law of transmutation and sublimation.

The reality of the material world is spirit, but spirit would not be visible as substantiality of being except it operates by means of matter. The motion of matter gives form to spirit. Motion is will. Surrender of the will in matter or sense consciousness to the Divine Will makes the spirit of motion (matter) visible in form, which is the Word made flesh. The Word made flesh is complete in individual identity, being aligned to the Principles of Being in the departments of spirit, soul, mind, and body. The whole man thus revealed is the Son of Man in his relation to humanity and the Son of God in his relation to God.

This Man of God is Man-Woman, the two being one in the Divine Will, though capable of manifesting in either form of sex. This neuter being is complete in the development of the masculine and the feminine qualities of Being, being unified in the two aspects of progression as one. The One or unal state is the biune in the direction of humanity, but in the direction of God is the completed individual.

The race of mortals is not complete in spirit or form, but through the processes of marriage and love develops the masculine and the feminine qualities of nature, ultimately gaining conscious-
ness of oneness. Consciousness of oneness is never gained in sex, but is gained in Christ. This is to say that the ultimate result of mortal love and marriage is dissatisfaction and woe, for men and women do not complete each other in the sexes. The sexual conjunction of the most congenially mated male and female, resulting in conception, brings forth a distinctly male or female creature, and not a biune creature. The complement of either sex is within the individual consciousness, though symbolically objectified in the without. The woman develops her masculine self by means of the male, and the man develops his feminine self by means of the female. But not until attraction toward the opposite sex is voluntarily cut off can the ego absolutely gain the unity of himself within the consciousness and unite the masculine and the feminine qualities in Christ, where their unity is primarily and eternally existent.

Each sex is complemented within the organic organism with its opposite sexual quality, all masculine progression in the without reacting as love (feminine) in the within, and all feminine progression in the without reacting as wisdom (masculine) within. This is to say that all development of the woman gained by means of the complementary male on the objective plane becomes her gained love within, which in the Divine Will is reversed as wisdom; while the development of the man gained by means of the complementary female on the objective plane becomes his gained wisdom, which in the Divine Will is reversed as love. The biune creatures stand in this relation to each other when in the Lord they are united and their individual completeness is identified. This action of the Lord takes place at
the end of a cycle of evolution, the forces gained being involuted in the Divine Will into the substance of spiritual essence and manifested as a new state of being.

The unity of the masculine and the feminine qualities is in the seed, or spirit principle, but is not in the form through which the spirit is progressed. The complement of the primal Christ Seed is in the one germinal cell of the Divine Female, she being typed first as the Virgin Mary and second as the Lamb’s Wife. When this Creative Cell has been fully identified in humanity, the capacity of bringing forth whole (holy; united) men and women will be present in the race.

The introduction of the Joseph force into the Creative Germ Cell is for the purpose of breaking up the Primal Germ Cell into the spirits of form, the masculine potency, in its multiplicity of seed, representing the infinite forms or manifestations of spiritual energies to be outlined and identified on the plane of matter. The primal Creative Germ Cell is separated in its component parts, and the manifest forms of the spiritual energies contained in it are eventually brought forth as the bodies of men. There is no multiplication of forms in the oneness of the Creative Principle, the reproductive factor inhering in the masculine energy, which materializes the spiritual energy and makes it tangible on the plane of matter.

The Primal Creative Cell is the Mother-Father of humanity, it being the Creative Principle of Divine Law. The one who plants the garden is not the father of the garden, but the seeds planted constitute the fathering principle. Hence, Jesus’ admonition, “Call no man upon earth your father, for one is your Father who is in heaven.” Men
and women are but the forms through which the Spirit of lives progress, this Spirit being the Primal Creative Life Cell or Christ Seed. This Seed is broken up through generations of increasing and multiplying on the sexual plane until it is lost in the plane of material progression. When it is found, it stands again in the race as the Cosmic Father and the Cosmic Mother, through whose function in the Lord the spiritual creation of God is progressed and consummated as spiritual beings.

While the progression of the spirits of the race, or the gods, takes place by means of the sexual law, the manifestation of the God-Man is produced by means of spiritual law. The spiritual law is introduced when sufficient wisdom and love have been gained to permit its operation in consciousness. This causes the self-ego to turn away from the enticements of sex sense, in which all the powers of the world are identified, and to seek after the Lord with all the forces of Being. The conservation of the love forces in the Lord is the preliminary step essential toward the establishment of biunity. At this point the love of the sexes is transcended to the plane of the love of God, and spiritual law takes over the progression of the twain, ultimating in the manifestation of spiritual being in individual completeness. It is the utilization in Divine Will of the forces conserved that will transform the mortal to a state of immortality. Conservation without righteous utilization robs the outer man of natural energies without transforming the consciousness into a new state of being. The Lord, in His coming, which is the operation of spiritual law at the apex of mortality, performs the service in the function.
of the Cosmic Mother by which those eligible to translation into a higher state of being make their ascension.

Every ego has within the potential capacity of oneness or biunity. The process by which those having gained the male and female principles of being become biune is wrapped up in the "marriage feast of the Lamb," or the Passover Feast. This process operates by means of the Messianic Center or Temple of God in humanity in whom the Deific function of the Word is performed. To gain biunity is to be returned to the original Androgynous state of being. This is to be united with Christ in the two qualities of being, the three principles constituting the trinity, or Holy Family. Father, Mother, and Son as One make up the Principle of the Holy Family and are within the ego established in individual completeness. Biunity is the relation of the outer nature to the inner in control of the Lord, by which individual completeness is effected.

When the completed beings are harvested from the race at the end of the era of mortality, there will operate by means of the Lamb's wife that Law of the Lord that will transform those ready to put on the Christ-Man into the nature that relates to the Androgyne Christ Seed. This involves an alchemical change in the organism to the extent of cutting off in the women of the Church, or heaven-born virgins, the function of menstruation, which automatically will cut off the multiplicity of seeds developed in the organism of the male complements. The operation of the law of the Lord in the complementary twain that are ready for ascension, is the means by which the Body of Christ, the completed state of being, is brought into
manifestation. This constitutes the Body of the Lord or Jesus in the second coming of Christ, and is made up of the many members of the One Man Principle harvested from the Christ Seed implanted in the race at the first coming of Christ.

Just as the seed of a flower separates in its component principle at its introduction into the soil of the earth and brings forth distinct plants that need by means of the pistil and stamen to commingle to reproduce other flowers of similar character, so the one Germ Seed of the Creative Principle, planted in the soil of the race, is separated in its component parts. The distinct identity of the two poles of the One Creative Seed makes up the sperms of the males and the germs of the females, the commingling of the two qualities bringing forth incomplete states of being which in turn conjoin with each other to reproduce a similar type of man. People begotten in this order of generation are not whole in nature, therefore are subject to sin, disease, and death, however well-bred or born. The redemption of the race from its woes cannot be gained through external reformation, hygiene, birth control, or eugenics, but is operative in a Cosmical Law that functions in the race in the Messianic character, which is the Temple of the Christ Seed that Father-Mothers the genuine progression of humanity. The Christ Seed operates in the second coming in the function of the Cosmic Mother, it being the Lamb’s wife that taketh away the sins of the world and restores mankind to its primal relation to the principles of Being.

The capacity to bring forth whole men and women in the race will exist after the second coming of Christ, for the establishment in con-
1 sciousness of the united Man-Woman Christ Prin-
ciple is essential toward the unity of the twain of
the race in one spirit. The twain of the race rep-
resent the male and the female qualities of being,
which, having been separated in mortal evolu-
tion, are united in the Lord in the second coming
of Christ. The projection of the operation of the
Divine Law in the race is a mystical procedure
known only to the discipleship that centralizes
about the Messianic character who performs the
Deific function. The same Law that operates to
graduate the forces of the animal kingdom onto
the human plane graduates those in spiritual
progression onto the plane of eternal being. The
function of the Word is both celestial and terres-
trial, bearing an equal relation to God and to
humanity.

The Word Principle and its sustaining forces
must of necessity be farther along in progression
than the race it serves, therefore is entitled in the
operation of the Law to an ascension that tran-
scends the state attained by the race. Those who
centralize about the “Lamb that is slain for the
salvation of the world” constitute the many mem-
ers of the Son who also receive the fuller action
of the Lord. These constitute the One Body of
many members who are designated the “little
flock” in Scripture as well as the “lost sheep of
the House of Israel.” The “sheep” are the direct
offspring of the Word, and in the operation of
Divine Law are utilized in their principles to
make the Word flesh and to reveal God among
men.

The belief that mortal man is individually com-
plete is erroneous. The ego is not complete until
the two separated forms, developed in mortality
from One Principle, have conformed to the covenant of the Lord or Divine Law, and through the Law of the Cross with Christ have gained an ascension above the mortal state. Spiritual man is individually complete, but when manifested is in the body of light and not in the body of matter. The establishment of individual completeness wherein each is returned to the primal god-state involves the coordination of the forces of the "brides and bridegrooms" of the Lord who are harvested as the potential spiritual beings at the end of mortality. The conformity of this Body of "virgins" to the Law of the Lord will fulfil karmic experiences with Divine Love and enthrone Christ as Lord of the being. These are they who gain the Son and who enter into eternal life.

The Son of God is complete; but mortal men are not the Son until through conformity to the fiat of Divine Will they gain God-consciousness or sonship. The gathering of the "sheep" is accomplished by the Law of the Lord operative by means of the Shepherd, though in the second coming of Christ it is the Mother or Shepherdess who draws the Father's own and brings them into the fold, there to receive the operation of the Divine Will by which corruptible, mortal nature is conformed to the incorruptible, immortal state.

Biunity is preceded by equality of the sexes. Individually, this means the unity of the ideas of mind and the feelings of soul, or the unity of wisdom and love. It is the capacity to be in the external nature at one with the inward spirit, and involves the elimination of thought that one would not feel, and the control of feeling about which one would not think. All deceit, deception, and instability of character are in the lack of conjunc-
tion of the external and the internal natures. Until man has nothing to hide from himself, he cannot be uncovered to the Lord or operation of Divine Law, hence, cannot be progressed spiritually in the natural world. The arch-natural man is the Jesus type, that is, consciousness resting in the law of the Lord and manifesting in the without the result of the impetus within. This involves an overcoming of the sexual tendencies of the spirit, soul, mind, and body, for the whole mortal nature is contaminated in its essences and must be redeemed from its limited state before freedom in Christ can be developed.

While all progression is by means of the sexes, yet it should be perceived that the whole phase of mortal consciousness, both good and evil, has been developed in the sexual law, and the forces must be raised to the Christ essence of principle before man can be born anew and enter into the kingdom of heaven: that is, into harmonious relation to the principles of Divine Being. The gaining of biunity involves, first, a dying to the wills of the flesh in the lower nature, and, secondly, a dying to the wills of the flesh in the higher nature. Only a desireless state of being can enter into the Supreme Desire and manifest the being of God. When a desireless state is gained, the will of the Lord moves in the Great Negation and manifests the new creature in Christ, who is identified in the Christ Mind and the Christ Body.

When one has established equality of the dualistic forces, being no more concerned about love than about hate, or vice versa, one is ready to graduate from the plane of fleshly tribulation and to be perfected in Christ. The key to spiritual progression is revealed at the finish of the fleshly
Biunity and Individual Completeness

progression. While all that is mortally progressed in sexual law comes out of the diversified forces of the Christ Principle, yet the attainment of the Christ Self can be only when the sexual progression has been brought to naught. Self-denial is characteristic of the interlude between the forsaking of the fleshly course and the attainment of the spiritual state. The voluntary consecration of the forces of wisdom and love (male and female qualities), developed in the mortal course, to the progression of the spiritual self, is the connecting link that permits the operation of the Divine Law by which a new creature in Christ is manifested. Repulsion toward the activities of the fleshly plane, when prompted by desire for spiritual attainment, simultaneously attracts the operation of the spiritual law and leads to reality of being.

The biune creature, while neither male nor female, is not sexless in the sense that the forces of consciousness are inactive, but is sexless in the sense that the forces have been transmuted into the essence of the spiritual and are at rest in the Lord. It is in the rest of the Lord that the absolute state of being is progressed. This ego is united in virginal structure of being, having the operation of the image and the likeness of Being within the consciousness. The ego thus Christed is forever freed from the necessity of either birth or death, but, in the order of progression, reveals on higher planes of expression than the flesh-and-blood plane the glories of God, though retaining individual identity in the family of God.

The biune is the prelude to individual completeness, biunity being characteristic of immortality, while individual completeness characterizes spiritual being. The individual, completed in Christ,
is nonpropagative, for, being established in God-consciousness, and no longer functioning in material progressions, there is no necessity of evolution by means of sexual law. People in the race thought are concerned about the population of the race, and resist the idea of a nonpropagative state. The race does not gain oneness: only the “children of God” who enter into their spiritual inheritance receive the operation of the Divine Laws in a direct manner. Those working out their salvation on the flesh-and-blood plane must ever be separated in their qualities of being and subject to the indirect action of the Divine Law, being inverted to the principles of Being. However, when the biune nucleus of consciousness has been gained in the race, God moves in this “elect body” irrespective of the wishes of the racial mind (which cognizes only material progression), and performs the deific function by which all egos are established in biune capacity.

When humanity of the race is enthroned, consciousness will be eligible to gain a higher attainment; for the Divine Principle of Being, having been set into operation in the consciousness of humanity, will enable egos to pass from the human to the divine state more easily than when the enticements of mortal sense still held the race in bondage. Repulsion of the race to the actions of God is itself attractive to the God-action, when repulsion and attraction are made one in the movement of the Lord in humanity. Thus it is seen that the racial repulsion is its own means of destruction in the order of God.

Those who attain individual completeness receive the everlasting name which cannot be cut off, and which Isaiah says is better than that of
sons and daughters. The mortal race perpetuates its name by means of offspring, but the spiritual beings will ever unfold their own inherent son and daughter qualities of God in their own being, being themselves an eternal monument unto God and the Lamb. Their function of parentage will be cosmical and spiritual rather than mortal and material, the projection of the qualities of consciousness progressed being by means of divine emanation rather than by material manifestation. Having finished their course in self-will, the gods enter into the love of the Lord, and express in universal service, promoting their own progression in the direct operation of the Lord they serve.

The ego is in reality four-square, the male and female qualities being progressed in the within in unity and in the without in opposition. The inward progression is in Christ, while the outward progression is in sex or Satan. All that is gained in the without is refluxed to the within, while all that is progressed within is projected to the without. Spirit and matter, or the eternal identity and its form of being, are thus being continually progressed, the finish of mortal evolution being the beginning of spiritual involution. The Law of the Lord, in cosmical order, moves in the consciousness developed in both the celestial and the terrestrial planes, and completes in Christ the cycle of progression, manifesting, from the substantiality of being gained, the new creature, who is embodied in the Mind and the Body of the Christ Self.

The completed beings eat of the “manna from heaven” and unfold consciousness in the direct jurisdiction and government of the Divine Will. Having been transubstantiated from the mortal to
the spiritual state through the Law of the Cross of Christ, they are freed from the path of birth and death, and enter into the eternal consciousness of God.

Individual completeness does not mean isolation from the other members of the race, but Christ unity with them. The completed individual becomes a God principle and performs a universal rather than an individual service in the race. Individuality is the attainment of the God-center; that is, the identity of the eternal character. One so identified becomes a servant of God in the performance of godly functions in the race, entering the spheres that govern the planetary progression of the universe. Since all the planets and their systems represent the universality of God’s progression, an ego gaining the universal principle on any planet becomes a planetary lord and a helpmeet of Creation to progress the unity of Christ that is above the terrestrial planes. The terrestrial planes particularly progress the diversities or oppositions of consciousness, though at certain times in the ongoing of the racial progression on any planet these are coordinated with the unities and the planet itself comes under the jurisdiction of Christ and into the spirit of divine unity. The “brides and bridegrooms” harvested from the progression of the race become the gods and goddesses through whom higher spiritual progression is carried forward.

Humanity is both central and universal in its progression. The central identities make up the individuals who gain the completed Christ principle, that is, the eternal Son of God’s creation. Through these beings the universal progression is carried on, the race receiving in its forces the
powers of God directly progressed by means of i
the gods and their coordinate goddesses. However, those on the celestial spheres of planetary progress-
sion are nonpropagative, though they directly 4 progress the Word, emanating into consciousness the powers of eternal life and love. The principles of the “only begotten Son” are always given to the world that whosoever believeth in Him may through Him have eternal life; but not until one has gained this Son can its principles be projected in the direction of the race. The projection of these God-principles is not alone by means of 12 mind, but is operative by the giving of oneself in Christ. The giving of oneself in Christ for the life of the world is not a sacrifice, all sense of sacrifice having passed with the dying of self-consciousness 16 at the gaining of the Christ Self.

The capacity of biunity inheres in the seed, and the ego is ever propelled to find himself in Christ. Prior to this finding, he seeks for himself in the opposite sex, eventually ending in woe and dis-
satisfaction as to marital experience. Experiences, whether harmonious or inharmonious, bring development of consciousness until the ego is united in the inherent male and female principles, thus gaining biunity in spirit. The process by which the flesh or bodily expression is brought to Christ is contained in the Law of the Lord that operates in the coming of Christ, when those eligible to resurrection and ascension die with Christ and are consequently raised with him in the primal androgyne nature, or virginal state. 32 This is the state of individual completeness as well as universality of spirit, the consummated result of biunity. The ego finds himself in Christ, where he primarily inheres, complete and whole, being
1 Father-Mother-Son-Daughter in the God nature.

The key to biunity and individual completeness is chastity and celibacy, these being grouped under the name "virgin" of Scripture. Virginity is the innocence and purity of being gained. It is not the lack of knowledge, but is all knowledge gained in the dual tree conformed to principles of Being. In the last analysis, virginity means freedom from sex sense. Chastity characterizes the feminine quality of progression and celibacy the masculine quality. The two qualities are united as virginity when the ego has gained the love of the Lord in the "marriage of the Lamb," which is the principle of Passover from the mortal to the immortal nature. Paul says this mystery is great. It is the mystery to be known only to those who stand on Mount Zion with the Lamb and sing the new song of redemption.

Those who are redeemed from death are those who die in the Lord, this being the sacrifice of themselves in Christ that assures their resurrection and identity in eternal life. At the point where individual completeness is identified, eternal life is set up, for death is in the separation of the male and female qualities. When these qualities are united in Christ, life is identified, and the egos enter into the consciousness of the God-self.

Individual completeness is in the God-self, the ego being the microcosm of the macrocosm, that is, the manifest expression of the qualities of the Creative Principle.
PARENTAGE COSMICALLY EXPRESSED

But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. John 1:12-13 R. V.

Parentage, in the cycle of mortality, symbolizes the cosmic parentage to be set up as a working factor in consciousness when egos have climaxed their sojourn in night and have come in contact with the light that lighteth every man. This light is Jesus Christ, the Son, in whom are the potential capacities of the Father-Mother. The dissolution of the identity of Jesus Christ on the personal, individual, and immortal planes of consciousness, and his corresponding absorption into the Godhead, enabled him to identify as one with the Father, and to become the procreator of the children of God to be manifested on the plane of the flesh (Living Word) as immortals.

Following the identification of Jesus Christ as one with the Father, the Father pole of parentage of God's creating became active as a working factor in humanity to form the Mother, out of which are to be born the children of God. Conforming with the Creative Plan, the formative principle called the Father (Jesus Christ) moves in the womb of humanity (consciousness in which are chaos and cosmos interblended) to identify the Mother, or feminine counterpart of Jesus Christ, whose conjoining with him in holy marriage (union as one of male and female) makes up the cosmic parental matrix out of which are to be generated the divinely begotten sons and daughters of God. The establishment of this cosmic
parental center marks the identification of the second Adam and Eve on the manifest plane (plane of earth) through whose office the generation of God is carried forward in day (knowledge of Truth). This Mother principle, who is the Bride of the Bridegroom, is gestated out of the tangible womanhood, redeemed from the lusts and loves of the sex consciousness, and is both individual and universal in her scope of action. Just as the Father principle of Deity was revealed in his Son, as Jesus Christ, so the Mother principle of Deity will be revealed at the end of the age of "time" as the matrix (Womb) in which are to be identified the sons and daughters of God, or eternal egos. The standing forth of the Woman of God's choice as the second Eve is the "greater works" of Jesus Christ to be manifested, and her conjunction with the Bridegroom to reproduce the offspring of Deity is the fulfilled revelation of Christ's unfoldment in humanity. When the Mother has performed her function in humanity, then will she be absorbed into the Godhead, where she will reign forever with Jesus Christ in the Father-Mother throne.

Biunity is the characteristic of egos born from the cosmic parentage of God's ordaining, and is possible of identification only in those who have finished their cycle in the will of the flesh, which is sex consciousness dominating and controlling the forces of man. Biunity is the perfect fusion of the male and female poles of consciousness as one. It is evolved as the adultery set up in separation of males and females in sex is surrendered and reduced to nothingness (nonexpression). The children of God take on the characteristics of their parents even as do the children of the world.
The divinely conjoined Man and Woman Lord (Bride and Bridegroom) are biune in their character, having in their nature the perfectly blended male and female powers of Christ.

The cosmic center of parentage is identified in the heavens as a *creative* principle, but in the earth it is *formative* in its character. God creates man, but Jehovah God forms him. Jehovah God is the male and female poles of Christ, God's Son, identified as one, and is the means whereby the actions of God in the heavens are worked out in humanity, and revealed as the fruits of God's idealizing. Jesus Christ was the fruit of God's action and manifested the masculine aspect of Jehovah God, thus revealing the Father. While the Father contains also the Mother in potentiality, the manifestation of the Mother-God principle is individual in identity and distinct in her manifest expression. The Mother contains the Father, the male and female of God's creating being one and not two, though they have two identifications in the earth, where all ideas are revealed in their distinct character. The biune creatures to be born of the Mother, through Jesus Christ's impregnation, are male-female in one, though having male-female and female-male identity on the manifest plane. These are not hermaphrodite in physical expression, but are the distinctly male or female forms of egos whose male and female qualities are blended in unity in Christ.

Jesus Christ became the Word made flesh, or the manifestation of the Seed of God. This seed is holy (one, not two) and is progressed in humanity through overcoming attachment to the carnal seed of men. All who believe in Jesus Christ must overcome attachment to carnal seed in order to
allow the Word (Divine Seed of God: Son, Jesus Christ) to begin its regenerating work so as to establish the ego again in the virgin (woman: womb), whose impregnation by the Holy Ghost (whole Creative Principle) brings forth the new creature in Christ. Only those have the “right” to become children of God who believe in Jesus Christ, or who take on his character (name). Since biunity (male and female in one) is the distinct characteristic of his immortality, those who receive the procreative quickening of his spirit must have established oneness of the male and female poles of consciousness through overcoming sense of twoness (duality; adultery), identified in darkness (sex consciousness).

The immortal man is biune, two in one, in opposition to the one in two of the mortal plane; but when sonship has been attained, biunity shall be dissolved in triunity (three in one) and man be identified in heaven (spiritual realm) as a worker in the Godhead. This attainment is the climaxed fulfilment of immortality, even as biunity is the fulfilment of mortality. The time of Jesus’ biunity on the earth plane was very short, symbolized by the forty days, or identification of the four planes of expression, viz., spirit, soul, mind, and body, in God, or the endless circle of the Infinite. Being nearer the Godhead, that is, not so involved in matter, and representing that born in Divine Will, the first-born god shortened his days in the flesh and ascended into heaven, there to become the means whereby the fuller fruits of God’s planting would be manifested among men.

The heaven to which Jesus ascended is not a locality in the skies, but represents the essences of Creation that aggregate in the celestial plane...
of consciousness, being consciously gained as the spiritual substance of being. When the ego, overcoming the sexual tendencies, gains the substance of the forces, Jesus is identified, in whom is Christ, the two as one being God's action to fashion spiritual man. Christ in its culminated identity is Feminine, the Motherhood of God, out of which are born the gods. The birth of the gods is the manifestation of the fourth dimensional egos, who, having the powers of heaven and of earth, serve both God and man as one, all their activities being the function of the Creative Laws to promote the creation.

Before the fruits of the Creation, that is, spiritual man, can be manifested, the union itself must be effected on the plane of the earth (identity in the body). This is to say that the generative function of an ego, Christed in his forces, must become operative in Divine Will before the god-state of being can be fashioned and the Son manifested. The Cosmic function is identified as the Microcosmic Woman who, performing the function of the Lord in his second coming, is instrumental in aligning all who partake of the Divine Spirit to the Creative Laws preparatory toward manifesting the children of God. The Will of the Divine operates absolutely in one ego, though this one is sustained and supported in the operation of cosmical law by all whose spirits are Christed; thus, that which promotes the absolute operation of Divine Law promotes also the relative functions.

At the time of Jesus Christ's resurrection, he commissioned the woman to go into the world and preach the gospel of a risen Lord. This woman is the prototype of the Woman Lord, or second Eve, who is to be evolved out of the adultery of man-
kind which the first Eve set growing in the consciousness of the race. The first Eve begot the harlot, the bondwoman, and out of the struggle of mankind with the "strange woman" (sex love), the redeemed woman, the virgin of Jesus Christ's cosmic mating, ascends above the sea of sex consciousness to proclaim the principles of a parentage not based upon sex conjunctions of males and females, but upon the divinely ordained conjunction of the male and female poles of consciousness in the Lord. It is the office of the Woman Lord (second Eve) to reverse the chaotic parentage of mortality set up by the first Eve, and to usher into expression cosmic parentage whereby the children of the world, throwing off allegiance to the harlot self, may be born into the kingdom of God. It was a redeemed harlot who was commissioned to proclaim the gospel of Jesus Christ. All have been harlots in trespasses and sins, and only one redeemed from his harlotry can reveal again the virginity of soul so essential toward inviting the generative action of God as the gestating matrix of His parental principle.

The first divinely identified cosmic parental center is the prototype of similar polarized centers to be established in the circumference of humanity when souls, separated in adultery, join as one in Christ in their male-female elements. The establishment of these centers at the circumference will take place as men and women, developing oneness of the male and female principles, meet the test of soul-mating and conjoin with their own inherent mates in the love of Christ. The uniting of the male and female elements of these evolved egos will take place under the government of God, thereby setting up transmutation as
the governing factor of the immortals. In this theocrasis, every male will receive his counterpartal female, and every female her counterpartal male, thus establishing the biunity of the ego necessary to its identification in the parental matrix of the Woman Lord, before the visible sons of God can be revealed. People who cannot comprehend the principle of immaculate conception cannot comprehend the principle of holy marriage, nor can they enter the theocracy in which shall reign only those who have been purchased out of the earth through purification. The identification of men and women in holy marriage, through action of God's laws, is for the purpose of establishing the proper universal nucleus through which God, acting in the Holy Mother, may carry on the work of manifesting the kingdom of heaven in the earth. The kingdom of heaven cometh without observation, and only the single eye of Christ, identified as the biune man, can behold the begetting of the divinely begotten children of God. These children must be born of holy (whole: one, not two) men and women, whose magnetic-electric conjunction of forces takes place above the plane of sex consciousness. Only those born from above can be a party to the generation of God's offspring, and are themselves to be the child begotten as the new creature in Christ.

The office of the Woman Lord, or Holy (whole) Mother, in her plane of expression, is symbolized by the queen of the beehive, her impregnation taking place in the heavens of consciousness, the mate of herself having given his life in order to conjoin with her who is to mother the children of his begetting. Just as the male bee that mates with the queen gives himself in death for the priv-
plan of God and to cooperate willingly in climaxing the designs of the Creator.

The woman, called to represent the Mother Principle of Deity, is chosen for her function because she makes herself receptive to God's action going on in consciousness, to identify His movements and to reveal Him among men. Jesus Christ was particularly fitted for his office in humanity, because he was willing to die to self in order that the glory of God might be revealed. Even so, the Woman Lord in identity is willing to reverse the order of womankind to effect the further revelation of God's purpose among men, who wait with yearning hearts the conviction that God is in the midst of mankind, leading them, as a shepherd does the sheep, into the fold of everlasting life and divine love.

The idea entertained throughout the cycles that Christ is always masculine in identity is that which necessarily develops in consciousness, governed in the will of sex sense. But it should be perceived that the Masculine Spirit, developed through ages of progression, culminated the sexual current of forces, identifying as Jesus, the Divine Spirit, he becoming the Father Principle to impregnate all who could receive him with the capacity to become sons of God. But sons are not born from fathers, hence, the restoration of Womanhood to her place in the Creative Plan is essential before the children of God can be brought forth. The identification of the Woman in Christ function is the revealed mystery that comes at the end of the era of mortality, She being the Lord in righteous alignment of Body to the Spirit and the means by which sin and death are overthrown. Until the Woman Principle of
Being is identified in Christ, hope of bodily redemption is in vain, for it is in the will of the feminine that death was primarily identified, and only through the Will being Christed can the divine-natural humanity appear.

All the activities of parentage, generated on the plane of mortality, are eventually to come to naught (nothingness), and the generation of the children of God on the immortal plane is to be set up. As the forces of generation in mortality climax their cycle of evolution, the forces out of which are to be generated the immortals are correspondingly involved. Light (immortality) and darkness (mortality) are in polarity, equally evolved, though opposite in their purports. It is only as evolution in darkness (sex consciousness) reaches its climaxing point that light is identified and the ego begins to know consciously that which he has experienced. It follows that one cannot gain higher knowledge until one has finished his cycle of experience in darkness. Knowledge, pertaining to cosmic parentage, could not be known, if the unknown, or chaotic parentage of darkness, was not reaching its climax in nothingness (Nothing).

The day when generation of mortals on this planet shall cease is at hand, and the generation of immortals, God's own children, is identified in opposition to the nonidentification of mortals (dissolution in matter). The chemicalization of the male and female essences in fervent heat is taking place in individual consciousness and in the kosmos, and must be followed by the universal conflagration (combustion) that shall reveal the Woman Lord, who is to identify the full-grown sons and daughters of God. The Master implied
that marrying and giving in marriage would continue until the coming of the Son of Man; which is to imply that after this type of man has come, these functions of humanity in their mortality shall pass away. The Son of Man cometh when the ego has made union with the inherent Son, or Christ, thereby setting up the will (love) of God through whose operation in consciousness a spiritual type of man is manifested. The sons of men are not the offspring of the Man principle, but are the evolved product of the cross of spirit and matter, the generated seed of adultery (mixed forces: Christ and Satan). Christ is inherent in the man ego, but identifies himself only in the degree that darkness of mortality (sex consciousness) is reduced to naught (No-thing).

Darkness is evolved by the will of the flesh, and when fruited in nothingness (non-identity), the will of the spirit takes dominion and the ego is identified in light (cosmic knowledge; perception of spiritual ideas). Since Jesus Christ is the identified will of God, he takes up dominion in consciousness only when the will of the flesh (sex force) no longer controls man. Through overcoming attachments engendered by sex force, the virgin or bride (wife) is revealed, and thus the cosmic mate of the Lamb (Jesus Christ) is universally identified among men. The soul of every ego must don her wedding robes and mystically marry the lover of her choice (Christ) before bi-unity can be established and man made ready to receive the fuller anointing of God's grace and love. The union of the bride and the bridegroom (Soul and Spirit) within is the pure center of conjunction of which the brides and bridegrooms of the world plane are the adulterated symbols. It
is not until men and women no longer meet in fleshly parental conjunction, either in desire or in act, that the heavenly mates can be revealed and the holy marriage (Marriage of the Lamb) can take place whereby the ego of God's creating is manifested in deathlessness.

The union of men and women on the fleshly plane brings forth dead men, while the union of the spiritually mated man and woman essence brings forth a live man. Only a live man can develop sonship and eventually fruit himself into eternal life, the divinely foreordained consummation of the ego identified in the holy marriage. The immortal ego, in whom is the unified essence of the male and female seed, makes up a whole man, since the ego is no longer separated in its constituent elements in twoness (adultery). Through God's action (will) these redeemed egos become the progenitors of the fuller revelation of God's creation. At the time appointed of God, when the Son of Man cometh in his glory, the evolved essence of the Holy Ghost goes out as a procreating seed in humanity to lift all who will into the circle of God's love. This universal action, promoted by the Woman Lord in conjunction with her heavenly mate, will lead to the establishment of the kingdom of heaven in the earth.

The kingdom of heaven will be the establishment of the righteous relation of men and women to the Divine Will. Those who gain this kingdom will become cosmic parents, the identification of these in service to the Divine Will preceding the establishment of the righteous earth in which a reborn humanity will be properly adjusted and aligned to the principles of Being. The kingdom
of heaven, made up of the cosmic parental centers, will be the consciously aligned egos who serve the Divine Will, while the reborn humanity they will govern, will be subconsciously aligned to the Creative Laws, their capacity to bring forth a higher state of humanity receiving its impetus from the consciousness developed by the heaven-born egos. The heaven-born egos will be recreative in their functions, having continuity of life through Christ, the Word-Seed of God.

Cosmic parentage will be counterparted in the race by human parentage, human parentage partaking of the wisdom and love of God generated by means of the cosmic parental center of the Lord. This center is ordained by God to operate in consciousness at certain times in the ongoing of the race. In this era, this parental center is set up when the Bride of the Bridegroom or Woman Lord Principle gives the substance of holy love, centralized in her during the cycle of generation, to form the physical vehicle that brings universal immortality to light. This is a spiritual process, governed in the Sacred Laws of God and known, as yet, to few souls on this planet. Those directly identified in the current of cosmic love will not procreate after the flesh, it being the office of men and women identified in the "marriage of the Lamb" to bring forth their own god-likeness, or Son of God. The identification of the egos eligible to partake of the divine nature of the Lord's Body constitutes the Body of Christ, they being the product of the Bride and Bridegroom of Christ, otherwise designated as the Father-Mother God principle.

Even as the Bridegroom, typed in the person of Jesus, was crucified into the Egypt of evolving
womanhood, so the Bride, typed in the person of the virgin mother, is crucified into the Babylon of the evolving manhood of the race, thereby effecting the polarization in consciousness of the male and female potencies of the race in the Lord; thus forming the cosmic parental centers, as well as uniting all men and women in a purer love. Through the cosmic Lord Center, humanity will be established in capacity to generate offspring in life rather than in death. The function of the Cosmic Lord Center, being in the unity of the two as One, exercises dominion over all forces, both good and evil, thereby bringing the whole creation into conformity to the Creative Laws. This function will be set up at the identification of the Lamb's wife, whose pure element of love, crossed into the racial stream of sexual potencies, will transform the river of death into the River of Life and give rise to the divine consciousness, idealized in the creation.

Human parentage is the next step of progression that succeeds parentage in animality of desire. It is characterized by equality of love and wisdom, the spirit and flesh being united as one through the influx of the Holy Spirit of divine love emanated in the second coming of Christ. The human plane expresses in limited form the progression of the cosmic plane, and partakes of the qualities of spirit developed in the race through the direct action of God's will that identifies the Father and Mother Principle of Christ. As races evolve, humanity is graduated into the cosmic, and the cosmic into Christ, egos being governed in their progression by exact laws of God, though the male-female functions are the means by which the will of the flesh is translated
into the will of God and the higher laws of creation identified as working factors in consciousness. The functions, held to be sacred in the race of mortals, partake of the sacredness idealized, when the Man and Woman Lord Principle is identified in the race. This polarized Principle is the one cosmic parental center after which all parental centers, human and cosmic, are patterned, though these two aspects of parentage are distinct in their function, the former progressing humanity by means of procreation, the latter progressing the divinity of consciousness by means of Christ. The establishment of these two factors of progression cannot be until the world of "Time" has ended and the new era of Christ’s reign in the earth begins. Events, recently past and present, herald the setting up of the kingdom of God in the earth, many of the principles set forth in this book having been made working factors in consciousness since they have been written in word.

The whole creation travaileth in pain together awaiting the redemption of the body. This redemption is the direct result of love regenerated. Love, born of God’s will, generated in the earth by means of the parental principles of God’s creation, reverses the order of carnal generation and ushers into manifestation the divinely begotten sons and daughters of the Most High—the offspring of the Word in conscious service to humanity. Those in the new kingdom who centralize about the Bride are elected to father-mother consciousness into the realization of God’s presence and power, for, being called upon to manifest His glory in the flesh, all will seek to partake of the Lord’s body. The establishment of cosmic centers of parentage among immortals is a part
of the "greater works" that Jesus Christ predicted would come to pass. As mortals have ignited the fire of love and generated offspring of the flesh, immortals, sanctified on the altar of the Lord, will generate out of the Holy Grail the mystic potencies of the Lord's body and form the flesh of the Word—the deathless body.

He who hath ears will understand these principles, while those not comprehending are not hurt in the reading. The "mysteries of the kingdom of God" are fully known only to the disciples, this body constituting the means by which the Holy Spirit is communicated to the race. This body is being raised up, and many are preparing to mate mystically with the Bridegroom and put on the wedding robe of Christ. The virgins, with oil in their lamps (essences of love regenerated in their bodies) will be ready to receive Him-Her at His-Her coming, and will ascend into their divine estate, becoming priests unto God and to His Christ.
THE WORD MADE FLESH

In the beginning was the Word, and the Word was with God, and the Word was God... All things were made through him; and without him was not anything made that hath been made. John 1:1-3 R. V.

And the Word became flesh, and dwelt among us... full of grace and truth. John 1.14 R. V.

The seed is the Word of God Luke 8:11 R. V.

Whosoever is begotten of God doeth no sin, because his seed abideth in him, and he cannot sin, because he is begotten of God 1 John 3.9 R. V.

The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. Deut. 30:14 R. V.

1 The Greek word logos, which St. John designates as Word, is from the root legein, meaning to speak. The Word which is God represents Being. The ideals of Being are Christ in which the Word moves (speaks) to reproduce its identity. The Word identified is Jesus Christ, or spiritual Man.

8 Jesus Christ, the Word that was with God in the beginning, and that was God, became at his conscious identification the procreating principle of God-Being to perform in the race an action of God by which more of the Divine powers are identified to be expressed. The Word (Father-Mother-Son) that was God manifested the Son, or Word made flesh. The Son, or Seed-flesh, became at his dissolution the Father Principle of humanity, or the identified and operative masculinity of God in power to promote the reproduction of the family of gods.

16 The function of the Word, inverted on the plane of matter, gives rise to fleshly authority of parent-age vested greatly in the male, or fleshly will. The ascension of the Male Pole of God's Being in the
race was the totality of the masculine forces evolved and involuted to the spiritual degree. The Man Pole of Being as Jesus Christ became in translation of forces the beginning of the fatherhood of God in which the feminine function of the race will be identified in godlikeness. The ascension of the femininity of the law (Lord) will mark the identification of a new order of birth, and will usher in the divinely natural humanity, or inherent gods. This humanity will be brought forth by the Mother principle, in heavenly and human conjunction with the Father, or Jesus Christ, and will be identified in the earth at the second coming of Christ. The manifestation of the family of gods will be Jesus Christ in his second coming, or the Word made flesh.

The Word that was with God in the Ideal was Christ, while the Word that was with God in the Reality was Jesus Christ, the latter being the form or substance of the former. In the beginning this Word was a Seed, while at the ending the Seed is the Word. The seed emanating from God was potency (love; desire to be), and, as Christ, was diffused in its constituent elements, forming, in its progression in humanity, the earth and all that is in it, though in diversified expression.

Having gained the Word as flesh, being progressed and revealed in inherent deathlessness (godlikeness), Jesus Christ was transmuted into potencies of wisdom and love and emanated into sinful mankind to progress his way again through adulterous states and conjoin with human energies, revealing in its season of fulfilment another manifestation of the Word in the flesh. Herein is the science of his atonement for the world, though the world is in his atonement as humanity.
at-ones (attunes) itself to his spirit and receives his seed (Word). His seed is the Word by which all is made, and only those whose seed (will to be) is conserved in Christ have capacity to conjoin with Jesus Christ and reveal the Son, thus participating in his atonement as living flesh, or spiritual beings. "Inasmuch as it is appointed unto men once to die" (die to sin), "so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation." Through Jesus Christ, all are sanctified from sin, which is to say, through converting the seed into the flesh of the Word (Seed), man enters into Jesus Christ and is purified and redeemed.

Christ, the pure ray of God’s light, being the perfectly balanced and mated potential wisdom and love of God, or desire to know and to be, descended into its own unexpressed states and under divine law began to metamorphose (transform) consciousness so as to make God known as Being, or to reveal Man, Man being the manifestation of God as Being. Through reciprocal conjunctions (marriages) of wisdom and love, otherwise expressed as positive-negative (male-female) powers, division and subdivision of generated forces took place until Christ became identified on the plane of nature, generated out of the passive forces of consciousness, as the I or egotistic center of natural mankind. The I is dual identity, being the sensualized manifestation of will-to-be in which is also will-to-know. The I root, having capacity to increase and multiply, partaking of the nature of its parent (Christ in positive-negative potentiality), develops in identity under a law inherent in its progenitor, though being confined
to the limited (nature) brings forth the adulterated expressions of the Christ principle.

The I or I-go (ego) represents forces of consciousness in motion (going), and being in dual rather than unal (one) state, and in diffusion rather than in unity, these forces of motion solidify as matter. Matter is not the Word, but is an action of forces, primarily generated out of the Word; hence, it contains the reflected aspects of intelligence and substance (wisdom and love), which form an attracting and magnetic influence toward their spiritual counterparts, or less diffused potencies, that, centralizing more directly about the Word or Christ, make up the emanations of spirit. Spirit and matter, attaining reciprocal vibrational relation, are transmuted out of their adulterous states of intelligence and substance into capacity of impregnation by Jesus Christ, who, at center, retains his primal capacity to influx and to outflux forces. Being polarized and impregnated by Jesus Christ, the forces of spirit and matter yield a life element, which becomes eventually conscious identity on the flesh-and-blood plane, as the negative ego of the natural man, the I-will-to-be element of the primal Word, or seed of God.

The flesh-and-blood consciousness is the positive-negative aspect of forces of nature, mated with the transmuted forces of the animal kingdom, which became identified, as did also the mineral and vegetable kingdoms, as the I spiraled its way into manifestation. The world was formed by the Word even as was Man, and though the world refuses to receive that which made it, all its powers and capacities have their incipiency in the primal urge of Being; though since it is the
farthest projected forces of the Seed-Word, it represents the most adulterated aspects of the reproduced and solidified energies. But in the world is God's own center of operation through which He eventually brings all who will into the kingdom of Himself. Authority and dominion over all animal forces were primarily vested in Christ, or Ideal Man. The ego is the center through which God operates, the kingdom of the Word, and partakes of the inherent God principles. An ego is the individualized forces of Christ. In spirals of transmutation, the highest forces of lower kingdoms, governed by Christ law, become the lowest of the succeeding higher kingdoms, and thus all forces yield themselves toward the manifestation of the primal urge of the Word to be. Man is the center of consciousness in which the Word is progressed.

When the I manifested, appearing in the nature of flesh and blood, intricate processes had taken place to reproduce the ego, some of which may be cognized through the method of induction. What takes place in the ego to reproduce the Word made flesh, the incorruptible substance of the Christ-seed, is a reversion of those processes that formed the flesh-and-blood creature. When one is identified in the Word, revealing Man in spiritual law, one may know the process of mortal law (law of sin and death) by which the mortal man or I is brought forth. The flesh-and-blood plane was fashioned outside the orbit of God's revolutions, that is, outside the sphere of Christ's direct emanations; hence, its activities cannot enter into the higher state, but must go into nothingness (Negation), and be moved upon by Christ, before it can yield its quota of forces
toward the manifestation of the divinely natural human. The divinely natural human, as typified by Jesus (not Jesus Christ), in his first cycle of ascension Godward, must likewise die to his activities before ascension into the Godhead can be effected.

The brain function, operative by means of speech, is the identified activity that operated to reproduce the brain, the brain of the mortal being the primal seat of the flesh-and-blood consciousness, or nature. The male and female reproductive organs, in divine-natural relation, the natural seat of the Word, are found in the brain. Speech is the expression of thought, but is first produced through the interchange of the male and female reproductive organism identified in the cerebrum. Through the forces operative between these organs, qualities of will, in which is desire to be, that is, to be formed or expressed, are projected, the energies of will becoming words in their mental relation, and the germs and sperms of reproduction in their physical relation. The ovum or germ cell of the female is her Word in its physical identification, while the spermatozoön of the male is his Word in physical identification. The spermatozoön (wisdom) is attracted toward the ovum (love) in the body, while in mind the love principle of thought is repulsed by the wisdom principle, the mind and body representing the heavens and earth of consciousness, with inversion of principle identified in the earth. When the woman repulses sex consciousness, reversing her desire through love of God, there is no longer an attractional emanation going out toward the male from the body, nor is there repulsion operative in mind toward wisdom; hence, she is re-
stored to her divine identification in heaven (mind), thereby forming union between the reproductive organs, and is in a position to bring forth the Word made flesh. On the other hand, when the affectional magnet of the female is cut off, the male is forced to conjoin his wisdom with the love within, for which the woman stands, and thus is enabled to bring up his consciousness into the kingdom of God.

Primarily, resistance, generated in diffusion of forces, operated between the wisdom and love (male and female) of consciousness, this resistance setting up the will to be, climaxing in sense of separation between the male and female poles. Separated in their constituent elements, the male and female poles could bring forth only a counterfeit of the Word, this counterfeit being sinful, sickly, dying mortality. Death is in the sense of separation between the male and female poles of consciousness, or twain joined as one in God. Since the separation of this twain (wisdom and love; male and female) produced the will, death is in the will; and since the will to be expressed produces the seed, death is in the seed. Seed, generated in sense of separation, gives rise to sex love or desire to conjoin again the male and female to reproduce a man, though the creature reproduced from this union is not man, is not alive, nor is he begotten in God, or the Word. The seed of sex love (material wisdom and affection), transmuted out of its limitation, reveals again the primal Will of the Word, or Christ-Seed; hence, love redeemed is the offset to death, and the progenitor of life. The Word or Christ-Seed is made flesh when Love governs the consciousness, Love containing within itself the
Wisdom also, male and female as one.

The primal potencies of the Word (Christ-Seed), or wisdom and love (will, desire, and affection, all being forms of love) have their identification in the flesh-and-blood creature in the seed, the reversal of the seed from the sensual to the godly tendency making for the identification of Christ, the Word, that reveals the real flesh or Jesus Christ substance. The spermatozoön, or "tongues" (the male seed bearing tongue-shaped cells), generated in the male through desire, operating in will of word and thought, is the identification in the I ego of wisdom, inverted on the physical plane, while the ovum of the female is love inverted. It is an interesting fact that the function of the male brain is complementary to the female reproductive organs, while the function of the female brain is complementary to the male reproductive organs. Hence, the union of the seed forces to reproduce offspring gives to the ego born, both the mental and physical characteristics of the parents. However, the offspring reproduced, being the center of another individual consciousness, is the aggregation of his own previously progressed forces; hence, is more than that identified by the parents.

The tendency of the animal male to think of woman is to desire to conjoin with her in sex, thus conjoining the wisdom he types with the love he desires to be, while the tendency of the animal female to think of man is to desire to conjoin her love energies in sex with the wisdom she desires to know. A constant sexual exchange is going on between males and females so long as thought and desire centralize in the will of the flesh, and this accounts for the coming together of the op-
posite sexes in mutual expression of ideas, by word of mouth, as well as sex conjunctions on the plane of body of apparent strangers in the flesh but sojourners together as one in a common mutual desire. The scientific fact that the sexes complement each other in a more deep-seated manner than that operative in the physical expression accounts for "love at first sight," the coming together of soul-mates in equalized and reciprocal advancement, and attritional exchanges above the plane of sex love, as well as enables each to invite his own companionship under exact laws of polarity. The forces operative between the sexes are always in keeping with the development of the ego; hence, that which is attracted belongs, else it could not present itself, though these forces are means whereby the ego develops both wisdom and love and raises up himself entire unto the Lord (Law) to reproduce the Word made flesh, or deathless creature, all these experiences serving this purpose.

The control of the seed is in the thought and word, the impressed and expressed function of the Word in its processes of development of man. Thought that is personal, material, and partaking of the temporary nature has its impetus of intelligence from a creature not knowing his relation to God, and produces the excessive seed formation to which males and females, in their natural animal states, are subject. Involuntary emissions of seed, both as the menstrual and seminal fluids, are the result of uncontrolled qualities of will, or desires, though these forces trend downward until hell is polarized with heaven: that is, the lower nature (evil) with the higher (good).

These seeds embody the soul essences, and, when
transmuted, centralize will in love of God and re-establish consciousness in divine-natural order. Absolute continency and chastity of mind and body are essentials toward spiritual attainment, in order that the waste of seed, stimulated by desires centralizing in the will of the flesh, may be overcome and the substance of the immortal body formed. The Woman, being the will element in manifest identity, in which are resident the affectional desires governing races, is the matrix of reproduction, and upon the transmutation of her energies depends the salvation of races from sin and death.

Hell, in which is death, is especially operative in the inverted seed, it being the attractional point of forces generated in the external nature, though, fortunately, this is balanced by corresponding attraction to forces generated out of the heavenly domains. The menstrual periods represent the elimination of impure energies, engendered through this cross of external and internal forces, and to the natural creature are the means whereby woman's purification is enhanced. The heavenly and hellish forces, gestated in women by means of the sexual law, precipitate their waste as well as their substance, the waste being the impurities thrown off in the menstrua, while the substance is identified as the Creative germ or egg. This egg is quickened when fertilized by the male potency, males furnishing an objective fathering element by which the creative forces are materialized as flesh-and-blood creatures. The essence of hell is identified in the sperm of the male, though the sperms are the objectified forces of the love potencies of women. The love of women uplifted through spiritual regeneration,
carried on in her through the menstrual function, representing as it does the cosmos and chaos of the Creative Principle, will free the males from materiality and hell. But women have not the power to raise love to the spiritual degree. This is accomplished by the Woman Principle of Christ that is projected into humanity in the second coming of Christ.

The effect of the Woman Christ Principle projected in the second coming is upon the male potencies even as the Man Christ Principle impregnated the feminine aspects of nature with his redemptive power, and raised the quality of natural creatures to a higher state of wisdom and love. The result of this impregnation is the Woman Christ Principle begotten from the spiritualized potencies of women, which in law of polarity raises the qualities of the male powers, enthroning at the end of mortality the kingdom of heaven in the race. The cross of both the Man and the Woman Christ Principle with the race redeems all men and women from the curse of sin, and ultimately resurrects the whole race into the spiritual degree of life. Redemption from sin comes through Christ and is a universal outworking, though centered in the “Two Witnesses” of the Word, the Man and the Woman, who perform the Messianic function that restores the image and likeness of the Creative Mind to consciousness, and liberates the spiritual powers and capacities.

The capacity to transmute the seed into life and to eject the elements of hell (impurity) is identified only in the Woman whose desires are centralized in Christ, since She is the mate of the Man who counterparts in the feminine the function of the masculine principle and joins the
two as one. Through the introduction of the Woman Principle in consciousness as an active power, the Word is fecundated and the law of parthenogenesis or virginal propagation is identified as a working principle. Parthenogenesis is the divinely natural way of reproducing offspring, and brings forth the divine-human type, as represented by Jesus (not Jesus Christ). This principle cannot operate in absoluteness until the gods, clothed in spiritual being, are ascended, though it has its primal identification in the process of Creative Law that brings them forth. Jesus is the divine-human type, the identity idealized in the Word-Seed by the Father-Mother-God, to be brought forth as Man, in the image and likeness of God. Being identified in the Word, or Christ-Seed, it progresses itself in God's laws and reveals in harmonious and infallible order the immortality and eternal being of the Christ nature.

The principle of parthenogenesis was typed by the Virgin Mary in its primal action when she gave birth to the Word, or Son of God. At the appearing of this principle in ultimate identification, it will be the Word of humanity (Son of Man) that will be brought forth, the objectified expression of the Word of God, which becomes identified in humanity through the theocrasis of the Lamb's Wife, or Woman Christ Principle. At the identification of both the Father and the Mother Principles of God, the heavenly types are identified in the earth and the race is thus placed in a position to manifest Jesus, the divine-human man, or Son of Man type of race. This is the generation that is to prevail among those still functioning in parental desire, when the Lord in
Man-Woman identity is fully operative in consciousness. This principle will prevail in humanity when human consciousness takes precedence over the animal nature, as it will when the Lord in Woman identity consciously performs the Father-Mother's service.

The mothers, who will bring forth the divine-human egos, are counterpartal expressions in the physical of the cosmic mothers now being raised up. The cosmic mothers are those women now generating spiritual ideas to reveal the Word, Jesus Christ, in his redeemed flesh, planted in those ready to receive his holy impregnation. Always the two poles of a principle prevail as one, and in reciprocal relation. The heavens and the earth are progressed as one, the earth being the center in humanity through which God, in His laws, operates to reveal the higher type of race. The reproduction of the Christ-Seed as Jesus Christ type, or spiritual beings, being the high of the order of immortality, must have its low, or corresponding high, identity among men. Maternity, in virginal propagation, effected through polarity of male-female essences, will afford the opportunity for egos, not yet Christed, but aspiring godward, who still must identify in the flesh, to re-embody and manifest their identity in Jesus Christ, thus putting on the incorruptible substance under a variation of the same law that enabled Jesus to put on his immortal nature. As Joseph represented the father principle to the Virgin Mary, giving of his essences of paternity in a spiritual rather than in a material way, so males, fitted to father the higher humanity, will be raised up to perform their spiritual expression of paternity when the womanhood of humanity comes.
The conjunction of the united men and women of the human order, as the earthly twain in which is the action of the heavenly to bring forth offspring in immaculate conception, will result in the birth of egos in whom the principles of Christ are in control. As the human order of Life progresses, in the will of the Divine, offspring will be born through reproductive function, centered in the Word-center of the throat, they being brought into expression at the point of conscious development before attained; this being the reflection on the divine-human plane of the principle of eternal life operative on the planes of godly expression.

The Word ever progresses consciousness, climaxing its principles as organism, revealing in the physical its infinite modes of progression. It regulates its own garments of habitation, absolutely controlling birth, though revealing higher modes of propagation according to the progression of the consciousness of the race.

Virginal propagation is a function of the Word, and is identified in the race when its unfoldment is such as to permit the inherent Law of the Lord in this respect to operate, though, fortunately, choice of a higher maternity is not vested in the desire of mortals, but comes to pass in Divine Will. Unity of the sex potencies within the consciousness must precede virginal propagation, and this is effected through the Woman’s performing the function of the Word. Being male-female in potential cell capacity, the mothers of the race still performing the function of maternity will give birth to superior egos, those in whom desire is trending in the direction of the love of God, but
who, still in the law of necessity, must be re-em-bodied in order consciously to work out their sal-
vation from sin (separation from God in which
death inheres).

The principle of parthenogenesis is typified in
the bees, who represent in the earth the govern-
ment to characterize society when the Woman
Principle of humanity is raised to her virginal
estate and maternity becomes a function vested
in the choice of the female, where it primarily
adheres in conformity to law of God. It is a scien-
tific fact that the egg of a worker or female bee,
placed in a queen cell, nourished in “Royal jelly”
(a mixture of honey and pollen secreted by bees),
will produce a queen bee that needs no impregna-
tion, she being female outwardly but male in-
wardly and capable of fecundating herself. How-
ever, until her conscious mating with the dominant
male of the drones, she brings forth only males;
but when fertilized by the male she has the power
to bring forth either the drones (males) or the
virgins (neuters). Observation of the queen of
the hive reveals that she prefers to lay eggs that
produce the virgins, but if forced to lay in a male
cell, she invariably lays the egg that brings forth
the male bee. The queen bee needs but one fer-
tilization to assure her prolific maternity, though
in this nuptial rite she receives into her organism
the masculine energy of life liberated at the death
of the male who mates her forces, as well as the
astral forces of the other males of the hive, that,
following the “nuptial flight,” also die, yielding
their essences of force to the attractional female
center.

Like the queen bee, woman, before her fertiliza-
tion by the dominant Male Principle of creation,
brought forth a race in which the masculine forces of sensual will were predominant. Since the theocrasis of Jesus, the Male Principle reproduced as the Seed-Word, the essences of virginity have been incorporated into the reproductive stream of the race, until at the appearing of the Queen, or Bride, the race is ready for polarization of its masculine and feminine forces. This marks the end of the generation of men, with the forces of sin and death transmutable into the potencies of the Word, liberated by the Female Principle, or Lamb's wife, who, performing the function of the Word in the second coming of Christ, unites the separated males and females as the twain of God and prepares the way for the manifestation of the human genus, or divinely natural humanity.

On the other hand, the Woman, or Queen Principle, brings forth the virgins, or those who, redeemed from propagative tendencies, procreate the Word of themselves and perpetuate their own lives above the plane of sexual law. This process is the true principle of self-fecundation and is operative only in those who are freed from sexual propagative tendencies. The Virgin Mary of Biblical fame was the means by which this principle was first identified in the earth (human organism), the spirit of this function being operative in the Son she bore. The spiritual function of cosmic paternity performed by Jesus is completed in the function of the Word performed by the Lamb's wife, and thus the Absolute Law of self-fecundation is set up, its office being to perpetuate the Son of God. There is a direct progression of the Word in humanity that reveals the Law of God as the governing principle. This progression is in Jesus Christ, and brings forth the
1 children of God, under parthenogenetic law. The children of the world are brought forth in inverted law, and counterpart in materiality the spiritual principles, though the lower plane of expression progresses the descending power of the Word, or beast, while the spiritual plane reveals the ascending powers of the Word.

8 Conjecture as to what in the man kingdom the bees are analogous can be satisfactorily answered in the realization that a humanity with governmental parental authority and function vested in the female is to be formed among us when the Woma Principle of God's government is identified. The principle of reproduction and government, operative among the bees, reveals the laws of Deity. The sacred beetle also reproduces by parthenogenetic law, and the vegetable kingdom furnishes examples of reproduction without pollination. Nature, in its subconscious aspects, as well as in its lesser aspects of life, preserves principles of Divine Law which for the present may be obscured in the human family, but which are understood when complexity of consciousness is ready to be reduced to simplicity, and the laws of God are allowed to govern humanity direct. When the sexual potencies of the males and females of the animal-natural race are reduced to a state of nonactivity in their low elements, the love of the sexes is transmuted into a higher expression and a fuller revelation of both God and man is in order. As the womanhood raised in the Lord (Law) attracts the essences of love rather than its material elements, the potency of the male, redeemed from carnal desire, will enter into the cellular organism of the queen he serves in righteous love, impregnating the desiring
maternal forces with capacity to bring forth the human genus in contradistinction to the animal creature developed when love had its copulative expression on the plane of carnal flesh.

The capacity to bring forth the human genus was infolded in humanity by descending evolution at the theocrasis of Jesus Christ, who typified the first seed to be fruited from the law of virginal propagation, though the ascension of the Woman Principle of Deity is essential in order that love may be restored to its primal relation to God and made attractive to function the man begotten in the Creation. Jesus Christ is the Father Principle of Being, implanted in the interior pole of consciousness. The unfoldment in organism of the spirit forces disseminated in the Cross of Christ with mankind brings forth the Feminine or Mother Principle of Being, the union of the two ushering in the Son of Man race, with maternity vested in the virginal consciousness. Virginal propagation is operative in humanity by involution and ascends as the preceding cycle of mortally evolved forces comes to cessation respecting sexual activities. These activities are self-annihilative through licentious expressions of sex on the carnal side and conservation of forces on the humanly natural plane.

The Son of Man race will be the natural biune or two-in-one creature, this humanity typifying on the earth plane the heavenly biunity characteristic of the “overcomer.” The natural biune humanity will have its reproductive power vested in mind, and its desire in the will to be the man of God’s Ideal. This superior race will eventually find it easy to enter into the Creative Power of the Word, and out of its identifying there will arise the
higher modes of propagation vested in the capacity to speak the Word that shall embody egos in garments of immortal flesh, thus climaxing the reproductive processes in the high state in which it was when the Word as seed-function entered into humanity to make man in God's image and likeness. There is nothing startling or far-fetched in this tracing of the reproductive law through its six progressional steps when one can behold the operation of God as Principle in humanity. Rather, one marvels that density of thought has so long hidden from vision the realities of God and His purpose among men. Yet, only one who is himself putting on his biunity can perceive the outworking and inworking of God's laws in humanity, while the conception of the Principle must ever be carried forward by the one chosen of the Lord to embody and reveal it among men. Only that is genuinely known which is lived; the truth of the laws of life are incidental to being.

Those who see in our present inverted system of reproduction the supreme fiat of God may best overcome the incredulity, engendered by the perception of the real method of reproduction of natural man herewith set forth, through reflecting that races have already had four methods of propagation, and can have a fifth, which shall climax, in its season of fulfilment, with another, cognizant to the author as propagation by means of the Word itself, though this method will usher the ego into manifestation at that point of progression to which he belongs, and clothe him in flesh, without the necessity of being born from the womb of a woman. The author gives expression to these ideals as principles to be fulfilled in
humanity by those who will carry on in the flesh the fuller expression of the Word, through whose activities the natural humanity is correspondingly progressed with the spiritual.

The present system of reproduction by which the Word, in its inverted identity, is made flesh is not a fiat of the Almighty, though representing a reflected method of propagation generated out of forces of consciousness centralizing around the I-will-to-be of the adulterated masculinity of mankind, rather than around the I-will-to-be of the virginity of the human forces. The thinking womanhood of animal humanity instinctively feels that the present sex conjunction, even when attended by motherhood, is an impure way of bringing forth offspring. It is an accepted fact, among both males and females, that a woman having experienced sex commerce is impure, though, where this conjunction is legalized with a license, mankind is deluded into thinking that it is pure. There is nothing in the conjunction, in marriage or out of it, that is pure, since it is the result of forces adulterated and operative among egos separated in their male-female potentialities. The union of the male-female potencies in the Lord or Law of God will reveal purity or the virginity of humanity. When the male and female, separated in sex consciousness, are joined again in Christ love, they will be made complete in themselves, and, in their needs of development, be used in God's laws to further promote the well-being of races.

The propagative method, common in the mortality of the race, is in the devil rather than in Christ; and Jesus Christ called those not functioning in the cycle of Christ love the offspring of
this Force, and in a manner not to be misunderstood by those willing to see. (Matthew, twenty-third chapter). The serpent method of propagation prevails until the end of the dispensation of "Time," when it will be succeeded by the divine-natural propagation, with parentage vested pre-eminently in the Woman, as laws of God reveal it should be in order to bring forth the divine-human man. The Woman is the Soul Principle, the Divine Love of God incorporated in consciousness. She is the wife from whom man was separated at his projection into the sleep of matter, or death. This separation was necessary during the progression of adulterated forces of spirit and matter, but the offspring generated in the separation are not whole men, therefore are subject to sin, sickness, and death. When the Man is joined again with the Woman, sin is overcome, and the united potencies of the male and female, governed in the Divine Will rather than in the desire of the sensual will of adulterated forces, will reproduce the holy (whole) state of consciousness, or godly man, the divinely begotten humanity brought forth from the Word or Christ. Through the incorporation of the divinely natural method of propagation, the egos will be clothed in flesh in which the element of death has been greatly modified through Christ love, and while opportunity to sin may obtain, the will to overcome rather than to indulge the fleshly propensities will dominate and permit a more harmonious ascension into spiritual being.

It should be perceived that the divinely natural method of propagation, with maternity vested in the Woman, brings forth a human creature in whom is higher desire to be, and is the identification in the race of the principles of immortality.
Jesus was the heavenly type of which the reborn humanity is the earthly counterpart. The sons of God, begotten from the "only begotten son of God," the procreation of the divine Seed or Word, are a distinct process, by which there are eventually revealed the realities of the Ideal, or God's Son. These realities are Israel, or the "chosen seed." These god beings are the heavenly aspect of the Word, being Jesus Christ in universal identity. Being in reciprocal relation, the gods and the reborn humanity will coordinate in their forces, progressing the new heavens and the new earth, identified at the end of mortality, toward the manifestation of more of the power and glory of Being.

The fulfilment mentioned in the Scripture of the law under which the Virgin Mary functioned has led women to contemplate the bringing forth of the Son of God. As there is only one Son of God, in which all humanity inheres, and he is already brought forth and is now a demonstrated principle in the Godhead, and in humanity, all brought forth in Divine Law would partake naturally of the character of Jesus, in contradistinction to the sensual nature, identified in mortals living in sex desire, or carnal will. Humanity, born from the introduction of the Bride Principle of Being, will be united in their male-female forces, the overcoming of sense of separation ultimately eliminating sin and death, when the race will enter into its god state, being enthroned in the Word in Creative rather than in reproductive capacity, even as the "sons of God," brought forth as the "first fruits unto God," are revealed at mortality's close. The god-beings are always brought forth in cosmical law through the Word, or Christ processes operative in the Seed quickened in God's
will. This seed is the Holy Spirit emanated from the Messianic Center in the direction of all who believe, that is, are able to receive it. These spiritual offspring will be manifested through the "second Eve," the mother of all living, and are reproduced in spiritual rather than in sexual law.

The propagation of the ego under sexual laws pertains to the bringing forth of the animal nature out of which there is anticipated the evolution of the human, when usages of good supersede the usages of evil. The flesh of the ego clothed under sexual law is naturally dead and corruptible, hence, the creature born in sin and shapen in iniquity is heir to every conceivable inharmony, which only a higher concept of life can eradicate.

The corruptible is made incorruptible, not through improving sensual methods of propagation, but through laws of God inherent in the Word or Son of God. These laws are liberated in the race at certain times, being operative in the Creative Principles that progress the race. When the race's development of wisdom and love is such as to permit the influx of divine powers, there stands in the race the Man or the Woman representative of the Word function through whose office forces of sex are transmuted into spiritual substance, the substance essence forming the beginning of an action of God by which a higher type of man is emanated. The highest gained forces of the "chosen one" at the end of a cycle of evolution become the point of progression where the forces evolved are involuted to a higher nature, this higher nature being the medium through which the Word or Holy Spirit operates to influx its forces into the race.

The belief that the race in its mortal nature can
be raised in spiritual character through hygiene and eugenics expresses ignorance of the Law of Redemption and Atonement existing in Jesus Christ in humanity. It is a scientific and demonstrable fact that the introduction of essences of spiritual thought into the life stream makes less potent the animal forces; and maternity of women under the sexual law is promotive of abnormal and deformed children where the seed life has been spiritualized. Higher thought, when not quickening the life stream, gives a purer stimulus to the natural propagative function, and, where no change has been made in the seed element, gives rise to a higher expression of animal man though still subject to the laws of sin and death (sexual law). The introduction of the potencies of the Christ Seed (Word; Truth) into the life stream of the ego makes him non-propagative, when the law of transmutation is set up, hence the necessity that higher laws of birth be incorporated into consciousness at certain times in the progression of the race to insure the perpetuity of life on this planet. Yet, until God’s laws of reproduction prevail, flesh will be sinful and corrupt, the reduction of its essence to no-thing being essential toward bringing death to naught (Negation). When sin is culminated in consciously generated death, effected through reversing the love of the flesh with the love of God, the ego fruits his mortality into immortality and becomes the embryonic Word, the human element being superseded by the divine.

The clothing of the seed with the flesh of the Word is the mystery that is hidden in Christ but revealed to those who are in the living way (Jesus Christ). The material seed is the solidified form
of the word of the thought, the physical identification of the primal potencies of the will in desire to be. Hence, the seed is charged with desire to be, and until the ego discerns that he is being only when he manifests God, the natural tendency of the seed is to project itself outside of the body, or away from the center that forms it. This is cosmic law, operative in the Word, in desire to be expressed (pressed out). Seed lost, in whatever manner, serves its purpose. Being the formed soul and mental essences, the seed at its metamorphosis is translated into the spiritual and mental energies that formed it, these liberated energies becoming spirit essences on the spiritual plane. It is the essence of the so-called wastes of mortality that forms the substance of the Lord's Body, though this is a mystical truth understandable only by one in a pure or virginal state of mind. One in the virginal state understands all things as by the Lord (Law) and for him, and is able to reconcile all things to Christ, the spirit of reconciliation being the spirit of Jesus Christ in conscious function on the mental plane. "There is therefore now no condemnation to them that are in Christ Jesus."

When the cycle of mortality has passed, whosoever is begotten of God doeth no sin, because his seed abideth in him, not going out to circumference or external expression, but rather centralizing. Prior to this begetting, the ego is like a tree, casting off its seed under ordained laws of expulsion by which other "trees" are progressed and given tangible identity. While the service thus rendered does not constitute the highest order of God, it being in the devil, yet the adverse forces of progression, under authority of the Adversary,
get their impetus from the primal urge of Being; hence it is reconciled to the Father through the Son, when it has fulfilled its purpose. The Son of God is manifested that he may destroy the works of the devil, the energies developed in the devil being used to promote the “high and the low” of the next cycle of progression.

Clothing the seed with flesh is legitimate among creatures functioning in animality or sense of separation from God, the continuity of species promoting advancement or development of the Word in identity. Love and wisdom, the primal God qualities, are progressed by means of sexual activities of spirit, soul, mind, and body. Two distinct functions characterize the sexual activity, viz., the propagative and the love aspects. Through the propagative function materiality is formed, essences of spirit being solidified in matter, while in the love function spiritual forces are lowered to the psychic, astral, and mental planes, thereby forming the inner atmospheres or spheres in which spiritual progression is carried forward. These two functions were once separated in consciousness, but as the race became materialized they became one. Methods of birth-control generally practiced at this time are the means by which the two functions are again separated, the propagative function being superseded by the love function to accomplish a spiritual purpose.

Experience by which knowledge is gained is not sin but the repetition of experiences without the conscious gain of wisdom and love institutes the current of repulsion that automatically destroys the forces expressing and promotes their expression on higher planes. The tribulations of the flesh
that follow any action, excessively cultivated, force mortals to repulse that which caused their suffering and to invite a higher wisdom and love.

When any fleshly experience fails to bring new and unknown wisdom and love to conscious attention, the experience becomes evil excessively developed, or hell, and egos thus functioning precipitate the elements of death. The extreme tribulations to which fleshly creatures are subjected are the result of duality of forces; one needs to reach the depths of any cultivated force in order to gain the impetus of the corresponding height. Since the ego attaches himself more closely to that which he loves, his greatest tribulations arise from his greatest fleshly attachments.

Therefore, that which is most promotive of growth in animality is most obstructive to spiritual ascension, unless the fleshly attachment is surrendered and renounced for the sake of Christ advancement. It is willing renunciation of the loves of the flesh that puts sin and death to rout, and that ushers the ego into the presence of the kingdom of God and connects him with his inherent sonship.

The ascension of egos above the desire to clothe their seed in flesh and re-embody a child is coincidental with advancing civilization; for the love forces must transcend the bringing forth of material offspring and form the Creative Matrix from which the Divine Will operates to project into the race the higher ideals to be developed. As higher love ascends, coupled with ascent of wisdom, conservation of the thought and word takes place, followed by less production of germs and sperms in females and males, respectively, accompanied, when purification is greatly identi-
fied, with transmutation of the seed out of its animal propensity into its human characteristic. The human characteristic of the seed is to bring forth the individual. Perceiving that love and wisdom more perfectly operate in humanity when identified in the ego himself, and that one cannot give what he has not yet gained, the ego, gaining knowledge of laws of life, conserves his forces of desire, thought, and words unto the Law (Lord), and raises up his seed from sacral brain center at base of spine to the top head, there to form the Virgin Mary (Mother) substance with which the Christ seed is to be clothed in eternal life. God's laws of transmutation are inherent in the will, and since the will or desire to be produces the thought that produces the word that forms as the seed in the life below, God's will functions by means of the seed. Seed transmuted liberates the inherent will to be, which is love of God, and thus sex love renounced in all its aspects becomes the means whereby the ego is individualized and immortalized, even as attachment to it became the means whereby the ego was personalized and mortalized.

Transmutation is the means whereby essences of dual forces are converted into energies of a higher character. It takes place when dual forces are reduced to naught or state of negation, and is a law inherent in the Christ principle. It is the reduction of solidified energies to the essences which produced the structure, the transition being rapidly expressed, and the means whereby corruptible and incorruptible forces are polarized. Transmutation relates to mortal cell structure trending toward immortality. Transmutation is a combustion of forces of the physical organism, which is followed by their translation on the soul.
plane into divine essences. It is not a spiritualization of the flesh outwardly toward eternal identity, but is an ingathering of forces to center. The Lord brings forth the reality of Being in cosmical law. The Law of Transmutation will appear in universal knowledge and use when the reproductive laws of God, resident in the Woman, are identified as principles in consciousness.

Wars, fornications, jealousies, wraths, lasciviousness, factions, idolatry, sorcery, enmities, strife, drunkenness, revellings, greed, the generated activities of sensual sexual conjunctions, will be superseded by love, joy, peace, kindness, goodness, faithfulness, meekness, good will, and self-control when the divinely natural humanity appears. The belief that mortals can offset wars by worldly compacts is a means by which the desire for peace and harmony is developed; but until the organic nature of egos is changed, in Divine law, all attempts to actualize peace are futile. The change in the nature of the race is effected in the "second coming of Christ," which will entirely overthrow the forces of evil mind, identifying the character of Christ Jesus within the consciousness. Man and Woman constitute the matrix by which are generated the powers of both heaven and hell. The sexual law that controls the manifest plane is the inverted Law, but at certain times in the ongoing of the race it is conformed to the Divine Will and its function regenerated and uplifted.

Transmutation, the law by which flesh is made Word, is the operation of the cross, the organic identity of the cross of forces being set up when emanations of light intermingled with their offthrowing and objectifying forces of generating
darkness. The cross of the human elements with the divine produces the substance in which inheres the Word and out of which is formed the Word made flesh, or spiritual man. As forces of light, emanating from the Godhead, developed their negative as well as their positive elements, thereby begetting darkness and unifying with it, the flesh-and-blood consciousness was formed. The ego, identified in the limitation of darkness, gaining light, thus separates it from the elements of darkness in conformity to Creative Law, reversing the primal process, and attaining again his center in the Word or Christ. Transmutation of energies from low to high, in the return to Center, reverses the operation of high to low, incidental to evolution from Center to circumference. Transmutation takes place in matter, the solidified energies at circumference, though matter does not yield its potencies and energies until it dies or goes into nothingness. This process is both mental and bodily, the mind and body of the mortal being material in their identifications, both forming the flesh-and-blood activities which cannot enter the kingdom of God (spiritual reality).

All the resemblances of life, which flow in the race, come out of the Word that was with God in the beginning, through God’s law (Lord) operative in consciousness. Since the identified activity of the Word at circumference is the seed-life of the formed ego, the return of the seed-life to God, in consecrated desire to bring forth spiritual man, forms the connecting link with Christ, and is the means whereby God is revealed among men in indestructible identity. The seed is touched by the four departments of being, constituting that river, with four heads, that waters the whole land (con-
sciousness), referred to in the second chapter of Genesis. Control of desire and motive (spirit), word (soul), thought (mind), and seed (body), lifts up the love (will to be) into the Son of God (Christ), who is manifested to destroy the works of the devil (developed seed in inverted relation to Christ or Word). Since the impetus of the seed is in the spirit, the motive of life established in righteousness will greatly control the seed in all the departments of being.

There is but one legitimate motive of being, and that is to manifest the character of God; to be perfect even as the Father in heaven (Word-Seed in consciousness) is perfect. Let the ego set himself in desire to be what God would have him be, and he opens the door to the powers and capacities of godlikeness, inherent in consciousness, and comes into transformation of the whole man. Mastery of thought and word follows the consecration of motives and desires to God; this unearths, automatically, the regenerative laws implanted in the will, which, when liberated, transmute the seed of the physical organism out of its animal tendency into the human, and in turn into the divine. When the seed is in any degree controlled, being uplifted as usages of good take the place of usages of evil, humanity of consciousness appears, and fraternity and good will characterize the earthly relations of people.

The seed of man will remain in him when the Law of Transmutation has fulfilled its purpose and man is established in a sinless state. The Law of Transmutation is the Law of the Cross. When the separated masculine and feminine energies are reversed and their unity effected in Christ by means of the cross, and matter is transformed into
spiritual energies, the centers of the spiritual body are opened, and the spiritual powers allowed to flow toward circumference, thus endowing the external nature of man with consciousness of the ecstatics of Eden, or inward nature. The redeemed organism will no longer generate seed of propagative nature, for with the Woman (Soul) Principle enthroned, the menses will disappear in women, and the tendency of the male to reproduce seed will be likewise destroyed. The function of the Word will be spiritual and promotive of life, rather than material and promotive of death, in those restored to their virginal-seed state, with their love partaking of a heavenly quality from which has been removed the element of hell.

When the male is with the female, and there is neither male nor female, the kingdom of heaven is gained. When the dual Seed or Word potencies is no longer separated as sexes, but united as one in the Lord or Creative Law, the function of love will be creative rather than propagative, and the Son of God shall have destroyed the works of the devil; that is, wisdom and love of God will supersede the propensities of the carnal nature, which has passed with the dissolution of matter.

Desire, centralizing in the direction of Jesus Christ, has been the most potent factor toward progressing races out of animality into humanity of consciousness that has been known. Jesus Christ has been the head or directing intelligence of the religious desire of progressed humanity, and through the reciprocal interchange set up in this desire, his spirit has been more perfectly diffused in the organism of humanity, and its civilization has been greatly advanced. Conscious desire for the coming of Jesus Christ is now
greatly increasing; this will turn enough forces of affection in the direction of the Word he represents to allow the polarization of his Spirit (Seed) with the transmuted energies of humanity, and so permit the Woman of the Lord to be formed from the rib of this polarization, thus bringing into manifestation the Mother Principle of God, which shall usher in the living men, the divinely begotten offspring of the Christ seed. It is not that the Woman Lord will be a manifestation, independent of the Man Lord, but that she shall be "bone of my bones, and flesh of my flesh, because she was taken out of Man." Gen. 2:23 R. V. She shall be called Woman; not the harlot, the whore, and every other despicable name which has been applied to the sexual adulterations of animal mankind. When the Womanhood of God's identifying shall appear, then will be manifested the ideals projected into consciousness through Christ (Word) at the beginning of the Creation.

It is fitting and orderly that we should reap the fruit of the seed sown at the end of an age. Jesus, the identified Christ, was the manifest male of God's idealizing, ripened out of the Hebrew Age; and the Woman Christ is the ripened fruit of the Gentile Age, coming forth in exact conformity to law. While these two identify in the earth, the creative matrix through which the children of God (gods) are to be born, there will, at the same time, be reflexed to mankind the reproductive principle for which they stand, thus giving rise to the advanced humanity even as God more fully reveals the offspring developed out of the direct revolutions of Christ. The end of the world, prophesied to come at the culmination of "Time," is primarily the end of sexual generation and
materialism. It is the cessation of forces, generated outside of the direct orbit of Christ's revolutions, and marks the destruction of all that is in the lie, the lie being the false propagation of energies, both on the plane of mind and body. The lust of the flesh, the lust of the eyes, the vain-glory of the world, are not of God, but belong to the world, and "the world passeth away, and the lust thereof." Consciousness, through which God operates to reproduce His activities, will then appear, unobscured by false sense or sentiment, being the identification of the earth of the heavens God idealized and created.

The new heavens and the new earth in which is to dwell righteousness are the manifestations of the Word, the offspring of spiritualized thought and redeemed actions. The new creature and the new environment are revealed as one, as the old states of consciousness are dissolved in the fervent heat of purification and alchemical combustion, now going on, but to be finally climaxed in a specific demonstration of God's power and presence.

Immortality and mortality are reciprocal in their progression. While the first immortality comes out of the mortality of the animal-natural it in turn will identify the human-natural, out of which will be progressed the next cycle of immortal beings, there being no end to the manifestations of the powers and capacities of the Infinite, though manifestations take place in Law, and in sequential order of progression. Jesus Christ was the beginning and the ending of the cycle of progression he identified, the Word that was with God more perfectly revealed, and his seeds (sheep) are to be raised up at the end of the
mortal dispensation, themselves becoming the Word made flesh, even as he became. “We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure.”

The seeds of Jesus Christ are predetermined by principles developing, and are known only to those who inhere in the Christ-seed. This accounts for the agitation among so-called followers of Jesus Christ when the reversal of sex seed is pointed out as an essential toward redemption. Not being in the seed of Jesus Christ, the many deny him. These are they who, for the present, are outside of the orbit of the love of Jesus Christ, and who do not constitute those to receive the anointing of the Word at the end of the cycle he governs, but who, later, come within the scope of the grace of the Word in its fulfilled and progressed revelation, when will is not irretrievably identified in the devil so as to produce soul death and dissolution of the entity in hell (adulteration). This condition would enforce the development of the I ego up through the kingdoms as originally carried on.

The dissolution of consciousness and its return to the cosmical womb of the universe as disembodied and disorganized force is the hell and damnation referred to in Scripture; but is not the woeful groping of living organisms in dungeons of darkness as has been pictured by the materially-minded religious leaders of mortal progression. A remnant is lost in counterpartal relation to the remnant saved, but both represent consciousness changed and transformed. The cosmical forces that rest during a Great Cycle of pro-
gression are organized and reproduced through the various kingdoms in ages to come, the identities ultimating at its end in the heights of advancement present in the race at their dissolution and retrogression. The modes of progression and retrogression are God-ordained, being a part of the Creative process. Mortals can well rest in faith that He doeth all things well and in exact love and justice.

The clothing of the seed with incorruptible flesh is dependent, primarily, upon the reversal of the desires, but unless the dual factors of consciousness are polarized in Christ, ascension of good prevails, but incorruptible flesh is not put on. Good, being the opposite of evil, characterizes the human in contradistinction to the evil of the animal nature, and while its operation brings the ego closer to Christ, it cannot pass him through the door that makes for immortal and incorruptible manifestation of the Word. Good and evil are the duality, identified in adultery, and both of these factors as characterizing mortals must be reduced to nothingness before there can ascend the characteristic that makes for godlikeness. Desire must be centralized in its potential essence, or will to be God's ideal man (Christ), before the seed receives the reversal of impetus that transforms it out of animality of hell and death into heaven and life.

When the potential desire is identified (which is the desireless state), the seed emanations are directed toward the top head rather than the sacral brain in the loins, and conjunction of self-will with God-will takes place. This is the spiritual (not literal) marriage of the Lamb, the establishment of the divine innocence that char-
acterizes the ego before its descent into the elements of diffusion. However, the eating of the "Passover Feast" with Christ is an essential factor of this marriage, and can be known only to those participating in it. This is the literal fulfilment of the Holy Marriage principle. When the marriage with the Lamb has taken place, then begins the forming of the Christ-Germ in the organism that clothes itself with the substance of the Word to manifest the spiritual being of man.

The pineal gland and pituitary body, representing the spiritually identified reproductive organs of the male and female potencies, respectively, are quickened in their location in the cerebrum and conscious coition is set up. This coition is spiritual, being the operation of the creative matrix, or parental center, by which spiritual forces of wisdom and love are generated. Through reciprocal interchange of potencies, inherent in these factors, the wisdom and love of God are identified as substance and life, resulting in the outflux of the River of Life from the heavens of consciousness. Simultaneously, the energies below, functioning at sacral brain center, are uplifted and start toward Christ-center or creative matrix in top head, these centrifugal and centripetal forces forming the crucifixion of the flesh with Christ, in reversal of the crucifixion of Christ in the flesh, which took place at the primal identification of the I ego on the plane of matter. Through this process, mortality gives way to immortality, and corruption surrenders to incorruption, and the flesh of the Word appears. This Law of Transmutation is identified by the Lamb's wife in function of the Word, and begets the "children of God," not through the will of the flesh, but through
The ascension of the seed toward Christ or Word center is a physiological fact, and is accompanied with mighty changes in the organism, that the Lord (Law of God) should alone be allowed to govern and direct. The raising of the seed is the ascent of the human element, generated out of usages of good in desire to be the Ideal Man, and in its identification in the cerebrum forms the Virgin Mary essence in which the Christ seed is gestated and grown. The Spirit of God that goeth upward promotes the creative function, while the spirit of the beast (animal life) promotes the propagative function, the two functions being governed in the Christ or microcosmic center. The “life above” gives power to the “life below,” and the “life below” gives substantiality to the “life above.” Thus, spirit and matter, or substance and form, are ever projected and progressed in God’s will to be through the Word or Jesus Christ, who has all power in heaven and in earth.

Where the ego, either male or female, has entered into complete renunciation of desires, and the seed element has been converted into substance, the Virgin essence is conserved to the purpose of bringing forth the Word, or the Christ ego of one’s own identity, there being no longer any propagative tendency. The re-embodiment of the ego, in fleshly form, without the utilization of animal forces, that is, through the Word in its primal creative function of “Let there be,” is the process of reproduction that consummates the law and brings consciousness in direct alignment with the Creative design. Only one functioning in divinity of love could utilize the ultimate law of
1 the Word. The speaking of the Word in its metaphysical aspect, to manifest the spiritual qualities of being, is preliminary to the spiritual law by which man himself will be re-embodied by means of the Word. This fulfilled principle of reproduction will partake of the nature of creation, rather than propagation, and is the final triumph of a humanity freed from the bondage of sin and death.

“As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up; that whosoever believeth in him may have eternal life.” The Son of Man is the manifestation of redeemed seed, which, lifted up to the Son of God, the Creative matrix of the Head, reverses self-will with God-will, or death with life eternal. “And this is life eternal that ye might know God and Jesus Christ whom he hath sent.” Not until the marriage with the Lamb herein described, and referred to in Scripture as the marriage of the Lamb with the church, is consummated, is God or Jesus Christ known, or beloved, though desire directed toward these two factors in consciousness is the impetus that brings to pass the Holy Marriage as the “Passover Feast”; and the consummation of the flesh in its cycle of death, with its corresponding ascension into incorruption.

As the Word may be traced through the kingdoms leading to identification of man, expressing itself in differentiated degrees, so the creatures of the animal kingdom bear in different degrees the reflexed expressions of the Word. The lion that is to lie down with the lamb represents the human-natural forces, which, conjoined with the qualities of Christ-seed, establish dominion in a holy love. The lion is more unal in his nature, and is the
king of beasts, hence, is a fitting symbol of the Christed animal forces of the organism, gained only through the government of the Lamb, or Christ. On the other hand, the lamb is the negative aspect of spirituality, representative of the forces in natural innocence, therefore typifies the elements of consciousness identified in their spiritual degrees. The Lord is referred to in Scripture as the Lamb that taketh away the sins of the world. The "blood of the Lamb" in which "they that came out of the great tribulation" are made white (pure), primarily refers to seed redeemed from sin and made pure through the marriage with the Lamb, or the establishment of the divine innocence of the Christ ego. The "blood of the Lamb," or seed essence of the devotee of Jesus Christ, is the animality of blood transmuted out of death, embracing a physical change in the corpuscles, which is the "great tribulation" attending those raising up the Christ-seed.

The union of the lion and the lamb, that is, the crossing of the lion, or positive forces that are mated in their male-female seed element, with the pure element of Christed seed (Lamb or negative forces) comes to pass in natural order in the regenerative ego, and peace that knows no resistance is identified. This peace forms that poise of soul that forever prohibits condemnation. "Blessed are they who wash their robes in the blood of the Lamb," that is, cleanse their states of consciousness, reducing them to the state of divine innocence. When the union with the Lamb has taken place, and seed no longer goes astray, then is there rejoicing over the one sheep that is found and restored to the sheepfold, to be shepherded by Jesus Christ and made a Lamb of God, whereby
fuller manifestation of God's wisdom and love may be revealed, than over the ninety and nine, who, dead in sin, must become dead to sin, before this happy transition can take place and the ego be returned to the One fold and the One shepherd. One dead in sin must be made alive in sin before he can die to sin. The mystery of the Word made flesh is in the crucifixion with Christ, incorporated when the ego, dead to sin, is made alive in it through Divine Will, that the energies progressed in Satan or sin may be transmuted into the pure substance of the Word. This process marks the culmination of the cross (curse) and brings to pass the blessing of life, as is exemplified in the Gethsemane experience of the Master. To die with Christ is to be made alive in him, and both the death and resurrection are accomplished by means of Judas and Mary Magdalene, the adulterated masculine and feminine factors, which, developed in sin, yield themselves in service to the Lord, making possible the manifestation of the Word as flesh. In this process is the mystery of presenting the body a “living sacrifice” that the will of God may perform its perfect work. Man, dead in sin, or dead by means of the grave, is of no great value to a God who father-mothers the living into life eternal, provided they are willing to die while yet alive. Only those who have ears and eyes opened can comprehend this principle of redemption, for only the disciples, those in discipline in overcoming the wills of the flesh, are given to know the mysteries of the kingdom of God.

The Word made flesh is indestructible reality, and is manifested from the identity of the Christ Seed in reversal to the corruptible and dissoluble
flesh projected by the seed of the I ego. The flesh of the Word is substance, and neither spirit nor matter, both of these elements being in reciprocal and complementary relation to reproduce the ego in his animal and human aspects; the first emanation of flesh, being farthest removed from Center, is matter, and death. This flesh clothes the animal creature and was not so subject to disease (refining processes) as the flesh that clothes advancing civilization. As human flesh is evolved through the ascendency of good over evil, it becomes less gross in elements, and less able to withstand the emanations of death thrown off as death dies, or sin is polarized in its adultery; therefore, diseases, which are transitions of consciousness, are more apparent as mankind is refined.

Paul says, “All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.” The highest glory of the terrestrial body is humanity in Christ, while the glory of the celestial body is Christ in God. “That which thou thyself sowest is not quickened except it die,” Paul declared, in answer to the question, “How are the dead raised, and with what manner of body do they come?” The body that now clothes the ego is but a grain by which the forces of life are germinated, for “God giveth it a body even as it pleased him, and to each seed a body of its own.” (I Cor. 15: 35-58). Man, identified in the love of the spiritual (Lord), is the seed (germ) of himself, but unless this germ dies it cannot be quickened and fertilized. The
mystery of the divine ego (seed) being made to partake of the forces of sin, hell, and death in the law of the Cross, is that in which the principles that bring to pass redemption and resurrection inhere. Hence, "He who seeks to save his life shall lose it; but he who will lose his life for the Christ's sake shall find it unto life eternal."

It is an interesting and paradoxical fact that the egos most advanced experience the greatest tribulations in progression, until, crucified with Christ in the likeness of his death, they are perfected in suffering, controlling through Christ the forces of Antichrist (Satan), making them serve toward the dissolution of their own mortality. The suffering for the Kingdom of Heaven's sake is not as a thief or a sick person would mortally suffer, but is that inward anguish and physical regeneration that make for the formation of the substance-body through shattering the atoms of the elements of the fleshly nature. I Peter, 4 Chap.

The effort to kill off matter, through disbelief in it, is an attempt to let the flesh formed in material elements die; but dying must be accompanied by quickening, else that is made more dead which should be made alive. Quickening is the descent of intelligence into that which is apparently dead; and now is the time to understand that matter is only one form of vibrational flesh, and is reducible to the spiritual energies that formed it in the divine law. The coming of Jesus Christ is in the flesh of the Word, material flesh being one factor of the alchemical process by which the transformation from corruption to incorruption is carried forward. Spirit and matter, light and darkness, are counterparts in their operations, and are God-ordained factors of pro-
gression by which the invisible and unformed potencies of Being are manifested, as well as that which is manifested being reduced to its primal energies of Being. Let not the multitudes be led astray, but earnestly seek for the true light, which will be greatly enhanced when all things are understood as by the Lord and for him and all dual factors are perceived in their reciprocal relation. Cosmic knowledge is not truth, but intellectually perceived ideas. A spiritual idea to be truth must be conceived, given birth, and manifested in the flesh. This it cannot do when the purpose of the present form is ignored.

The manifestation of a spiritual idea is the Word made flesh, this flesh being the indestructible substance, generated out of spirit and matter, in reciprocal progression, in the government of Jesus Christ, or Divine Will. The matter to be denied is the erroneous thought and desire centralizing around the body of flesh or organic structure. The ultimate expression of God's ideals is their embodiment. The embodiment is the reality of the ideal, or the flesh of the Word, flesh being identity in form but not matter as it is now perceived. Matter, as it characterizes the mortal, yields its quota of forces toward making substantial and tangible the inwardly progressed essences of spirit, and is not to be ignored or condemned.

Jesus Christ taught immortality and redemption of the body from death, giving his body as a Seed-Word to quicken all who believe in him. Those who represent him must take of the Truth (Principles of Being; Jesus Christ) and give again to them, that all of the sheep may be fed. This giving is operative from the Word Center in the second coming of Christ. The second Messianic baptism
requickens those inhering in the Word, or Christ-Seed, and performs that service by which the body is redeemed and the elements of materiality transmuted. All must bear witness of Jesus Christ who are in him, unto the raising up of the incorruptible flesh of the Word, through the reversal of the will of the flesh with the will of holy love.

Every religious teacher who fails to cognize the principle of bodily redemption through seed-transmutation, fostering in the masses a false hope of immortality and eternal life without the surrendering of self-desires, does not bear witness of Him who gave up self-desires, thus merging the will of the flesh into the will of God and possessing himself in life eternal. This true religion will be fostered in the church of the Bride, and is not known nor promoted in any organized religious system. "Ye cannot serve God and mammon." Ye cannot personalize leaders, exalt churches, and at the same time build the Holy Temple of the body. That force of love which is emanated in the direction of the organized religious body or society must be eventually centralized in the direction of the Christ within the bodily temple, before there can be drawn to center the human potencies (wisdom and love in developed expression) essential toward reproducing the church of Jesus Christ, the deathless structure of Man. This church, when built, is the Word made flesh, the book in which is written the fullness of the Word.

The church of the New Testament is the Body of Christ, individually developed, before universally identified as the Church of the Bride. The appearance of this Body in humanity is in operation of Divine Will, and not in the will of self-
appointed teachers and leaders. Members of this church are free, not bound to any material organization, be that organization his own personal identity or a body of members affiliated in a common religious cause. The Holy Temple of God can be only when earthly temples are perceived to be included in idolatry. Repulsion to the "ways of men," in every respect, invites the manifestation of the Christ Way and Life. Christ alone forms man, and is a principle innate within, which fashions the holy temple of the body when the Christ-Seed is allowed to identify and to reproduce its kind. This it can do only when the seed of the Woman is raised up; or, in other words, when the Virgin Mary substance, or love element, is resurrected from the chemicalizing potencies inherent in the combustion of spirit and matter incidental to the processes of transmutation.

Man is the Word of God, in his finally identified state, and is the Book to which there can be nothing added or taken from. He is the Word made flesh, a flesh that is not material, but that is divinely expressive of the functions of God.
CHRIST, JESUS CHRIST, AND JESUS

He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Matt 16.15-16 R. V.

Whosoever believeth that Jesus is the Christ is begotten of God, and whosoever loveth him that begat loveth him also that is begotten of him. I John 5:1 R. V.

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God he that abideth in the teaching, the same hath both the Father and the Son. II John 1:9 R. V.

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Jude 1:24 R. V.

Christ, Jesus Christ, and Jesus are distinct though reciprocal factors in consciousness, representing the celestial, the spiritual, and the natural planes of expression. Christ and Jesus Christ bear the same relation to each other as do God and Jehovah God. God is the Infinite unidentified powers, the Limitless, from which all consciousness springs, while Jehovah God is the power of God in action to manifest the invisible planes. Jehovah God is God's will to be, the means whereby spiritual law is made operative and reproductive. Christ is the infinite capacities and powers of God identified as the heavens of consciousness, while Jesus is the earthly identification of these powers and capacities. Jesus Christ is the revelation of God as Being, though in this revelation Christ, Jesus Christ, and Jesus are united as one. Distinctness of principle is necessary and precedes unity, all principles of God operating by means of three. When the three are joined as one in the Divine Law in the “second
coming of Christ,” the manifest world will partake of the fourth dimension, with the three underlying planes of consciousness united.

Jesus Christ is the I Am, the Principle of Being, about which all consciousness (willing to be) revolves and centralizes. Jesus Christ, the Principle of Being, identifies as Jesus, the I Will of Being. Christ is God’s will to be, while Jesus is Man’s will to be. Christ is the will to be Man, while Jesus is the will to be God, the two uniting in Jesus Christ, as Being gained in Principle. The manifestation of the Principle is Christ Jesus. Christ is the will of God descending, while Jesus is the will of God ascending. The two, polarized, produce the result of the will of God, or divine being. Jesus Christ is divinity and humanity, or God and Man, united as one, and reveals both heaven and earth in righteous relation. Christ identified is I Am Being, the finished fruit of God’s will to be, or the god state of being. It is the god state of being that is the coming of Christ in the second movement of Divine Principle, this being designated Jesus Christ.

Both Christ and Jesus Christ have their domain in consciousness, Christ being the Ideal in heaven (invisible) and Jesus the Real in earth (visible). The conjunction of these two factors reveals man as spiritual being, though immortality, the divinely natural earthly expression, is the first revelation of Christ and precedes the full revealment of Being. The forty days’ sojourn of the man, Jesus, after his resurrection, indicates the divine-natural expression for man, for, not being fully ascended to the Father, he partook of the nature of humanity, though clothed in immortal flesh, the substance of the Word.
The Word that was with God in the beginning identified in consciousness as Christ, and through its relation to humanity, evolved during its gestation, eventually brought forth Jesus Christ, the man in God's image and likeness. This Word that was with God in the beginning was God's Knowing and Being powers, which became identified in the heavens and earth of consciousness as Christ, the power to know, and Jesus, the power to be, respectively. These two are one in their conjoined operation and represent the holy marriage principle.

This is to say, that when the objective and subjective forces of consciousness have progressed to a point of unity and reciprocity, they are united through Divine law. Through this union, the heavens (Christ) and the earth (Jesus) are married, the two forming the microcosmic center of Jesus Christ, through which the powers of God are projected into humanity and the powers of humanity are regenerated. Jesus Christ is the Lord, the fullness of the God-head bodily.

The heavens contain in ideality all that there is in the earth, while the earth contains in reality all that there is in heaven. Reality made actual reveals God's will for man, which Jesus Christ, in the totality of his expression, is; hence, Jesus Christ becomes the Lord of heaven and earth (invisible and visible; Ideal and Real). The heavens of consciousness are made up of the activities of spirit and mind, while the earth is made up of the activities of soul and body. All these departments of consciousness are now identified in Jesus Christ, since he is the totality of God's will operative to manifest the Word as flesh. It is on the plane of the body that activities are made real and take on identity. Jesus
Christ is the totality of the activities of God, and is now an identified factor in humanity by which more of God is revealed among men.

Man, when he appears, is the product of God’s will in contradistinction to the creature, called man, who is the offspring of self-will (sex sense). God’s will, in its climaxed expression, is Jesus Christ; hence, man is the offspring of Jesus Christ, the Father in his heavenly identity and the Mother in the earthly identity. The Divine Will operates in the Mother or Virgin Principle to identify the Son, or spiritual man. Spiritual man, the only real man, is produced in spiritual principle. Since Jesus Christ is the Principle of creation and of reproduction, all manifestation is through him. He is the principle revealing Wisdom, Love, and Life, the aggregation of these factors forming Man. It is written in Scripture that all things were made through him (Word: Christ and its Will, Jesus Christ) and without him was not anything made that hath been made.

Christ the potential Son of God, the Seed-Word, is planted in consciousness, and at its fruition brings forth Jesus Christ, the type of both the Son of Man (humanity) and the Son of God (divinity). Christ as the Son of God, and Jesus as the Son of Man, reveal God’s consciousness, or spiritual being. Consciousness is the soil in which Christ, the Seed which God planted in the garden eastward, gestates, grows, and comes to fruition. Consciousness is man in his expressing powers, though the ego is not in consciousness of God, nor in a position to bring forth Christ until he presents to God’s action the virginal soil which corresponds to the nature of the Christ Seed. This seed is holy seed, two in one in its constituent elements, being
male-female (bisexual) in nature, in contradistinction to the adulterated one-in-two seed, generated in mortal sense, or in sense of separation from God. Just as the seeds of certain plants must have the soil that corresponds to their constituent element in order to manifest their particular mode of perfection, so the seed of Christ, sown in consciousness, must have the virgin soil that corresponds to its particular character before Christ can take root and grow a man. Man, as consciousness, is the earthly soil in which Christ is grown, and constitutes Jesus in state of crucifixion and adulteration. Through the action of Jesus (Man, conscious of Christ-Self), the soil is transmuted out of its adulterated state, and Christ is permitted to fruit itself as Jesus Christ, the principle of spiritual man. The attainment of the virgin soil is the imperative necessity of the ego before Christ can be formed and revealed as a spiritual being.

The processes of generation promote both regeneration and degeneration. Degeneration is the waste precipitated in the development of infinite powers and capacities, and forms the corruptible of the incorruptible. Regenerative forces are spiritual essences that form the refined element of the Lord’s body. This divine substance, or mother element of divinity, is aggregated in the Womb-man (Man with womb, or Woman), the Virgin, and at the time appointed furnishes the gestating matrix in which the forces of heaven and earth are unified and reassembled toward a further revealment of God and Man. Jesus and the Virgin Mary represent Father-Mother and Son, though in the second coming of Christ, when Man appears in his real nature, the Father, Mother, and Son
are identified as One, in the Bride, or Cosmic Mother Center.

The many Christians who believe that they are saved through Jesus Christ, being identified in Him, while continuing to express in the various adulteries of sense consciousness, are in a state of delusion. Christ cannot grow in the adulterated soil of sense consciousness, where the male and female essences are in a state of separation and passionate desire. The soil of consciousness must be reclaimed from its impurity and the virgin essence established before Christ can be formed. When Christ is not forming, Jesus Christ is not in operation; that is, Jesus Christ, being God's will for man, has only a reflected expression in the will of the flesh. The will of the flesh is sexual seed; the will of God is Christ seed. Only those who are overcoming the will of the flesh, and putting on the will of God, are in development of Jesus Christ, or are bringing forth the Word made flesh. St. John clearly declared that in this respect are the children of God or the children of the devil manifested. I John 3:9-12. The mystery of revealing spiritual man is in the Seed, though it is the identification of the Christ Seed that will give him birth. The Seed is the Word of God, that is, Christ in whom is Jesus, the united two revealing being, the Son of Man in identity.

When Jesus said, "If any man will come after me, let him deny himself;" it was equivalent to saying, "Let man deny the activities of the fleshly nature, which are adverse to God's will, and I will be revealed in him as spiritual being." The self is the aggregation of mental and emotional energies, all of which have been generated in sense of separation from God, hence, the denial of the self.
reduces these energies to nothing, which nothingness moved upon by Christ manifests the real consciousness of man. The cessation of any of the fleshly activities of nature automatically calls into expression the heavenly aspects of the fleshly one, so that the renunciation of self in any form invites into action the will of God, or God's love, which identifies a characteristic of Jesus Christ, he being the aggregation of God's will or love. "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life."

It is fleshly love reversed which connects the ego with the love of the Son, the Seed of Christ implanted in consciousness, and which transmutes him out of the world or adulterated forces into the pure element that identifies as life eternal when it is consciously gained. The descent of Christ in consciousness, and the separation of this principle into distinct two-ness, with the multiplied and increased generation of its forces, led to the identification of the world in which the ego, separated from Christ, struggles to attain again to the Christ center, and to be the likeness of the Ideal imaged in the Christ seed.

One gets a clearer comprehension of the development of Christ, and the revealment of Jesus Christ, through comparing the growth of Christ to that of the acorn. The oak tree is the developed result of the acorn, and is potentially in the acorn before it is the tree, though the intermingling of spirit (life element of acorn) with matter (soil of earth) is necessary in order that it may root itself in the soil and be developed. The primal development of the acorn is in the earth, in the night of the day preceding its ascension above the
plane of matter, or soil of the earth. The soil of the earth, as respecting consciousness, is the animal element of mankind, out of which must be evolved the essence suitable to grow the seed of Christ. This essence is human in its character, in contradistinction to the animal essence in which mortals are gestated in adulteration. Just as the oak tree is potentially in the acorn, so Jesus Christ is in Christ Seed, but cannot be revealed until Christ has been gestated in the earthly (human) soil.

The breaking up of the soil of humanity, engendered during the evolution of the animal creature, is the alchemical process through which energies of consciousness (spirit and matter) pass preparatory toward producing the virgin soil essential to grow the Christ Seed. The virgin soil, or essence of substance, is the result of the fusion of spirit and matter (energies of heaven, spirit and mind, with energies of earth, soul and body), and is the highest evolved expression of human consciousness. Every time the ego overcomes sense of twoness with oneness, body is restored to Christ action, and the virginal essence is raised. The overcoming of adultery with purity reclaims the soul; the overcoming of duality with unality purifies the mind; while animality transmuted into humanity redeems the spirit of the ego and identifies Christ as the real essence of man. Restoration of the four departments of being to their primal relation to Christ, or to virginity of consciousness, enables one to receive the impregnation of the Holy Spirit, or God's will to be, and permits the conception of spiritual being. Spiritual being is Christ Jesus, the manifested reality of Being.
The conception of spiritual being is the impetus of Christ in organic nature to manifest the new creature. Just as the acorn seed, at the point of its dissolution to reproduce the oak tree, dies to its natural encasements, so the ego, at the point of advancement that brings about the identification of the Christ seed to reproduce Christ Jesus, must die to his encasements of material sense in order that the new creature in Christ may appear. The acorn may lie on the surface of the ground and not bring forth a tree; even so, consciousness may be attached to Christ in only a surface sort of way and not bring forth Man. God has planted the Christ seed in consciousness, but the ego, in conscious recognition of himself as capacity to be what God has idealized him to be, can grow and develop the seed; though before God-will, or Christ in desire to be Christ Jesus, can reveal its fruit, the ego must have reached his zenith of attainment in self-will, at the same time cognizing his incapacity to be anything apart from the development of his godly nature. The acorn goes into nothingness of decay before it brings forth its tree; even so the personal ego, generated in sex seed, must go into nothingness as respecting his attainments of sense before he can bring forth his tree of life, which Jesus Christ typed. The fruit of the tree of death, or otherwise called the tree of the knowledge of good and evil, must be reaped in nothingness, thereby engendering desire for God love, before the ego can fulfill the laws with love and approach the function of reproducing himself in godlikeness.

The conscious surrender of human attainments to the All (humanity in its identified expression) is the legitimate way of coming into the No-thing.
the virginal purity in which Christ moves to reproduce himself when the ego no longer desires to function in the ways of men. No-thing, in contradistinction to nothing, is that which is productive of all that really is. No-thing is the negative aspect of the something of human consciousness, that is, man at his highest state of advancement as Jesus, still must die in Divine law and will, being broken up in crucifixion in order that the Spirit of Life gained may partake of the corruptible soil (as the acorn dies in the ground before it takes root and springs up). No-thing is all, humanly gained, but still not anything in its real nature, though having all capacity of being in the Divine Law. The No-thing Jesus must meet the nothing Judas in order that the substance and shadow may conjoin to produce the reality of Being, Jesus Christ, God's image and likeness (spirit and identity).

Pure desire, which is desire to know and to be the man God has idealized, is the Virgin Mary essence in reciprocal relation to Christ and the means whereby the principle of immaculate conception is set into action to reproduce spiritual man. Unselfish love is the prelude in human consciousness toward the development of the selfless spirit that makes possible the ascension of Jesus Christ in consciousness, or, in other words, the identification of God's knowing and being powers in actuality. Actuality makes for bodily identity of Christ, for Christ Jesus is the bodily identity of Christ, the indestructible flesh gestated and born out of the virginal substance that trinity of desire has created. This flesh is the bread which came down from heaven, that is, that was developed through action of Christ, and which is given for
the life of the world (disseminated in the earthly aspect of nature), and of which, if a man eateth (partaketh), he shall live forever. This bread (substance) cannot come down out of heaven until the ego has died to desire to sin; which is to say, when sexual desires, in which are sin and death, climax in negation (non-activity), the adulterated essences of consciousness are transmuted out of sex sense into the substance of reality. When the essences of forces (will; love) are ready for the action of God's will, or Jesus Christ, they are combusted and the substance resulting from this theocrasis forms the elements out of which the spiritual body is made. The substance generated is the bread from heaven, and, when appropriated (eaten), redeems the flesh out of the worldly nature (nature of corruption) into the deathless structure of the Word.

While the revelation of the body of Christ (Christ Jesus) is individualized as the members of One Body, yet the means by which this body is revealed is operative in the microcosmic center. Jesus is the Lord identity of the essences of divinity, and is himself the "bread from heaven," that is, the aggregated substance of the Lord's body. The dissemination of this substance-body into humanity is a mystical procedure, operative by means of the cross of Christ, and can be known only to the disciples. The 144,000 redeemed principles of the Lord's body, who sing the new song on Zion, will know this principle of redemption and transmutation, for, having done the will of the Father-Mother to attain spiritual being, they must of necessity be in knowledge of the Truth that makes free. The law of Transmutation operates in the Jesus Center in which matter has been
dematerialized and the substance of the Lord's body, in Divine Will, has been formed.

The substance generated in the organism through action of God's will to be, or spiritual law, is the Virgin Mary or Mother element. At its appearance it is embraced by Jesus Christ, in which is God's whole spirit (desire to know and to be as one), the redeemed body being the fruit of this celestial nuptial. Jesus Christ, the eternal principle by which the flesh of the Word is brought forth, father-mothers himself, though the receptacle in humanity for the outworking of the Father Principle is ordained in the creation as the Womb, or Holy Mother principle. Jesus Christ is Jehovah, or Yahveh, the Man-Woman Principle of God's idealizing. He is the Son in which is also the Father-Mother, though the three-as-one identity of the Principle could not be united until the spiritual reality of Man is ready to be. In other words, the flesh-and-blood plane, set up as the soil in which the infinite powers and capacities are to be gestated and progressed, must have run its course in law, and be ready to yield its essences to Christ for spiritual use, before the Cosmic Mother, in which is the Father and Son, performs the function of the Word to bring forth the children of God.

The reproduction of the mortal ego on the plane of the flesh is in reversal to the Creative Law of reproduction, being in limitation and adultery in relation to the sex seed, in contradistinction to the purity of expression of the ego functioning in God's will, the processes of Reproduction by which spiritual man is revealed. These processes are functioned in Jesus Christ, the Man-Woman identity of the Christ Principle, in whom the
Father-Mother aspects of God are operative in
divine relation. The maternity of the race receives
its impetus of purification and transformation at
the beginning of universal cycles, through the
parental function of Jesus Christ. The movement of
Divine Will (Jesus Christ) in the microcosmic
center not only directly controls the manifestation
of spiritual reality, but it also sets the standard
of reproduction in the race. At the same time, the
spirit of man goeth upward, the spirit of the ani-
mal (beast) goeth downward, these two aspects
of law standing for the reproductive process of
both the spiritual and natural worlds. Purifica-
tion of humanity through advanced morality and
religious progression furnishes the proper soil in
which the Divine Will (Jesus Christ) moves to
manifest more of God (Father-Mother), though
the race cannot, apart from the Christ Principle,
attain anything of itself. The objective world is
in complementary relation to the subjective, and
through Jesus Christ the two are made one, the
subjective becoming objective, and vice versa, in
the alchemical process that attends the beginning
and end of a cosmical cycle of progression.

The inference in Scripture that that which the
Virgin Mary in her maternity experienced should
be fulfilled, is itself suggestive that the principle
of immaculate conception was not entirely com-
pleted. Just as Jesus Christ typed an attainment
for all, even so the Virgin Mary personified a prin-
ciple for all, the revealment of the virgin in con-
sciousness being the essential requisite toward
the begetting of the universal Jesus type of man.
The “greater works” to be accomplished by the
disciples (those in discipline of overcoming the
will of the flesh) of Jesus Christ, is the raising up
of the Mother Principle of God in conscious identity through which humanity is to have opportunity, according to the works of its members, to conjoin with Her, in whom is the spirit of Jesus Christ in feminine identity, and to become the children of God.

The development of love in consciousness must have its type in the personification of the Mother Principle of God, even as the development of intelligence was typed by Jesus, the Father Principle. These two aspects of the Lord Principle (Law) are the male and female of the Christ Ideal Man, which were created by God in the heavens of consciousness, and which, in order of progression, would objectify in the earth, becoming the parental matrix out of which the children of God are gestated and reproduced. Though in its descending principle the parental function of the race is set up, it always receiving from the Lord Principle the benefit of advancement made. The precipitation of the qualities of the reproductive powers of the next cycle’s progression is one with the action of the Holy Spirit, the highest human attainments, as well as the divine, being projected in spirit in the direction of the race at the crucifixion of the Messianic character (ego in whom the Jesus Christ Principle operates to replenish heaven and earth).

All forces of consciousness (called people) revolve about a given Center, which represents in the earth the identification of a heavenly principle. Jesus, in his earthly identification, that is, known quality, is a God-center (consciousness centered in God desire and purpose) with whom others connect; and through Him the fruit of the next action of God in humanity is revealed, mani-
1 festing, as it shall, the Woman of the Lord principle
in individual identity. This individual identity sets the standard for all who would reveal

4 their inherent sonship, and types a transformation of consciousness which all putting on Christ must exemplify.

Humanity is never without its type, or representative of God's law; this representative is principle in reality, though appearing to those who see not as person. Person is the essence of sex sense while principle is the potency of Christ Seed. Principle appears as person disappears, though the kingdom of God cometh without observation and is known only by those consciously conforming with God's law to reproduce a man in His likeness. "He who hath seen me hath seen the Father," said the Master to those who longed to discern God's principle yet who were blinded by their own self-consciousness.

20 Christ is the Knowing of Being while Jesus is the Willing of Being. Christ is capacity to know what to be. Jesus Christ is capacity to be what is known. Both are principles in their incipiency and in their fulfilment of expression, though Jesus Christ, the Will of Being, must of necessity climax in being what was willing to be, thereby becoming Being Itself. Jesus Christ, being the fruited expression of Christ, has in him both the Knowing and Willing powers of Being, so that at his dissolution and absorption into the Godhead, he becomes the principle through which humanity has power to know and to manifest God. All things are through him and by him, and without him is not anything. Consciousness, outside Jesus Christ, is adulterated nothingness, though nothingness brought to cessation of self-will is receptive
to Christ action or God-will, and capable of helping to reproduce a man of Jesus Christ type.

Knowing (Christ) precedes Being (Jesus Christ) in divine natural order in the earth, while in the ideal or heavenly realm, being precedes knowing. All knowing is through the inspiration of the Almighty, and the art of it, working in soul, brings knowledge to mind. Mind is consciousness, though Christ Mind is the reality of God’s inspirations, and the only mind. Mind has power, through thought and word, to be what is known. Knowing and Being are one in their expressing powers, the two constituting the ideality and reality by which spiritual man is fashioned and identified as the Word made flesh. The execution of an ideal (Christ) leads to more knowing, hence the ego, doing what he knows he should do, whether it be pleasant or otherwise, is expressing in such a way as to gain more knowledge, and at the same time is being more of the man he is capable of becoming.

Man in self-will (sense of separation from God) does what he knows he should do from a moral standpoint, and this doing must climax in capacity to execute out of the love of the doing. In this way discipline by law (force) gives way to expression in love, which invites the influx of cosmic knowledge, or a comprehension of man in his godly relation to his fellow men. Cosmic knowledge is a necessary prelude to consciousness of Christ, and is the means whereby a human being is brought forth. When the ego has attained his humanity of consciousness, then he is ready for the next step of progression, that of attainment of Christ, leading, as it does, to its fulfilment, or the revealment of Christ Jesus, or spiritual being.

The human being is the virgin consciousness in
1 its inception, though humanity of consciousness is coordinated with divinity, Christ becoming an active factor to bring forth himself from the divinity gained. The unity of Christ with humanity is union of God and man, which forms the virgin essence, the soil (soul) in which Jesus Christ is begotten. Jesus Christ is identified on the human plane as Jesus, this complementing his identification as Christ in heaven, or the celestial plane. The unfoldment of Christ is in Jesus, this producing Jesus Christ or divine being. Until the end of mortality, when the creation of God appears, Jesus Christ is the Spirit of God by which the qualities of God are progressed in those whose humanity of consciousness has been gained from the animality of nature. At the end of mortality, God identifies His new name (character) to reveal more of His power and presence. The gaining of Christ culminates in being Christ, or spiritual being.

Cosmic knowledge is the reversed fruit of the tree of the knowledge of good and evil, and comes into action when experience in the flesh reveals dissatisfaction rather than satisfaction. Repulsion to the ways of men, their hates and their loves, automatically reveals knowledge of how to be a higher expression of man. It was the Virgin Mary's repudiation of "ways of men" as respecting marriage and fleshly love that called into action the principle of conception of the real man, she naturally having reached the end of her evolutionary sojourn in fleshly experience prior to the identification of the desire to mother the Christ, Christ standing for the Ideal Man she longed to bring forth, or desired to be. Man can conceive and bring forth anything that he can desire; for.
in truth, desire to be is capacity to know how to be, since readiness to be prompts the desire, primarily. Every ego is consciously or subconsciously developing his virgin essence, and in his finished evolutionary state presents to the action of God the same condition that did the Virgin Mary in her desire to reveal the Real Man.

The fundamental teaching of Christianity is how to put on Christ, which means, primarily and imperatively, understanding how to bring forth the Virgin essence. One cannot bring forth the Son until he is in the Virgin consciousness, though the Son, as Christ, is the cause of himself, being the principle that transmutes human energies, in their climaxing expression, into will to conceive and bring forth the Real Man. The formation of this Man by means of humanity involves the activities of the celestial, spiritual, and natural planes of expression. The formed man is Christ Jesus, Jesus being the formed man of the Christ-spirit, or the flesh of the Word. Christ Jesus as a type of god-being does not appear until the translation of mortality into immortality. Jesus, the Word made flesh, translated into Seed-radiations, became the father of the gods to be brought forth as the first fruits, that is, the first resurrection.

Christ Jesus is spiritual man, while Jesus Christ is the eternal Son of God, by whom are all things and we by him. "He is before all things and by him all things consist." Christ Jesus is the mutable essence of God, while Jesus Christ is the immutable principle. Christ is the Word-Seed which operates by Jesus Christ to bring forth Christ Jesus. The first appearing of Christ is Jesus Christ, or Divine Principle, for the manifest identity (body) of man was not brought forth in
substantiality. The second coming of Christ, through the Bride or Woman of Jesus Christ Principle, will bring forth the substantial reality of man. This substantial reality will be Christ Jesus, for the without shall be as the within in actuality, and there shall be no more two, but the twain (Christ and Jesus; heaven and earth) of God will be revealed.

The effort of religious activities to promote good, to deny selfishness, to do right in preference to wrong, to be moral, to transcend the physical with the metaphysical understanding of life, all has a harmonizing effect upon human consciousness; but these are far from constituting the fundamental teaching essential toward the development of Christ or the revealment of Christ Jesus as the full-grown stature of man.

Only a comprehension of the mysteries of sex, which govern the earthly aspect of nature, coupled with a comprehension of Christ, who governs the heavenly aspect of nature, will give the ego that understanding of himself that will enable him to join again the knowing and willing powers as one and permit the coming forth of the biune creature, the two-in-one state of consciousness in which Christ roots himself, gestates, grows, and is revealed as the Word made flesh.

Jesus, in his human aspects of consciousness, partook of both the earthly and heavenly nature, and through willingness to be what God had idealized man to be, permitted the conjunction of these two aspects of nature, so as to give birth to himself, though God’s will, ascending in consciousness at the cessation of self-will, supervised the fashioning of the man, and was the Father with whom he constantly communed. Every one occu-
pies the position that Jesus in his human aspect occupied, when he has raised up the virgin soil (soul) of consciousness, which is possible now of ascension in a more harmonious way than before Christ’s coming. Jesus Christ is now the Principle of Being, or added impetus in humanity to enable it to reveal the Real Man. The sowing of the body of Jesus Christ, in its radiation of truth and love, into which it was converted at its dissolution out of immortality, gives to consciousness of humanity an active father-mothering (wisdom; male: love; female) principle it did not have prior to his theocrasis (alchemical combustion). Jesus Christ is now the Father in heaven and the Mother in earth to reproduce out of humanity (consciousness identified) the children of God. He became the fulfilment of Being at the circumference, in body consciousness, but, at his dissolution and absorption, became again the Center of God, around which revolve all who are identified in his spirit; the capacity both to know and to be being identified in those who put on the nature of Jesus Christ, that is, lift up the seed of Christ and restore it to its spiritual fecundating powers.

The knowing power of Being is Wisdom, while the being power is Love. Wisdom and Love, joined as one in action, manifest life, or reveal immortal man, the offspring of God. Knowing Truth is Christ in action, while being Truth is Jesus Christ manifesting. One knows Truth when cosmic knowledge has sufficiently identified consciousness in impersonality to permit ideas to take precedence over things, or principles over events. Truth is a principle of God that is identified as All-Knowing, with capacity to be All-Being; and is set into action when the will of the flesh has sur-
rendered to the will of God, or when wisdom and love are united as one in consciousness. Truth is not set into action in consciousness until the virgin is raised up, though cosmic knowledge, the capacity to perceive spiritual ideas, is a necessary prelude to the birth of Truth. When intelligence, the light of cosmic knowledge, gives way to Truth, and love of self gives way to Love of God, then is the principle of immaculate conception identified, and the Real Man (Jesus Christ) conceived. Christ is perception, but Jesus Christ is conception of spiritual realities. Conception is identification, through soul conviction, of spiritual ideas perceived, and is a necessary requisite toward giving birth to spiritual man, or, in other words, toward effecting the regeneration of the love nature. It is the office of the male pole of consciousness to perceive, but of the female to conceive: the two joined as one, as they are when Truth comes into action, making up the virgin in which is purity of conception, and out of which is born the Jesus Christ man. The climaxed identification of the virgin essence automatically gives birth to Truth, the spirit of which is Jesus Christ in his inception.

Wisdom is the Father principle of Being, identified in consciousness, and its identification quickens Love into conscious expression. Love is the action of Truth, and is known only when the will of the flesh is unknown, it being Christ in its being powers, or Jesus Christ in action to reproduce himself. Where Love is expressing, there is Jesus Christ operative, but it must be perceived that Love is Truth in action, and that emotion-alism, sentiment, affection, and all other aspects of sex love do not enter into Love except as their essences of nothingness yield themselves to the
cosmic law governing transmutation. The forces developed to provide for the flesh and the lusts thereof must be put off when Jesus Christ is put on, for they that are Christ's have crucified the affections and the lusts of the flesh. All the personal aspects of so-called love must be crossed with cosmic knowledge and perceived in their real light, and then allowed to go into their nothingness before the Christ seed can contact the virgin soil of consciousness and give birth to Jesus Christ. In reality, the virgin soil is not raised up until renunciation of fleshly aspects of consciousness has been fulfilled. This is not to lose anything but self-consciousness, but is to gain both Knowing and Being (Christ Mind and Body).

It is the will of the flesh that is adverse to the bringing forth of Christ Jesus. In this will are the passional desires of the evolving ego, generated out of the good and evil of mortal existence. The baptism of Jesus by John, who baptized with water, represents the denial of all fleshly activities, or negative states of consciousness evolved in ignorance of the real man, and the conjunction of the human with the divine seed potencies. When the ego comes out of this baptism, then it is that he hears the Voice of the Father proclaiming, “This is my beloved son in whom I am well pleased.” Capacity for sonship is identified when the consciousness has been cleansed of all fleshly desires, though the overcoming of temptations to use powers of God for self-advancement constitutes the final dying of self-desires and marks the ascension of the ego into the straight and narrow way that leadeth unto life eternal. Man in conscious recognition of Jesus Christ (Being) cannot desire anything, since, being the manifestation of God,
he, himself, becomes all that he before hoped to attain.

Jesus Christ in his fulfilled expression became the totality of the All, and is now in his God-identity the All in action to reveal more of the Infinite in the flesh. All manifestation of God is through Jesus Christ, though he is the Jehovah Principle operative in consciousness to physically organize the ego into the government of God. This government is set up when Christ is raised in consciousness. Christ is raised when the centralization of forces, generated in personal sense, are directed in affection toward God. When Christ is identified, affections are centered in principle rather than in person, Christ Principle operating in inherent law to reproduce the Word made flesh. Jesus Christ is operative in consciousness when there is conscious recognition of Wisdom and Love, and is brought forth not through the will of the flesh, nor through the will of man, but through the will of God, or its own inherent law of reproduction.

The relation of Jesus Christ to God is that of a Son to a Father, while his relation to humanity is that of a Father to a Son. Jesus Christ, idealized as Christ in heaven, became on the earth plane the manifestation of the Son of God, though this manifestation was Son of Man, as relating to humanity. The conjunction of the Son of Man (seed of Jesus raised) with the Father revealed the Son of God, which Jesus Christ in his dissolution and absorption into the Godhead became. The emanation into humanity of his whole spirit (Holy Spirit), made up of regenerated forces of spirit, soul, mind, and body, coupled with the spirit of Christ, makes possible the manifestation of other sons;
hence, it is written, “He that hath the Son hath the life; he that hath not the Son of God hath not the life.” This is equivalent to saying that he who hath not Jesus Christ is not in life, not yet having been raised out of death, identified so long as the will of the flesh is operative.

Jesus Christ is the matrix through which all that is expressing, both visible and invisible, passes for identification. Having ascended into the throne of the Father in heaven at his dissolution, it must be concluded that he is within consciousness as Lord of heaven (the invisible) and earth (the visible). Since man is consciousness and Jesus Christ is in heaven, and heaven is within man (consciousness), Jesus Christ is in man as the Supreme Governor and Director of the Soul. He is the means whereby consciousness is gained, that is, realization of God as omniscient, omnipotent and omnipresent principle. As consciousness is gained, being knowing and feeling identified in Christ, Jesus Christ, Lord of spirit and body, acts to bring forth the immortal creature. It should be perceived that while the kingdom of God is within man (consciousness) and Jesus Christ is in the throne of the Father in heaven, the evolving ego is not in consciousness, hence, not in Jesus Christ, until certain principles requisite toward spiritual identity are established as working factors, these principles being fully elucidated in the various chapters of this book.

As the Christ Man appears, the I or personal aspect of consciousness disappears. This is followed by the conjunction of humanity with Christ, or virgin essence with Christ, the offspring of the union being Christ Jesus in bodily identity. Christ Jesus is bodily identity, the manifestation in the
flesh of the activities of the Christ principle. As the Son of Man, Jesus typified the attainment of all egos, when the virgin essence of consciousness conjoins (marries) the Christ, and brings forth the Son of God (Christ Seed) in manifest identity. “A new commandment I give unto you, that ye love one another even as I have loved you,” is the admonition of Jesus, who, dying to the loves of the flesh, unearthed the love of God, and became himself transmuted into his original essences of pure light and substance, which impregnated humanity at his dissolution with capacity to reveal a similar love. All who believe in Jesus Christ are expected to fulfil this commandment and to take on his character.

No surface attachment to Christ, no idealization of the attainment of Jesus without comprehension of spiritual principles, no metaphysical perception of ideas without their corresponding identities in the flesh, can promote in a real way the love that Jesus Christ established as a redemptive factor in humanity, for only a complete surrender of the self, based upon willingness to die to the good and evil of natural existence, will allow the love that makes for eternal identity to appear. Jesus Christ is identified in the heavens of consciousness, and he that overcometh may sit down with him in the Father’s throne, even as he overcame and sat down with the Father in his throne.

One student, eager to progress, said, “If I knew what I was expected to overcome, I would gladly proceed.” The author said, “Overcome all that you know and are, and you will be an overcomer.” All that man knows or is that is not Wisdom and Love makes up the ego who is to die in order that the I Am may appear. Every perception of sense
consciousness, however good and lovely to mortal man, was developed in absence of wisdom and love (male-female in unity), therefore is void of Truth and Life, being temporary in nature. Going into nothingness as respecting all the aspects of personal sense is the conscious dissolution, the daily dying, which, when climaxed, leads to identification in immortality and eternal being.

He who seeks to save his life shall lose it, but whosoever shall lose his life for the sake of uplifting the Christ shall find it unto life eternal. “For what shall a man be profited, if he shall gain the whole world, and forfeit his own life?” Conscious existence is a form of life, and man is expected to gain out of it that connection with Christ which will give him spiritual birth and permit his ascension into eternal consciousness, or spiritual reality, this including the identification of the whole spirit (spirit, soul, body, and mind) in alignment to the Divine Will.

It is written of Jesus that he was tempted in all points, and that he was an overcomer. An overcomer is one who has something to overcome. His title of Master is likewise indicative that it was attained through mastering something. While the spirit of Christ was operative in the heavens of his consciousness, in his humanity he partook of the sinful nature of mankind. This accounts for his overcoming and his growth in grace and godliness. As Christ he was perfect in Ideal, that is, arrived at the consciousness of conception as to what constituted man’s relation to God. The gaining of the Ideal is Truth, hence, Christ is Truth. It was in the revealment of the Ideal that Jesus overcame the obstructions that hid the Christ, reducing to naught the elements of his mortality.
Those things which are mastered and overcome are the activities of the flesh-and-blood consciousness. This includes overcoming the attachments to the good of mortal sense, and desire for it, even as it includes the overcoming of attachment to the evil, and the repulsion for it. The good of mortal sense reaches its highest form of expression in the loves of the flesh, this being the means of developing the humanity of consciousness with which the divinity connects to bring forth spiritual man. But the ego does not make connection with the divinity or Christ except through renouncing the loves of the flesh, the turning of the will (love) of the flesh in the direction of God or Divine Will being that which makes for the translation of the mortal into the immortal nature. Good and evil both make up the I ego who is crucified in order that Christ may be resurrected; hence, good and evil must be identified in righteous relation before the non-resistant state, inducive to the development of divine love, can be set up. Failing to cognize this truth, many stumble, not finding the way of Life and Love.

The test in the wilderness, that time of sojourn, when the ego, perceiving his spiritual powers and capacities but not fully conscious of the import of the perceptions, is an opportunity to gain good for self through the utilization of spiritual law, and to remain for a while a superior, selfish, mortal being, later to go into the melting pot of universal chaos in order to be moved upon by a higher intelligence, or to overcome every vestige of the personal sense, both good and evil, to gain the spiritual. The latter is the hard way, but leads to eternal glorification, the identity of the Something (Christ) of God, when the ego has established
willingness to be as naught in himself. The way of utilizing spiritual law for selfish purposes, when persisted in, is the broad way that leadeth to destruction, and many walk therein in this day.

Human happiness is desirable and must be known before it can be unknown, but the highest human attainment is still nothing before the law of God, and conformable only to spiritual law when it is renounced for the kingdom of heaven's sake. The will of the flesh, identified in pleasure, is surrendered in pain, but the pain overcome furnishes the proper attractional matrix to permit connection with God's law and to identify consciousness; this is to say, to establish the ego in conscious knowing and being powers, which consciousness, in its real aspect, is. Overcoming of both the good and evil aspects of developed powers surrenders the whole man to God for godly use, and offsets the intervention of human will as a directing power, as well as eliminating the limitation incident to its activities. So long as the ego can desire anything for self, be it health, happiness, or whatever, he is separated from God and still identified in self-will, or sense of not having God's powers and capacities operative.

The capacity, in this day, to realize the good desired as already being, reducing all things desired to their identities in Being, is one way of acknowledging God as omnipresent, and of developing the selfless creature. Yet, the fuller surrender of the self to God is continually in order, as powers and capacities are known, until Jesus Christ, the will of God identified, takes over the consciousness and begins to fashion himself. Then it is man's chief work to desire nothing, and to be nothing, thereby promoting the proper con-
dition for God to be all and in all. When this condition is established, the ego is crucified with Christ (being crossed with Christ in his reproductive energies), having already been crucified in the flesh (crossed error with Truth). The crossing of the divine-human qualities with the will of God (Jesus Christ) is that which brings forth spiritual being.

These two crucifixions constitute the first and the second death in conscious expression, though in the second death (crucifixion with Christ), the element of No-thing gained is the Mother substance out of which a creature alive in Christ is formed. This No-thing is consciousness reduced to spiritual essence, the capacity of Being, its formation being Christ Jesus, the god revealed in the second coming of Christ. When the will of God or Jesus Christ is introduced into the physical elements of the creature, the reproductive forces are utilized in the bringing forth of spiritual man. This man is not brought forth under sexual law, but is born out of the movement of Divine Will, though the forces progressed in the will of the flesh (sexual law) form the elemental base in which Jesus Christ functions to bring forth the ego of Christ, or the Christ-Man. Because of this truth, it is written that the divine type (Jesus) was born among the cattle, there being no room in the Inn or natural expression for his manifestation.

The No-thing of consciousness, the Mother element in which Christ is formed, is not in the sense that something is not, but it is that which has been All in one cycle of progression, and, conjoined with a higher Power of God’s emanating, becomes the natural and organic spiritual base in which the fuller revelation of Being is shown, manifesting in
its fulfilment as the Something, or God's Son, the man of eternal identity. Even as the Father is glorified in the Son, so the Mother comes into her eternal glorification in her season of revealment. The effort to unearth the Mother-God Principle at this time is the demand preceding the supply, and appears on the surface of things at Her appearing, the without being governed and controlled by the within in righteous order.

The world of humanity is greatly in expectation toward the coming again of Jesus Christ, and many well-meaning souls anticipate beholding him in the flesh even as he walked the earth as of yore in the identity of Jesus. Jesus Christ will come again, but will be the revelation of the universal Body of Christ, the offspring of the Bride or Mother, who fulfils in the second coming (operation of Divine Will: Jesus Christ) the work of the first coming. Scripture indicates that as Jesus disappeared he will again appear. He disappeared above the plane of matter as a living spirit, and he appears again above the plane of matter as a living spirit. He disappeared in incorruptible flesh, and he appears again in incorruptible flesh. He disappeared in the "clouds of heaven," and he comes again on the clouds from heaven, that is, in the chaotic disorders of consciousness which must precede the establishment of a new order. Operative in consciousness, always, today the spirit of Jesus Christ (Divine Will) ascends in those who are fertilized by the Seed-Word at his first and second coming, for it requires the two baptisms to manifest a Man, complete, whole, one. At the same time that the spirit of Christ ascends to form the Christ Mind, the will of the spirit, or Jesus Christ, descends into all who
have raised up the virgin substance in which the Christ Seed generates itself and reproduces the man in the likeness of the Son (Jesus Christ). In this way, both the kingdom of God and of humanity progress as one, Jesus Christ being the Center in which forces of consciousness both from heaven and from earth inflow and outflow in their creative powers.

Jesus Christ comes again in the flesh, but in the flesh of the Word, being the Spirit of Truth which is to bring to man’s remembrance that which he identified; though the Spirit of Truth, which is his spirit, must have its bodily identity, or center in the earth, in complementary and reciprocal relation to the heavenly center. The One of the All of heaven and the One of the All of humanity, that is, Christ and Jesus, must ever meet in conjunctional embrace to promote the whole (one) spirit. God’s function is humanity, the raising of the Son as Father, and the Daughter as Mother, establishing the Bridegroom (Man; image; I) and Bride (Woman; likeness; Am) of all Christed egos in position to bring forth the completed consciousness in identity, or Christ Jesus. Christ Jesus, while having racial capacities in the immortal man, has its complementary expression in the gods who form the fourth dimensional plane of expression at the end of mortality.

The Spirit of Truth, received in consciousness, and identified in humanity (humanity being consciousness in the operation of Divine Will) frees man from the bondage of the law of sin and death (marriage in its material sense; the law of affectional desire centered in self), and makes him alive in the Christ Jesus law of life. Being a living spirit, the coming of Christ Jesus in the flesh of
the devotee of his spirit must make for immor-
tality in contradistinction to mortality, though in
the ascending principle the spirit of God is
revealed as consciousness identified in eternal life
and being. The conjunction of the soul (wife) of
the individual with Christ brings into manifesta-
tion the Bride of the Bridegroom, or the inde-
structible Christ-Man as the fruit of the union. The
multiplicity of this conjunction in consciousness
furnishes the essence out of which the Bride, in
her individualized identity, is fashioned.

Universally, the bride is the Church, the
redeemed soul of humanity, or the Mother prin-
ciple of God out of which are to be formed the sons
of God. Since the soul consciousness is the
womanhood of humanity, it is out of the woman-
hood, identified in Christ, that the Mother Prin-
ciple of God is to be raised up, though individu-
alized as the Word Center. The identity of the
individualized Word Center in the second coming
completes the function of the Word, and thus men
and women, in their inward natures, are restored
to their righteous relation. The Lord, in his first
coming, was united with the adulterated will of
the womanhood of the race, but, in his second
coming, conjoins with the masculine will. Through
these two conjunctions, the masculine and
feminine aspects of the race are adjusted to the
Divine Will, and humanity is placed in a position
to bring forth the Jesus (divine-human) type of
man.

The operation of the Holy Spirit in the first and
second coming of Jesus Christ will cosmically
offset the sexual sense, the "serpent's head" being
bruised by the Woman Lord Principle, or prin-
ciple of Divine Love. This is to say that sex sense
is superseded by love of a spiritual character. Sex means to cut. To cut is to sever apart, or to make two where before union existed. The two severed in sex sense are united in the principle of Christ in his second coming, and thus the Man and Woman are joined (married) in the Lord. Man and woman constitute the parental matrix through which the spiritual and natural worlds are complementally progressed.

Both the creative and the reproductive aspects of the parental matrix are aligned in Divine Law toward the further revealing of the glories of God in the race, though these periods of alignment, being effected in the Lord, are necessarily accompanied with destruction and chaos. The disorder accompanying the passing of a cycle of consciousness is the necessary alchemical process preceding the establishment of a new and higher order of progression. Because of this truth, the Spirit of Truth comes to bring a sword rather than peace, though in the final dissolution of the material world, and its lusts, there would be revealed in sequential order the harmonies of God. At this point of progression, eternity is made actual and time passes, both time and space giving way to a fourth dimensional manifestation in which the egos would partake of the limitless rather than of the limited nature.

The first-born Son of God became to humanity what a grain of wheat becomes to the wheat to be harvested from its implanting in the earth. In its appointed season of death, corruption, and growth, the germ of a new life appears, preparatory toward forming the blade that is to bring forth the wheat. Just as surely there must appear in humanity the parent stock, out of which are
revealed the children of God, who will partake of the characteristics of their Father-Mother, the Lord in Man-Woman identity. The appearing of the Lord in Woman identity is the second revelation of God in the earth, the feminine parent stock in which is also the masculine, being that out of which are fruited the immortal beings and the gods. The corruption of adultery is a necessary prelude to the appearance of the Woman Principle, standing as it does for the dying of sin. The adulteration of forces of sense consciousness is the "clouds from heaven," that is, chaos or divine dark produced by the light, in which Jesus Christ reproduces the likeness of himself.

It is the adulteration and nothingness of mortal consciousness which, when it is fulfilled in universal ferment, shall be moved upon by Jesus Christ, the now governing Head of the Body of Christ to be formed. When the Heart or Holy Mother principle is identified, then there will be established in the earth the parental matrix which God idealized in male and female image and likeness, through which Jesus Christ, in his Father Principle, can operate to reproduce those who believe on His Name (partake of his character). All who are putting on the truths of the Christ Mind and the love of the Christ Body, conjoining desire and will as one in Christ, are partaking of the spirit of Jesus Christ and making themselves ready to be present at the marriage feast when the Bride and Bridegroom of God's election mate in holy love to bring forth the children of God, the biune (two-in-one), offspring of the Father-Mother.

The identification of this parental principle in the earth also sets the standard of parentage for those who, greatly purified, but not redeemed from
the need of re-embodiment, must usher in the
divinely natural humanity in reproductive laws. When identification in Jesus Christ takes place,
parentage, involving re-embodiment of egos, is
forever made null and void, the ego raising up
himself into the Father-Mother Principle whereby
spiritual being is reproduced. But the race must
ever progress the descending God powers, bringing
forth the humanity that complements divinity, out
of which other sons and daughters of God are
eventually brought forth. Those who go free from
generation at the end of mortality become cosmic
centers of parentage in service to God, being the
means by which the love of God is projected into
the consciousness of the race. Both the creative
and the reproductive principles operate as one
in the laws of God, thus progressing the heavens
and the earth.

Jesus is the identity in humanity of the center
through which the Lord operates to perform the
services of the Father-Mother. Jesus is the aggre-
gated essences in form in which the substance of
the Christ-Seed (Word) is ready to perform its
transmuting and transforming work in the race.
Jesus Christ is the Lord, the Law of God, the prin-
ciple of knowing and being as one. Christ and
Jesus Christ are one in Jesus, or the three repre-
sent the celestial, spiritual, and natural planes of
consciousness in coordinated relation to function
the principles of God. The query as to whether
Jesus existed in the flesh is answered for one who
realizes that without a center of consciousness in
humanity through which the principles of God are
projected, there would be no knowledge of God
and no consciousness of Man. In reality, there
would be no manifestation of God and His powers,
they being expressed by means of consciousness (Man; humanity), except they were embodied by persons in the race whose function is spiritual rather than material in the service they render.

The spiritual principle is always objectified on the manifest plane, the union of the objective and the subjective constituting that conjunction of spirit and matter, or heaven and earth, by which more of the Unknown is made Known, and the Known is reduced to the Unknown. It is Jesus Christ that is the eternal principle in the Godhead and which becomes the flesh of the Word in Jesus, the earthly objective of the spiritual principle.

God is unexpressed and unmanifest except through humanity, Jesus being the center of divinity developed in humanity through which the direct action of God (Christ) is projected into the race whereby it may reveal more of the powers of God. The humanity of consciousness gained is the beginning of Jesus' identification, the divinity and humanity constituting the center of the Word through which the heavens and the earth are equally progressed. The Jesus ego embodies at the end of a cycle of progression the ideals idealized by the Father-Mother in the beginning to be attained. These ideals become the standard of progression and attainment in the cycle following the coming of Christ. Through divine laws the principles underlying the ideals are projected into the consciousness of the race. This is accomplished through the cross of Christ and the Gethsemane experience. Jesus is always the "Lamb of God who taketh away the sins of the world," though he functions as the Lamb's wife at the revelation of spiritual man, since it requires the Mother-God function to give birth to tangible
2 children of God.

Jesus Christ, in his identity in consciousness as the Word of God in action to reveal Itself, contains the triunity of forces designated as Father, Son, and Holy Spirit. The Holy Spirit is the essence of divinity that is gathered at center (Jesus) in the dematerialization of the flesh and blood of the mortal ego. This essence goes out as rays of light and radiations of love in the theocrasis of the Body of Christ, and constitutes the baptism which Jesus commanded those who partake of his spirit to receive. Being the Father, Son, and Holy Spirit, his appearing revealed in the earth the Son, climaxing in the Holy Spirit in humanity and the Father in heaven. The Mother is contained in the Father, and is the No-thing of heaven but the Something of humanity. It is she who gives birth to the Son. This Something of humanity the Virgin Mary typed in its first principle, she being the Mother Principle of God. The second principle of the Something in earth is the Woman of the Man, the Mother of the Son in conscious identity. Jesus was born out of God's will, identified in humanity, therefore partook of the elements of adultery or cross of spirit and matter, which implied the necessity of dying to sin. This typified Light mastering its own, though negatively generated, darkness. When death to sin was effected in the Master, there being subconscious desire from the blood of Mary rather than conscious desire from her will, she having willed her conception in God, death itself was greatly crossed out in the whole consciousness of mankind.

Jesus Christ became the Saviour, or saving principle whereby others may be likewise redeemed.
Life and freedom are in Jesus Christ and attainable now through the Son, who has his identity in the human element of consciousness and is raised as the ego dies to sin (dies to desires centralizing in self-love or sex love). The idea, promoted in this day of religious thought, that all are sons of God even as Jesus Christ is a Son, is a delusion. Jesus Christ is the identified Son of God and all who are in him are sons, the offspring of the primal Son Principle. Jesus Christ is the first-born of every creature, the beginning of the creation (creature) of God. The many sons born from the Son Principle will constitute the Son of God in their heavenly relation and the Son of Man in their earthly identification, they constituting the many members of the One Christ-Man.

Also, the entertainment of the belief that Jesus Christ is only a historical character to be treasured in thought and sentiment is another fallacy of mortal sense indicating that those so believing have not the Son, nor do they know Jesus Christ in his true nature. Jesus Christ is the Son of God, a principle of Being, innate in consciousness, and through him all partake of the character of sonship. Sonship is developed in Jesus Christ and is not an attainment of self-will. It is operative only in those who have the will-less consciousness, having died to self desires in their seeking after Christ. All consciousness, inclusive of both knowing and being, must centralize about Jesus Christ before God can be known and spiritual being revealed.

Jesus is the human identity of God’s divinity (Christ), and is identified to serve both God and Man. Conjoined with Christ, God’s celestial nature, the ego Jesus becomes Christed, that is,
united with the powers of God, and through him they are disseminated into the race. At his dissolution, Jesus became the third of the trinity, or Holy Spirit, this being the united spirit of God and man in which is the creative and reproductive essence of God. The Son of God became identified in humanity, impregnating consciousness with Christ-truth and love gained as the Holy Spirit, it being the fathering-mothering element out of which the children of God are to be formed. Jesus Christ is the Father-Mother in consciousness at the end of mortality, and out of Him-Herself begets the children who are to be revealed as the 144,000 redeemed who make up the Body of Christ. Jesus Christ is the Lord and director of the development of humanity which now has the capacity to reveal heaven in the earth, even as it was individually revealed in the organism of the man, Jesus. The revealed mystery is the Womanhood of humanity Christed, this being the beginning of the creation of God (the gods) and the righteous earth (reborn humanity).

Jesus Christ is not man, but God in identity. Jesus is the humanized form of the Christ Spirit, the vehicle of the Divine Will's expression in the direction of mankind. All ultimately partake of the nature of Jesus Christ, and through him, as principle, reveal the immortal being. Immortal being Christed reveals the eternal nature of God, or spiritual man. The ego knows God through Jesus Christ, the capacity in consciousness to know and to be godlike being Jesus Christ as principle of Being in expressing powers. The climaxed result of Being is manifestation and is always revealed in humanity, constituting, as it does in its true estate, the bodily identity of spir-
itual ideas. In this manner God is revealed among men and known of them.

God is never man, nor is man God, though God manifests among men as the Son of Man, or God identified in humanity. This identity is progressed in God's will (love) into the Son of God, though at the appearing of this reality the human element gives way to spirit identity, and the flesh of the Word is given off as an emanation of Father-Mother (Wisdom and Love) to reveal more of Being. "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." This is the last day of the dispensation, centralizing around Jesus Christ as Father, or about the first principle of God demonstrated. Those who have eaten the flesh (substance) and have drunk the blood (love) that Jesus Christ in the Man and Woman Lord Principle incorporated into consciousness (humanity), are to be raised up in this day (last day). These are they that are purchased out of the earth, being virgins, having attained their relation with the Principle through overcoming the defilement with women (sensual elements of mortality).

Jesus Christ, in his first manifest identity, did not reveal Man in completeness, though he climaxed in perfection the principle of the Word in its masculine power. He demonstrated the Father pole of the Godhead, that is, of the trinity, and identified the Man of the Woman pole of humanity. In his second operation, Jesus Christ demonstrates the Mother pole of the Godhead, and identifies the Woman of the Man pole of humanity. Through these two movements of
Christ in organic identity, the male and female of God's idealizing are established in humanity as working factors of consciousness, and the race is in a position to unfold its righteously God-ordained powers and capacities.

Jesus Christ as Son is identity of God, resident in humanity, and as Father is identity of humanity, though resident in God. As function, Jesus Christ is Jehovah God, the will of God by which all that He idealizes, that is, created, is made. In this respect, he is the Lord and the Law as well as the Lawgiver, being the supervising factor of consciousness in both the aspects of Wisdom and Love. With Isaiah, the author proclaims, “And his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.” And, out of consciousness more fully evolved godward, adds, And He shall be the Bridegroom of the Bride, the Man of the Woman, the Male of the Female, the Father of the children of God to be reproduced from his seed through the Mother principle of his identifying, now ascending above the sea of harlotry to usher in the second-born sons that will manifest in the earth another ingathering into the one fold and the one shepherd.

“In the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants and his prophets,” writes St. John concerning the identification of the second dispensation of Jehovah God. “Then shall the kingdom of the world become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.”
THE TWO GREAT COMMANDMENTS OF LOVE

. . . Hear, O Israel: the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these

Mark 12. 29-31 R. V.

A commandment is a declaration of Law whereby one in discipline to it is benefited. The benefit to be derived in keeping the two great commandments is the restoration of consciousness to the One. The One is the Lord, the Law of God. Unity of the four departments of being, designated in the commandments as heart, soul, mind, and strength is that which conforms the forces of the individual to the principles of Being that are inherent in his consciousness. The keeping of the second commandment is automatic with the attainment of the first, for, if all the forces of consciousness are identified in the Love of the Lord, the love of the neighbor will of necessity express.

All activities of living are included in these commandments, those pertaining not only to the relation of the self-consciousness to God, but also his relation to his fellow men. Every activity is four-square, involving forces of spirit, soul, mind, and body. The development of the individual is in the relation he bears to his fellow men, all external aspects of consciousness constituting the neighbor. While the love of the self is gained through the love expressed toward one's neighbor, yet, paradoxically, there is no love expressed toward the neighbor until the love of the self is
gained in Christ. Experiences of life afford opportunity by which forces of spirit, soul, mind, and body are developed, the love and wisdom gained having a subjective and an objective aspect. The subjective is toward the Lord, and the objective is toward one’s fellow men. What one gives expression to in the outer nature, that one receives from within, the loving of one’s neighbor in the manner of mortal development being the means by which one gains the qualities within which counterpart the forces developed in the outer nature. But since the love of the flesh is not the love of the Lord, a reversal of the forces of love developed is essential before the spiritual equivalent can be gained and consciousness can enter into the spiritual love that is genuine.

Since Love is the great paradox of being, and what appears to mortals to be love is hate, and what appears to be hate is love in the process of becoming, it is well to realize that until the forces of the entire being are gained in Christ, one is not in a position to know what love is until Truth reveals it. Truth is the activity of the wisdom and love of God united as one, their unity being the Lord, or Law of God. The purpose of the first commandment is to develop capacity to gain the Lord, which will gain the love of the neighbor without self-effort. All activities of life consciously understood in their spiritual significance are wisdom and love gained, and are one in Divine Law.

The Lord is the identification of God in consciousness, the spirit of Divine Will by which all activities are gained in love and wisdom. The Lord is the will of God in which is the potential desire of Being. This potential desire is the Love
that prompts all being (activities). It is the impetus that prompts man to move in the direction of perfection (Christ) or to manifest the Man idealized by God to be. In reality, there is but one Lord, one Principle of Perfection, one Truth, one Love, one Life, one Man, one Way of attaining the Christ consciousness. The one Way is outlined in the Great Commandments of Love, though until activities of Life unfold consciousness so that it may comprehend the operation of the spiritual laws, the most potent truths are hidden from view and are of little use to the evolving ego.

Consciousness is identified in universal expression as the many egos, the multiplied reproduction of the One Christ Principle. In consciousness there are as many lords as there are ideals as to what constitutes perfection, or truth. This accounts for the many transgressions and transactions of evolving mankind, attributed to the Lord, some of which are detailed in the Old Testament, while others are present in modern civilization. The lords of consciousness are not the Lord, but the diversified expressions of the One Principle. The gaining of the forces of consciousness in the Lord, thy God, is that which overcomes the diversities and confusions with unity and truth.

Jesus Christ is the Lord Principle, the same yesterday, today, and forever. The gaining of this Lord Principle in humanity (consciousness; universal Man) fulfilled the Old Testament of development, giving a new covenant (law) by which consciousness of love and truth could be gained. A living Way superseded the letter of the law wherein Love would ultimately fulfill Law and usher in a new social order: one in which the Brotherhood of Man would dominate. Before the
new and living way could be identified in consciousness, the old way of the law (discipline in the flesh) had to be exposed in its fallacious aspects. Fulfilment implies an emptiness created to receive it, and accounts for the agitation among mortals when new ideals arise on the sea of thought. Preconceived ideals of perfection must be ruthlessly exposed as machinations of the lords of personalities, and questioning of the truth of the principles aroused before consciousness of the genuine Ideal of Being is gained. Progression after this manner does not appear to be in keeping with the commandments of the Master; but, nevertheless, to evolving consciousness all that brings a sword which cuts away something of the imperfections leads also to development of understanding, more righteous judgment, and ultimately to the identification of the Christ Mind wherein the Lord Principle makes of the ego a new creature in Christ. Thus it can be seen that tribulation among mortals is the only way by which these commandments may be fulfilled until understanding supersedes ignorance and desire to express the God-man dominates the self-consciousness.

The universality and individuality of the Lord Principle are illustrated in the Master’s reiteration, “David himself said in the Holy Spirit, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies the footstool of thy feet.” Mark 12:36-37 R. V. The Christ Principle, identified in consciousness, enabled David to discern that there was a Lord communing with his own Lord. In its individual identity, the Lord is the I Am or Over-Soul of consciousness; the Divine Spirit in action. Through redemption from the
The Two Great Commandments of Love

wills (desires) of the fleshly nature, egos are identified in the I Am of Being, coming under the jurisdiction of the Universal Lord, the Will of God. In other words, Christ gained in individual consciousness is the Lord of each ego, but all egos gained in Christ are one in spirit and in truth, therefore, in the government of the Universal Lord, Jesus Christ. When egos gain the universal spirit, as they do when selfishness is superseded by selflessness, they partake of the nature of the universe and are governed by the Cosmic Lord. The individual (Christed ego) merged with universal spirit (Jesus Christ) is himself the Lord Principle in action, the function of God being operative by means of consciousness gained in the Divine Principles.

It should be perceived that the Lord Principle does not function in Man until the activities of forces that make him animal are overcome; therefore, he does not commune with the Lord within, though governed by the lords of Nature, Fate, Destiny, etc., that represent the materialized and personalized aspects of the Lord Principle. After identification in the Lord is made, man’s work is to be nothing of himself, accomplishing through surrendering of all sense desires more than when functioning in the I of self-consciousness. It is the purpose of the Lord Principle to fashion the Man God has idealized to be manifested. Through letting Christ govern and control the consciousness, the Laws of God are set into operation, which reproduce in their own will and way the Son of Man. The admonition, “Be ye therefore perfect even as your Father in heaven is perfect,” implies capacity to attain the spiritual qualities of consciousness, though it is the Lord who worketh to
will and to do his good pleasure in bringing forth
the Christed ego, when the will of mortal man
has been consciously surrendered.

Evolving mortals are ever in touch with advanc-
ing thoughts and ideals given them through the
Hierarchies or Lords that control the destiny of
the soul. Many of these fall short of Truth because
the “my Lord” of consciousness, that is, individual
centralization of thought and feeling, has not
advanced enough to receive higher impetus of
being. When the Lord speaks, it is always to
impress an aspiration or idea of Truth, that is, to
convey to the consciousness an impersonal idea.
The intuitions pertaining to mortal sense and
experiences in life that make for instruction and
advancement are from the lesser lords. The per-
sonalized Lord factors give man knowledge per-
taining to his advancement in sense consciousness.
their operation being in keeping with the desires
of the soul. Because the Lord Principle can be
no farther advanced than is the desire nature of
the ego, atrocious things are done in the name of
the Lord. So long as self-thought and self-will
control the man, the “my Lord” factor of con-
sciousness is operative as a directing head, but
when the Lord God Principle is identified as a
governing factor, the petty things of sense are no
longer considered.

The Lord thy God is in reality the Lord God
Principle identified in consciousness, the activity
of God. The standard of Perfection is implanted
in consciousness as God’s Ideal to be attained,
egos being developed in forces of spirit, soul, mind
and body in the attainment. When advancement
permits, the Lord God becomes an active factor
of regeneration, transforming the limited thoughts
and feelings developed in the "my Lord" of sense into the qualities of Truth. Truth reveals its own ideals and laws to be unfolded. As man conforms the forces of heart, mind, soul, and body to Truth's standards of perfection, he grows in capacity both to know and to be a higher type of being until he comes into coordination with the Lord God, or principle of spiritual man, that is, Jesus Christ.

The personalized Lord (standard of perfection) engendered in beliefs of mortal mind is not the "Lord thy God" Principle, but a counterfeit expression of it common to self-consciousness. The belief that allegiance to his personalized Lord is all that God expects of man is founded upon ignorance of the fact that man is the manifestation of God and the means by which Perfection is ultimately to be revealed. Hence, the personalized standard of perfection must ever change in order that love and wisdom may be progressed. The ego must eventually surrender the limited thoughts of mind, feelings of soul, activities of body, and impulses and ideals of spirit, to Truth, coming into the limitless expression of consciousness.

The heart of consciousness is the point of contact with the Divine Spirit. It is the center of the individual consciousness; hence, it is that which looks toward God and that which looks toward man. It is in the heart that man receives the inspirations of the Almighty that make for understanding. The Heart is the Cosmic Mother Principle of Being that underlies the external spirit. The forces of the individual make contact with the Heart of Being, giving rise to spiritual activities, the fathering spirit. Inspirations impressed in the heart are pure, spiritual, and
manifest as perfect understanding, when self no longer obstructs their influx into consciousness. However, it was in the heart that adultery arose as self-consciousness was developed, hence, it is the heart that is defiled. A change of heart is essential before man can love the Lord thy God with all its forces. Conversion implies a change of heart, induced by repentance. Repentance is the turning away from ideals, ideas, and desires heretofore thought to be the will of God for man, but involves an understanding of higher principles of Life if it is to yield a spiritual benefit. The letter of conversion or repentance, while serving the ego in an outer way, has no effect on the inward consciousness unless accompanied with an understanding of God's laws for man by which one may unfold the highest qualities and live to the glory of the spiritual nature.

In reality, repentance is a turning away from that which makes for sense consciousness to that which makes for Christ consciousness. John the Baptist, the factor of cleansing and baptism, represents the scientific knowledge that must go before and make straight the path of the Lord. The metaphysical sense of repentance is found in reversing the mortal tendency of thought with the idea that transcends the physical, this producing, where realization is made, a change of feeling as well as of mind. It is what one feels that determines what has been accomplished in mind, for mental deductions, based on abstractions, may be thought upon without effecting a change of heart. For this reason it is admonished that one may gain all knowledge and not gain love. Love is the heart conception that accompanies the perception of a spiritual idea. Therefore, to love the Lord thy
God with all the heart is to feel all that is thought, and to think only that which is Truth. This is possible only when repentance has been succeeded by regeneration, and spiritual birth through action of Divine Will has been identified in consciousness.

Self-love, engendered in false intelligence and desire, is not the love that constitutes the “love of thy neighbor,” for it is not the love of the Lord. Self-love is the force of Satan, or darkness evolved, and must be transmuted out of its mortal elements before the love of the heart of God’s identifying can be cognized and expressed. When the selfishness of both good and evil of mortal existence has been forsaken in order that the ego may bear allegiance to God with his love, the Lord thy God principle of consciousness becomes the dominant will of execution, and love that is divine in its character and brotherly in its scope of action is born into expression.

Loving the Lord thy God with all thy heart is progressed under God’s laws governing the advancement of man, and in its season of fulfilment shows forth a love as unlike the love of the world as day is unlike night. Considering the truth about love, one can perceive the impossibility of peace, harmony, or love among mortals gestated out of the adulterated forces of light and darkness. Spiritual birth must supersede the desires common to mortals before the genuine love of both God and Man is begotten. Spiritual birth will identify consciousness in its divine-human state, making man capable of loving in the genuine spirit. “Out of a man’s heart are the issues of life.” When man’s heart is identified in its forces in the love of the Lord, the impulses of being will be promo-
The soul is the identified radiations of spiritual inspirations and impressions that make for conscious existence. It is the seat of conscious knowing and being, the center of forces of feeling. The soul is the feminine pole of consciousness, the mate of the spirit. The soul of mortals is the seat of the self-consciousness, the identification of personality. The gaining of the impersonal capacities is the spiritualization of the soul and its consecration to the Lord thy God principle of Being. Mortals develop, through the personalities, the limited concepts and feelings of sense consciousness, ultimately gaining the impersonal concepts of life and love. The identification of the impersonal capacities of consciousness is the establishment of individuality, the center of humanity with which Christ conjoins to manifest illumination and spiritual intelligence.

The soul is the seat of the feeling forces; hence, its forces must be conformed to the principle of Perfection (Lord thy God) before one can love the Lord or the neighbor. This implies the necessity of stilling all the emotions, of identifying the forces of feeling in purity of purpose, of conforming all sense of affection and other expressions of sense consciousness to the divine standard of love.

The forces of soul centralized in the love of the Lord identify the ego in poise of soul. Poise of soul is mastery of self; it is attained when the self ceases to desire, the government of Divine Will being the controlling factor of the individual. When emotions and sensations of sense consciousness no longer touch the soul, its forces are not dissipated, and the oil of Christ love is ever present as ointment to heal the wounds.
engendered in the conflict of the flesh and the spirit.

Before the feeling forces can be established in righteousness and the soul be fully evolved, one must keenly feel. Yet, paradoxically, the capacity to feel deeply and keenly on the plane of sense must be fulfilled by immunity to feeling on all of the planes of sense consciousness. When immunity of soul is established, the compassion of Christ love opens in consciousness, and feeling is born on a higher plane of expression. Compassion transcends sympathy, being moved by understanding rather than ignorance. The reader must determine his status of development before he attempts to put into practice the principles herein expounded. This book is written more as an explanation of the various phases of advancement than for the purpose of saying that one condition is right and another is wrong. Deep feeling is right to sense consciousness before not feeling can be put into practice. The opening of the feeling forces on a higher plane of expression in the operation of spiritual law, makes it right to feel deeply in the Lord, for all the forces must be alive and active when the qualities of soul are surrendered to the Father (Law of the Lord; Lord God).

There is a law of development: “Till heaven and earth pass away, one jot or tittle shall in no wise pass away from the law, till all things be accomplished.” The law covers identification in mortal consciousness, and progression in spiritual consciousness, ultimating in unfoldment in Christ consciousness. Through the first two steps the ego works out his salvation, aligning the forces of consciousness to the laws of Being; but in the
third step the Law of God takes over the forces developed, utilizing them toward manifesting the new creature in Christ, whose soul will be united with the spirit in Holy union. All forces developed on the self-conscious plane must be finished before the ego can ascend into the love of the Lord and function in impersonality and divinity of feeling (love).

It is the conviction of the author that many souls are in a state of suppression as respecting their natural feeling-nature. But the Law of the Lord, at the ends of cycles, liberates their forces, forcing them to feel and think in conformity with the operation of Divine Will. Suppression is healed by expression, though ungodly and licentious feeling must always come under the law of retribution, hence is not the proper healing remedy for suppression. There is great need for unselfish service that the spirit of selfless love may be developed. Unselfish service is the prelude to service in divine love and the means whereby attention is turned away from self to the neighbor. While unselfishness in personality is developed prior to the establishment of immunity of feeling, unselfishness on the spiritual plane in the expression of spiritual good is only now in the process of progression. True Christianity consists of ministering to the spiritual and physical needs of one's fellow men at some point in the Path in order that genuine love of the neighbor, founded upon service, can be known.

Only those who have loved much can receive the redemptive message of Jesus Christ, the Principle of God that deals with the forces of both heaven and hell. Each one must determine through the illumination of Truth when he reaches
The point of transition and is to "Go and sin no more," that is, cease being active in the development of sense consciousness. But until the ego has fulfilled self-expression and reaches the limit of progression in good and evil of mortal sense, he cannot gain the soul in God, for his desires and affections are turned from rather than toward the Father. When the knowledges gained in the dual tree are sufficiently bitter to the soul, the ego's desires are turned in the direction of the Lord, the repudiation of the forces of sense automatically inviting knowledge and love of a higher character.

There is an exoteric and an esoteric side to every proposition of life, and one functioning on one plane of expression should not be condemned by one functioning on the other if love is to prevail. It is an interesting fact that those in exoteric development take exception to those more greatly advanced. Those on the higher planes of advancement can always behold that which is lesser, but those on the lesser cannot behold that which is beyond their development. Antagonism toward that which is advanced is one way in which the lesser progressed are developed, repulsion to anything in its order of fulfilment attracting that which is repulsed. When the laws of Life are understood, all things are seen as modes of progression, though only egos identified in wisdom and love can see in the eye of Truth and be at peace.

The greater the spiritual advancement the more removed is the consciousness from the thoughts and love of the race. Yet, to transcend the race's progression is to open the soul to the opposing forces of the race, though the service rendered in
the conflict of spirit and flesh serves well the advancing ego. "Blessed are they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." Matt. 5:10-12, R. V. One functioning in spiritual insight, perceiving the spiritual significance of all things, is in a position to forgive those who, not knowing what they do, slay on the altar of materiality the ascending forces. One in fully developed soul powers is ever called of the Lord to project into the earth the fuller light of Intelligence and Love, even though there be engendered the displeasure of the multitudes who love the broad way of sense that leadeth to destruction.

The governing forces of the race, the chief priests, scribes, and leaders of the world, are always the adversaries of Christ and best serve the Lord in resisting the spiritual advancement. When one loves the Lord with all the soul and knows the mysteries of creation, realizing that all is right in its time and place to further the Divine Plan, he knows that both hate and love are essential to the fulfilment of the Divine purpose. The Prince of this world must come and do his destructive work; but one established in the understanding Christ Mind is unmoved by the forces of evil that must be aroused to destroy themselves.

The soul is gained in the love of the Lord God (Divine Will) when the ego has finished his mortal course and has gained the feminine-masculine qualities of consciousness as one. When all con-
demnation is overcome with understanding, the love of the soul is present. This is not to say that one condoles or condemns that which is adverse to Truth, nor that one implies that it is all right, not needing to be remedied. To see all in service to the Divine Law, whereby consciousness will be eventually delivered to the Father for approval, is to know that even the adverse forces exist for a purpose, and to be unmoved by their attack.

The soul of mortals is not immortal. The conjunction of the redeemed soul forces with the spirit of Christ is that which marries the soul (wife) to the spirit (husband) and establishes the ego in the individualization of the Lord Principle of Being. The dying of the soul in sin which made it mortal is complemented by the dying of the soul to sin, which polarizes it with Christ, and identifies the ego in eternal character. The death of the soul to sin is effected in the Lord or Divine Will in the mystical death on the cross, and is that which converts the sinful soul forces into their equivalent spiritual realities of being. When the soul is returned to the love of God, the ego becomes the Bride of Christ, through which is identified the Mother-God Principle that gives birth to the Son, or spiritual being.

The mind is the aggregated forces of intelligence; it is the operation of forces of light and darkness (knowledge and ignorance) by which consciousness of Truth is ultimately gained. Yet, Truth is born of the Spirit of God, and not of the mind of man. The development of forces of light and darkness, that is, what is known and what is unknown, makes for the establishment of the faculties of consciousness, the brain being the centralized function of intelligence. While mind
functions by means of brain, the brain of the mortal is not the organism through which the inspirations of God are received. Knowledges developed in mortal existence in turn form the forces of the brain, subject as it is to change according to the advancing intelligence. The brain governs the cellular organism, the intelligence functioned in the entire organism being no more advanced than that functioning in the brain. As knowledge of the sense consciousness is superseded by spiritual illuminations, the cellular structure of the brain as well as the entire organism is changed and the ego prepared to function a higher rate of energy of intelligence.

The love of the mind is the energy rate of the ideas converted into thoughts, and is in keeping with the quality of intelligence developed. When consciousness of Truth is gained, the love of the mind is gained in Christ, and the Christ Mind is enthroned. Consciousness of Truth is the result of the marriage of the soul and spirit; this is effected when the will of the flesh, or principle of body, is subjected to the Divine Will. In other words, the four departments of consciousness are identified separately, but in reality are one in action. The beginning of the consecration of the love of self to the Lord is the beginning of the redemption of all departments of being. Turning the love of self in the direction of the spiritual prompts illumination of mind, conservation of soul, and overcoming of the fleshly will. When the forces of the four departments of being are gained in the principle of Being to a sufficient degree, the Spirit of the Almighty which giveth understanding floods the mind with illuminations of a spiritual nature and transforms the brain cells of the whole.
organism into a greater degree of light. 

Truth is not thought, but known. This is to say that the faculties of consciousness, developed through much thinking, form and become the organism through which forces united in their wisdom and love principles are functioned. For Truth is the united wisdom-love, or the united male-female principles of Being. When spirit, soul, and body are united as one in Christ love, mind is automatically identified, it being the heavens, the first principle of consciousness relating to the outer man. Mind is the consciously identified intelligence, and in reality is made up of realizations of Truth. It is the Christ Mind that functions Truth. The Christ Mind is enthroned when the mind of the flesh is overcome. The mind of the flesh is the aggregation of forces developed in sense consciousness. The seat of sense consciousness is the love of the senses. When the love of the senses is overcome by the love of the spiritual, mind, soul, spirit, and body enter into the unity of Christ and are henceforth subject to the government of Divine Will. 

It is a scientific fact in regeneration that the brain must be entirely transmuted out of its impressions of sense before Truth can be the dominant aspect of thought. The brain, the highest gain of mortality, is the generated essence of sense consciousness, the product of sex forces. Mind does not function in sex force, but in substance. Substance, the base in which Truth is generated, must be gained as the Virginal principle of being before the ideas of Truth can be known. The Virgin is one with the Eunuch principle, the two constituting the matrix of God through which are gestated the ideas and energies
of Divine Mind. Until one has the matrix or womb necessary to gestate the divine principles, he can not know them, nor can they operate to transform the mortal elements into their equivalent immortal essence.

Man perceives spiritual ideas by means of the brain function, the absence of brain characterizing a disordered state of mentality. Through coordinated brain function one comes into cosmic intelligence, but cosmic intelligence is not Truth. But a renewed mind means a transformed will, which is receptivity to the will of God which identifies Truth. Truth is born of God and is not a mortal gain. However, the mortal gains surrendered to God in spiritual love and service make the ego negative to the Divine Will, through whose function Truth is identified. The development of knowledge and love on the mortal plane is for the purpose of forming the facilities of consciousness, these having their coordination in the brain organism. When the brain organism is made up of Christed energies, Truth is known without the effort of thought. Truth is born from the Mind of Christ and begets the body of Christ; hence, its identification implies bodily regeneration and redemption.

The will of spiritual ideas is established through keeping the mind stayed in spiritual thought. The brain is thus transformed (changed in form and texture), its animality of essence being converted into substance of Truth (generated essence of spiritual ideas perceived), and Mind is actually identified. Simultaneously with the identification of Mind, both Man and God are known, and the unknown becomes at one with the known, so that there is no more unknown, Mind being instantly
in touch with all that is needed to promote intelligence. Mind is the exoteric side of Spirit, and is the masculine pole of consciousness. Mind is Spirit identified in consciousness.

Love of the Lord cannot fully envelop the mind until love engendered by the senses is transmuted out of its materiality by the fires of purification. "Let that mind be in you which was also in Christ Jesus." It is through the Christ Mind that spiritual man is revealed. The Christ Mind is put on as one is renewed in the spirit of Truth (Christ) and is no longer conformed to the world in either thought or action. Paul admonished that the mind of the flesh is enmity against God, declaring, "It is not subject to the law of God, neither indeed can it be. For the mind of the flesh is death; but the mind of the Spirit is life and peace." He adds, "They that are in the flesh cannot please God." Romans, Eighth Chapter.

Man is in the flesh when his love, the impetus of being, is centered in the development of self-consciousness. This persists until mortality has run its course, at which time the ego is turned in the direction of the love of the Lord, being ready for spiritual birth and translation. It is at the end of mortality that egos are reaped, entire, in the kingdom of God, having spirit, soul, mind, and body identified in the Love of the Lord. Through the action of God the love gained in the individual Christed egos is turned in the direction of the race, and thus the love of the neighbor is identified through those who gained it during mortality. Always the love gained by the individual is made to serve the race, not in ways of men, but in ways of God.

The quality of strength is that used to charact-
terize the forces of the body. The capacity to love the Lord with all one’s strength is proved in the degree that the actions of the external man are conformed to principles of wisdom and love, transcending the aspects of brute force and selfish domination. Strength implying endurance is the physical aspect of the will. Will is the authority of the body, the enduring quality being for the accomplishment of spiritual realities when one’s love is gained in the Lord. Strength is ultimately related to joy, the joy of the Lord being man’s strength. The joy of the Lord is present when the strength is utilized to develop spiritual victories.

One loves the Lord thy God with all the strength when all the bodily activities serve to identify godliness. The surrender of those activities of the flesh that do not make for the glorification of the Real Self, God’s ideal man (Christ), is essential before the enduring strength of the Lord is revealed as a sustaining power and presence. “For if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live.” Rom. 8:13 R. V. Paul is the apostle of bodily redemption, giving in idea that which was fulfilled in action in the life of Jesus; hence the fuller expression in his writings of those activities that make for regeneration and redemption.

Before man can love his neighbor in actuality, he must conform the members of his own body to the law of Love. This is accomplished by overcoming the fleshly tendencies that make for selfishness, greed, and disorder.

Loving the Lord with all the bodily forces reaches its climax in the surrender of the body, a living sacrifice, in service to the Divine Will that must ever project the spiritual gains in the direc-
tion of the flesh (form) before God's realities of being can be manifested. This love is known only to those who put off the corruptible organism and put on the body of Christ: that is, to those egos who transcend the plane of mortality and are resurrected into spiritual states of being. These represent the fruit of the ages, gathered at a generation's close, the resurrected gods. These are they who die the living death and through whose function the race is reborn and eventually redeemed.

To love the Lord thy God with all the heart, soul, mind, and strength means, in the ultimate, consecration of the activities of the whole man to God in godly use. Since the love of the neighbor is the second commandment, and possible only when the forces of the four departments of consciousness are consecrated to God, it is easily discernible why peace, love, harmony, and good will are not operative among men. Love is not known until sanctification of man's whole being has taken place and the business of the Father made the business of man's life. The business of the Father is to bring forth spiritual man, and one so engaged makes everything count toward his spiritual advancement. One in the Father's business is without self-desires, seeking only to be an instrument of use through which God may reveal the divinity of being. This is primarily to make the common things of the daily life serve toward revealing a higher wisdom and love.

Loving one's neighbor as one's self is possible only when man understands himself, which is to understand God and his relation to Him. As man realizes that humanity is one body, knit together in the substance of God's love, he will have no
more desire to hurt, slay, kill, mentally assassinate, or malpractice others than the foot would slay the hand, or the upper lip crush the lower in a grip of hate. All that man does to others he does to himself. Self-preservation that is genuine in its spirit is the promotion of activities of life that make for the godly development of all men. Opinions and actions of mankind based upon selfishness, greed, and aggression, prolong the agonies of all the members of the one Man body, and prevent the fuller manifestation of God's love in the earth.

When the ego has advanced to the point where he would rather be hurt or killed than to hurt or kill, love of the Lord is in the ascendancy and all men are perceived as neighbors, be they friends or foes. Forces of evil (Satan; unillumined and unredeemed) serve man even as the forces of Christ, until he has come into the identification of the love of the Lord; they force cultivation of forgiveness, forbearance, generosity, and other godly qualities essential toward the manifestation of the Christ Man, the only man there can be. Until one climaxes his cycle in mortality, it is as essential that he be hated as that he be loved. "Woe unto you, when all men shall speak well of you: for in the same manner did their fathers to the false prophets." Luke 6:26 R. V.

Mortals feel that to be loved is the goal of attainment, whereas to be hated is that which indicates one's advancement. However, one must be hated because of allegiance to Spirit and its activities, this being operative because love is genuinely expressing. To please the world and to be loved by it is to be an enemy to Christ, for the world is in adverse relation to God's activities, not
knowing the love of God or being able to function it. Always there are those drawn out of the world to love and sustain the spiritual advancement. These are the representatives and promoters of the genuine love of the neighbor; though when the kingdom of the world (external nature) shall be subjected to God and His Christ, neighborly love shall prevail, the love of the Lord being the dominating will of progression.

Mortals are greatly deluded about the operation of love among men, calling love that which is a form of hate and destruction, and hate that which is the identification of God’s love in the earth. Understanding the Truth alone will enable man to cognize the love of God, and conformity to divine principles in living will permit him to recognize an expression of divine love in the life of another. Since the material world and its activities are a reversal of the principles of God’s love, being powers identified in darkness in ignorance of God as the primal cause and the Lord as the governing head (Intelligence), the action of the love of the Lord will be an opposite expression to the love of the world.

The new creature in Christ aspires, feels, thinks, and acts from a standpoint radically different from the mortal man. “Why call ye me Lord, Lord, and do not the things which I say?” Luke 6:46 R. V. Why have a concept of a higher principle of love and life if one does not expect to set it into operation in works? It is the doing of the spiritual ideas (Truth) felt and thought upon that enables man to love the Lord with all the forces of being. If one never executed the ideal perceived, the will of the flesh would not be subjected to the will of God, nor would man be transformed into the
image and likeness of the Divine Pattern. It is the manifestation of an action of God among men in works that permeates consciousness with the conviction that God is and that man may reveal His presence and power.

The works that are done in the Divine Will are not of the self but of the Father, yet only those born of the spirit can discern the wisdom and love of their expression. As a self-consciousness the ego works to know himself, self-knowledge gained being the knowledge of his relation to God. At this point, surrender of the self-conscious gains is entered into, the self decreasing as the Christ increases, until, at the polarizing point of the Nothing and Something gained, the ego is identified in the Divine Will in which is the operation of the Love of God that fashions the new creature in Christ. The new creature in Christ is the works of God to be revealed, all activities of life ultimate in the operation of Divine Love out of which is born the Christ-Man. This is consciousness returned in all departments of being to the Creative Force, the Lord God of being.

When every man speaks truth for his neighbor, then will the love of the Lord rule in the earth. One speaks Truth for his neighbor when he reverses in thought every aspect of inharmony with that which stands for the harmony he would see manifested, thereby making of none-effect all activities of consciousness evolved in ignorance of spiritual laws. To reverse the thought, one must of necessity reverse the word and actions of life, and out of the godly activities of soul and body expressing must come the new earth in which are to dwell righteousness and peace. Yet, a universal action of God is required to set up the kingdom
of heaven in earth, the best works of self-con¬
sciousness being but Naught in the operation of
the Divine Will.

Loving the neighbor as oneself, and loving one¬
self as Christ, centralize affections in principles of
life rather than in attainment of things, and make
sharing with all the chief mode of love. Loving
and giving are identical in spirit. Any form of giv¬
ing which does not include conscious love
cannot give one spiritual gain. Much of the giving
of the present race, like its loving, is not in love,
but in hate and opposition. However, the letter
must precede the spirit in the progression of this
inverted world, and eventually the ego returns to
center and finds the love that has been stimulated
within through the performances of external
duties. The progression of the material ultimates
in the uncovering of the spiritual reality. External
wealth well given brings wealth of spiritual love.
All are neighbors in the ultimate sense when all are
joined in the same spirit of love and truth.
This is the true community spirit, and is mani¬
fested through spiritual development, though
through material advancement one receives and
rejects that which is essential or nonessential to
the attainment of unity and fraternity.

Jesus admonished that upon these two com¬
mandments of love the “whole law hangeth, and
the prophets.” This is to say that love is gained
through the fulfilling of the law, and without law
there could be no love expressed. The Law in its
primal spiritual identity is the Lord. This is the
Absolute government of all progression. The
manifest function of law is to discipline, thereby
forcing progressing consciousness to conform to
the laws of its being. Discipline results in obedi¬
ience, and obedience eliminates sin and ushers in love. The future status of man ("prophets") is dependent upon the conformity of the forces of heart, soul, mind, and body to the laws of being. This in its progressional state is conformity to the ideals cherished. Through living up to one's ideals, the ego more closely contacts the inner Spirit, until the Lord or Law written in one's inward parts is allowed to take over the government of man, and the reality of God appears. This reality is man in universal service, governed in Divine Will, conformed to the likeness of a Son, and revealing the glory of the Father among men.

Man in the central consciousness is the authority of the Lord over heaven and earth, that is, in the visible and invisible realms. The microcosmic center is the gain of heart, soul, mind, and body in God, the Holy or whole Spirit. From this center the standard of the age to be is projected, and the activities of progression that have served their purpose are fulfilled. The Law of God or Lord is embodied in human identity at certain times in the ongoing of the races, and through this Principle the worlds are formed and destroyed in their elements. All forces receive a regenerating and transforming effect from the microcosmic center and its function: and love, the impetus of life, is replenished and renewed, as well as uplifted in standard and pattern of attainment. When law is fulfilled with love, all shall know the Lord from the least unto the greatest, that is, shall be governed in the Divine Law or Lord of Being, which is Love itself.

Loving the Lord thy God with all the heart, soul, mind, and body is something more than a sentiment or a belief. It is a transformation wrought
through long ages of progression, and involves 1 conformity of all the forces of one's being to the law (Lord) that emanated them. Yet, when gained, it is a conscious attainment, and makes for 4 man alive in Christ. It is the unity of all consciousness in one purpose, one truth, one love, having its outward activity as service rendered in the joy of expression.

Life is expression in conscious realization that all things are means of growth, though when love has fulfilled law the many inharmonies which are innately repulsed have been eliminated from progression through the Lord, in his second coming, thereby permitting all activity to be a joy and a blessing. Through man, principles of being are progressed, but through Divine Will (Lord), the 16 finishing touches are put, by which that which is to be is exalted and glorified, and that which is not to be is reduced to the primordial base from whence it came. At this point, law is fulfilled in 20 love, life is gained, truth is identified, and the "Lord thy God" is enthroned as Lord and Master of all there is.
THE PURPOSE OF RELIGIOUS LOVE

And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. But he answered and said unto them, See ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. Matt. 24:1-2 R. V.

Religious love is innate in consciousness, and is that aspirational desire of the soul to know God and Jesus Christ whom He hath sent; this is to say, to know the Reality of Man through knowing the Ideality of God. Religious love is the means whereby reality of consciousness is gained. It is first developed in faith, but ultimates in understanding. The understanding of the spiritual nature of man is the Ideal Plan unfolding that leads to the revelation of real being, for one can understand only that which is in the process of becoming. It does not matter how low in evolution the man creature may be, there is found evidence of the cultivation of religious love. Man instinctively feels adoration toward a Supreme Being that is responsible for his existence, and yearns for the love of his spiritual Father-Mother with the same intensity that the child yearns for the love of unknown parents. This instinctive feeling is the connecting link between the external nature of the ego and his spiritual nature, and is the means by which the intelligence of the Christ Mind is called into conscious activity.

Diversity is registered on the plane of the manifest, while in the spiritual realm unity is the chief characteristic. The natural world reverses the aspects of the spiritual world. Back of the natural and the spiritual planes is the celestial, the Abso-
luteness of Infinity, from which the spiritual and the natural planes receive their impetus of being. When the natural has been developed to a point of unity with the spiritual, both planes come under the domination of the celestial, and a new type of heaven and earth appears. The natural plane is coordinated with the spiritual through the development of religious love: the means by which Christ, Lord of the celestial, is eventually called into direct government of the heavens (mind) and the earth (body).

Religious love, developed on the plane of mortality, begets diversity of opinions, culminating in the various creeds, dogmas, societies, and churches, all of which are outside the Christ-center or true church, though connected with it through the current of religious love. The effort to effect unity in personality is made without cognizance of the truth that only in Christ can unity exist. Dissatisfaction and inharmony continue to characterize religious organizations so long as the external organization lasts, for, since it is a violation of the unity of Being which is in Christ, diversity cannot be converted into unity; hence, harmony cannot be. God's will is to be done in the earth, as it is in heaven, but unity of spiritual ideas (God's will) must be effected within the individual ego before it can be expressed on the plane of the manifest (earth). This unity is brought to pass through the resurrection of the holy marriage principle. The principle of marriage is the essence of religion, and not until the man and woman principles of creation are inwardly joined in consciousness can the ego project the pure religious love. Religion is from the word re, again, and ligare, to tie, meaning to
tie again that which has been divorced or severed in progression. It is the man and woman principles of consciousness that have been put asunder.

The fallacy of marriage underlies our present fallacious religious systems, and the alignment of marriage to the Divine Principle of unity will likewise adjust the religious systems.

Jesus Christ is the will of God identified in the earth, constituting the Jehovah (Man-Woman) of God's creating. When the Man and the Woman of Jesus Christ, designated in Scripture as the Bridegroom and the Bride, both are identified in consciousness in the function of the Word, the true church will be formed. Jesus Christ is the Head of the true church (Body of Christ), and will set up his government among men when egos, identified in the selfless spirit, are ready to receive the quickening Christ Spirit and to manifest the new creature. However, the overthrowing of the religious systems, developed in the sense of mortality and materiality, is not effected through personal will, but in the operation of cosmical law that functions at ends of cycles to bring into manifestation a further revelation of God's power and presence.

The churches and religious movements of modern civilization represent the identified ideas of spirituality in diversity, about which the religious love of mankind centralizes. Founded upon diversity, cliques, societies, creeds, etc., characterize the religious consciousness, all seeing in their own identification the one called of God to manifest His perfection. In Truth, His perfection is not manifested until the symbol gives way to the reality and diversity is swallowed up in unity in Christ. The dissolution of the literal
church system must precede the establishment of the genuine church of Christ. Before man can have the new wine of spiritual attainment, he must forsake the material skins of the old. "Ye cannot put new wine into the old wine skins, else the skins burst and both the wine and the skins be lost." New wine calls for new skins. Illumination in Christ demands a new creature, a living temple of God revealed. The Master discerned this truth when he assured the disciples that the external temples, in which people thought they worshipped God, must be thrown down before the temple, not made with hands, could be raised.

It is interesting to note that the churches founded during the "reign of the Gentiles" have been established by the masculine personality and identified in the letter of the law rather than in the Spirit. In these latter days, the new order of Israel (Is-Real) is springing up with the feminine quality (soul), characterizing its establishment. One who understands the law of polarization can see in the religious achievements of this day the beginning of the dethronement of the letter of ecclesiastical lore and the ushering in of the true religious consciousness of man. The seed of the Woman (wisdom and love) bruises the head of the serpent of knowledge generated in the I Will man, and comes over the letter of the law with the spirit, which makes for an expression of genuine life. It is the Woman who is divinely commissioned by the Lord to preach the gospel of a risen Christ; therefore the identification of women in religious work at the time of the ascension of Truth upon the horizon of thought is in order. The Woman, being the symbol of the Divine Feminine Principle in which God functions to
manifest his Son, or Truth, becomes the prepared
channel through which God presses out his mes-
sages of spirituality that supersede the religion
developed in the intellectual aspect of conscious-
ness.

Universally, the Woman represents the Soul,
though naturally its identity predominates in the
feminine forces of mankind. The church systems
of the material order, controlled by the males of
the race, exercise jurisdiction over the material
religious organizations; but the message of a living
Christ and omnipresent God is projected greatly
by those who, having united the male (wisdom)
and female (love) principles of consciousness,
partake of the nature of the bisexual man, whose
ministry they promulgate and commemorate. The
males and females, identified in the virginity of
consciousness, are equally able to receive the
anointing of the Christ Spirit and to disseminate
truth.

Genuine ministers are called of God, and only
those who have risen above the plane of sex sense
can enter into the Word (Christ) and express from
the spiritual standpoint. Truth is not generated,
nor is one capable of cognizing God's laws, until
the primal male and female poles of consciousness
are established in their righteous relation to the
Creative Principle. "There is a Spirit in man, and
the inspiration of the Almighty giveth them under-
standing." The "them" represents the male and
female of consciousness, the generative matrix out
of which are generated ideas of spiritual character.
When the ego is separated in his male and female
forces, as he is so long as he functions in sex
sense, he cannot gain Truth, nor can he preach the
gospel of a risen Christ. These scientific facts
account for so much "dead" work expressed under the label of religion. "He who hath the Son hath life; he who hath not the Son hath not life." Until one is prepared to open the way for the identification of life in the consciousness through rejecting that which produces death, he cannot be made alive nor identified in the Son (Christ), nor can he give forth a live message that will beget the religious love of humanity that makes for the fellowship of all in the One Spirit.

The coming of a new era of light automatically exposes the fallacies of the old, yet there is no condemnation in the mind of him who sees from above. The churches, founded upon the letter of the law, like sex sense, serve their place in the evolution of mortals, and only become stumbling blocks to advancement when they fail to surrender their attainments of self-desire and self-will. Yet, since offenses must be in order that the Divine Plan work out, and it requires forces of equal but opposite nature to permit the Law's operation, even the apparent fallacies of mankind serve the Divine purpose, though not as those promoting them think. When the law of polarization is fulfilled, and a certain cycle of growth is attained, that which has been the means of promoting the advancement of mortality is reduced to nothing, either through self-conscious surrender, which invites the next and higher step with less tribulation, or through force of nonattraction. Nonattraction is the natural emptiness which predetermines that the nothingness of a cycle has been reached, and serves to point mankind to new and untried paths into greater heights.

The failure of religious organizations to attract
the following that spiritual progression should
demand is itself a sign of their own lack of spiritu-
ality. But the message of the living Christ is open
to all meek enough to receive it, and, fortunately,
church and religious affiliations are not essential
to its promotion, no one receiving the Christ-
Truth until freed from the consciousness of
religious organizations. Whether the scribes,
chief priests, lawyers, and Pharisees of this day
receive the Christ-Truth remains to be proved, the
chastening spirit of God coming upon the world
to determine the gain of wisdom and love (Christ).

Heretofore, there has been no great marked
difference in the manifest life of the Christian and
the non-Christian. Since the fruits show forth the
faith of a man, we must conclude that the old
order of Christianity was founded upon a faith not
yet actively alive in Christ so as to produce fruit
of a spiritual character. Man, conscious of his
unity with God through Christ, must think, speak,
and act from a standpoint different from that of
the man of the world. Yet, the works of Christ are
not to be construed to be the works of this world,
the gaining of spiritual man being the culminated
result of the works of Christ in the soul. This
gain is revealed at the end of mortality, and in this
way those who have the spirit of Christ are made
manifest.

The good of mortal consciousness has been
evolved through the religious influence, and the
church has been instrumental in trending con-
sciousness in thought in the direction of God,
though in a dead manner, its faith without works
being evidence of its inherence in death. The
good of mortal consciousness is the opposite and
equal expression of evil, and constitutes the moral
element of character which is conducive toward the operation of religious love in the life of man. Through moral character, human love, the highest evolved expression of mortals functioning outside Christ, is brought to its fruition and consciousness made receptive to the illumination of the Christ Mind.

It is not a calamity, that churches and religious movements, based upon the law of Moses (morality and mortal love), should be brought to naught at this time and their emptiness revealed. Emptiness invites fullness under exact laws of God, and the religious states of consciousness may receive the anointing of the Christ Spirit when the letter of the law yields to the spirit of Christ at the passing of the material world.

According to Scriptural calculations, we have come to the end of the day of the Gentiles, and Messiah begins to reign in Divine Love. Because of this, the dissolution of the old order of civilization in “fervent heat” has been going on. The churches of the reign of the Gentiles must also pass before the church of Jesus Christ’s founding can be established. Love of the many must be transmuted into love of the one governing head, Jesus Christ, Lord of the Messianic reign. Jesus Christ is not to reign over the present religious organizations, but over his own center of organization, man, cognizant of Christ (wisdom and love), with self-will renounced, preparatory toward being the manifest temple of God’s own building. Man cannot be organized as the living temple of God until the love of his nature be aspirant toward God. At some point of his transition from the symbolical church to the reality, he must renounce the form and desire the spirit with his whole heart, mind,
soul, and body. "The hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers." John 4:23, R. V.

Man must always come to his base of nothing as respecting all his mortal attachments and attainments before he can consort with the Infinite Something within, and receive the baptism of the Holy (whole) Spirit and be recognized as the "beloved son."

The tendency of the newer religious movements to encourage attachment to the "old skins" of belief (organized churches), at the same time aligning with the new school of thought, portrays the ignorance of the promoters of the new movements of the law of progression. There is no passover from one state of consciousness to another until man, through the cross of renunciation, crosses out the attachments set up during the reign of self-will. Man deceives himself and misses his transition through trying to serve that which points in two directions. The organized religious systems of the old school are materialistic in their nature; for, being progressed in the mortal consciousness of the race, they can be nothing else. Likewise the organized systems of the new school of religious thought are material, though positively expressing. Out of the friction of the two systems there arise those free-born souls who, understanding the purpose of all things as modes of progression, bear allegiance only to the Christ within, though acknowledging the Truth however presented, being freed from belief of creed or organization.

Since every spiritual principle is first objectified in the natural world, the symbol of the real church
to be would necessarily precede its reality. This symbol is made up of the free-born souls who promote the gospel of Jesus Christ, without organization, creed, or literal membership. Its members constitute all who are alive in the Spirit of Truth. The ascension of these members into virginity at the end of mortality constitutes the real church of Christ. The real church of Christ is consciousness Christed, that is, resurrected from the elements of mortal sense. The members of this church are knit together in the spirit of Christ, having no outward affiliation until after the passing of the mortal state. However, connections between the old and the new orders are maintained for transmutation purposes, and those who are free in spirit but bound in body to the old organization of church and marriage constitute the means by which the spirit of the new order impregnates the old, and the whole lump is leavened.

In truth, one cannot be equally attached to the spirit of Christ, and worship God in spirit and in truth, and maintain allegiance to religious organizations. It requires considerable moral courage to detach from that which has served its place in one's growth, but which is no longer needed. The overcoming of sentiment (one's own and others), the allegiance to principle for the good of one's own soul as well as for the advancement of others, are essential to effect the passover from attachment to the letter to attachment to the spirit. But there can be no living temples of God manifest until the double-minded standards governing mortals give way to adherence to Principles of Truth. The temple of God is the church of Jesus Christ's anointing, and is Man, Christed in Mind and Body.
Jesus Christ is the capacity both to know and to do the will of God. His spirit expresses only when man unites his will with the love of truth and is willing to suffer persecutions among mortals rather than to forsake allegiance to Principles that govern the revealment of spiritual man. The worshipper of God should be willing to die to the aspects of carnal and personal sense rather than to be a liar before the inner tribunal of his own soul. Citizenship in the Body of Christ, which is the church of Jesus Christ, is based upon the renunciation of the "old man, with his deeds."
The tendency of all religious systems to keep covered the truth relative to the sex nature that makes for the "old man and his deeds," even when faintly perceived, is an indication that there is as yet little religious love expressing among those who profess to serve the Christ. Mortal love, the evolved product of sex consciousness, characterizes the religious systems of this day and prompts helpfulness and service among evolving mortals; yet in it all there are embedded the highest forms of selfishness.

A student of the Bahai philosophy who attended a lecture given by the author, who makes the teaching of the "cross and blood" of Jesus Christ her foundation stone, was impressed with the idea that the author was also a student of the philosophy she loved. She came to the office of the School the next day, radiating good will and fellowship, to ascertain if her deductions were correct. The author informed her that she had never studied the philosophy, but that she knew something about its standard of beliefs. As the author advised that she knew truth through the action of Jesus Christ instead of through the Bahai
literature, she could feel the good will and fellowship of the student withdrawing. To teach a lesson, and to emphasize the principle of divine love, the author said, "The Bahais make the unity of all men in Christ one of their most dominant principles. Then if you and I are joined in Christ, what difference does it make whether we are joined in Bahai or not? If I am in Christ to such an extent that I portray the spirit that you think should characterize a Bahai student, that of love and brotherhood, why love me less because I am not a Bahai student, when I am more than that, a student of Truth in Christ Jesus?" Religious love, in its spiritual aspect, is as yet greatly unknown among those who claim to promote the divine qualities, and will continue to be unknown so long as personalities have not renounced and forsaken the activities that make for selfishness, creed, hypocrisy, and idolatry.

Adverse forces are especially promoted so long as religious organizations develop love and attachment to their particular tenets to the exclusion of developing a similar love for other religious groups. While real religious love cannot be in the present diversified religious progression of the race, yet it should be perceived that the One Intelligence in infinite modes of expression is developing the forces that make for conscious love and wisdom, and that all are right in their time and place to further the advancement of the race. This knowledge disseminated by the religious heads would permit religious love to go forth, and would also establish the fundamental principle of the Christian religion among those who claim to promote it.

Only those who have forsaken the limitations of
1 the fleshly nature constitute a center in the consciousness of the race through which God carries on his work of promoting the kingdom of heaven in the earth. All other teachers and ministers, laymen and priests, constitute the hierarchy that Jesus Christ repudiated in the woes he pronounced upon the scribes, chief priests, and Pharisees who shut the kingdom of heaven against men. "For ye enter not in yourselves, neither suffer ye them that are entering in to enter . . . . for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whitened sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men but inwardly ye are full of hypocrisy and iniquity." Matt. 23: 13, 15, 27.

20 This uncovering of error constitutes one of the acts of divine love, expressed by the Master, in the Lion of himself, which was as vital in its potency to react wholeness upon him who served the good of the whole, rather than himself, as was any expression he made in the Lamb state of consciousness.

Mortals trained in the unillumined schools of religion have been taught to believe that it is an act of love to keep error hidden, or to refrain from exposing it. This is sound advice while one is still in bondage to the error himself, for until one has removed the beam from his own eye he is not in a position to remove the mote from his brother's eye. Nevertheless, to keep error covered is also to keep truth hidden, and this course of conduct constitutes an act of hate, rather than of love, and
makes for greater woe and confusion in the consciousness of the race. If consciousness is filled with error, needing to be redeemed, there is no room in it for the birth of Christ, and only the exposure of darkness to the light makes possible the action of the will of God to identify the spiritual powers and capacities of the evolving ego. One must die to self in order to serve the whole and to establish the true religious love. Since the self is made up of identifications of personal sense, in both its evil and good aspects, the dying to these elements of mortality constitutes the main essential toward developing the minister of God who shepherds the flock of His anointing and ushers them into the land of "milk and honey" of spiritual consciousness. "If any man will come after me, let him deny himself, take up his cross, and follow me."

Experiences in sin force consciousness to Christ. Not that sin is conducive toward the identification of Christ, but that it reduces consciousness to its pole of nothingness, and into the nothingness is identified the something of God's spirit that makes for a higher and truer expression. Herein is perceived the dangers of the systems of religion now springing up which do not make the "cross and blood" of Jesus Christ an essential toward redemption. In other words, religious systems which do not teach the overcoming of that which made for sin and separation from God, viz., the evil and good of mortal consciousness climaxing as sex sense, are built upon the sand and are a denial that Jesus Christ can come in the flesh. Since it is sex consciousness that makes flesh mortal, sinful, and dying, the failure to show the way of renunciation of that which makes for death, and
1 the ultimate law of redemption through Christ, prevents the manifestation of the Jesus Christ type of man. The Word is made flesh and dwells among us when the sexual forces are transmuted out of their animality and the essences of reproduction are identified in the creative power of the Word.

8 No one is saved until the end of a cycle, the saving consisting of establishment of righteous relation of spirit, soul, body, and mind to the laws of God so as to bring forth the spiritually born creature of Christ. No one knows these laws except he is himself aligned to them, hence the real teacher or minister of God is one who shows the way through being it. A recent revelation declares that a body of “Wayshowers” will be raised up who will constitute the Spirit of Truth’s vehicle of expression in the race. These are the servants of God, and are identified in the Divine Will, being revealed to minister unto the race rather than to seek after worldly gains and power under the guise of religion, as characterizes much of the religious progression of the present day.

24 The good and evil elements of nature have their inception in the sex consciousness; therefore, the understanding of the sex consciousness, and its relation to the spiritual progression of the ego, is the primal foundation of the genuine love that Jesus Christ brought to light. To use laws of God to offset suffering induced by sin, without engendering regeneration that will inspire urge to eliminate the sins that cause the suffering, is to misuse force and to be workers of iniquity. Shall man be freed from suffering, the effect of sin, and be made more comfortable so as to promote sin in ease and pleasure?
Since experience in sin is the schoolmaster that brings man to Christ, he must be allowed to be whipped by the lash of the law until he is ready to forsake his sin. How can he forsake sin when the ministers cultivating the religious nature of humanity do not teach what sin is, or free themselves from the enticements of sex sense that make for sin?

The tendency to declare "there is no sin," when there is little else but sin expressing, is the antichrist religious systems reaching their high point of progression in the adversary or devil, their father from the beginning. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. . . . If we say that we have not sinned, we make him a liar, and his word is not in us." I John 1:8, 10, R. V. All lack of perfection is sin, and it is the Father's mode of making Perfection known to first make it unknown. Otherwise, man would be without knowing or being powers, or Being would not be. Hence, if we say we have not sinned, we make the Father a liar, and His word (Son: Christ) is not in us. Sin is progression in unillumination and is the falling short of the mark of Perfection. Since consciousness can not know nor be without experience in the dual state, it must fall short of Perfection before it can attain the perfect state. In the falling short, karma is set up, and eventually laws of redemption operate by which humanity is freed from the aspects of sin. The principle of redemption is Jesus Christ (Jehovah: Man-Woman Creative Principle), and operates in the overcomer who has gained the primal virginity of consciousness and through whom the Word functions. All redemption is in and through the Christ-Center, or microcosmic
Man, who, constituting both the spirit and the body in alignment to Divine Law, is the means by which the will of God is projected into the entire consciousness of the race.

Chastity and celibacy are essential toward the progression of the spirit of Christ, and these principles must characterize religious love. This is to say that love does not gain the Christ degree of quality except in Christ, the pure principle of Being. Christ is developed in consciousness wherein sexual love and mortal thought have been overcome. If the present religious systems of whatever nature were in Christ, love and truth would be everywhere present, and the glory of God would fill the earth. In reality, it is at the final end of mortality, though only in a group ordained by God for this purpose, that Christ gains his virginity of consciousness, and, acting through this Word-Center, projects the redeeming powers of God into the race. Those in this group are universal in their spirits, being the finished result of the development of spiritual love. Spiritual love transcends religious love, being the result of detachment to the good and evil of mortal sense, effected by Christ in his movement in consciousness at the end of a cycle.

The chastity and celibacy to express in the members of the true church, or Christed consciousness, are purities gained in forgiveness of sins and the fulfilment of karma which naturally characterize those who have finished their course in the flesh-and-blood nature and are redeemed out of mortality through the operation of the Divine Law. The fulfilment of karma and sin is controlled in the Lord (Divine Law), though humans present the soil ready for transmutation.
from mortality to immortality (mutation of being), without death, a principle provided for in the Creative Plan.

Religious organizations, identifying the idea of celibacy among those in whom is vested the ministerial authority, uphold the symbol of a principle, the reality of which cannot prevail in the soul of one bound to the symbols of the world. If celibacy and chastity are the means by which one can more closely contact the Christ Spirit, those who act as teachers and priests should also instruct the people so that they, too, may come into the illumination of the Christ Mind. While secrecy is associated with the sacred laws of God by which spiritual being is gained, dissemination of the ideas that lead to the gaining of the mystery of the Christ-life cannot be overlooked when the principles are known. Man expresses what is unfolding within, and where the sacred principles of Being are not voiced, they are not known.

Preaching and teaching based upon ignorance and deceit are not the means of promoting Christ in the earth. Symbols only represent the genuine progression to be gained. Unless the ideal, word, and act conform as one in the identification of godliness, the so-called minister, priest, or teacher is a false prophet, and not a promoter of the church of Jesus Christ, that is, of man alive in Christ. Consciousness of truth alone sets the soul free from the attachments of sense, and truth must rest upon the foundation of knowledge, honesty, frankness, and sincerity. The healer, practitioner, teacher, priest, or minister cultivates religious love only as he knows how to serve in the true way. One can serve in a true way when identification in divine love is established. This
identification is made only in the genuine overcoming of the enticements of sex sense.

The tendency of religious leaders to encourage material organization and attachment to them is not based upon truth and love, but upon the elements of selfishness and greed. Religious progression is always in keeping with the material development of a race, and it must be served on its own plane of advancement, hence the adaptation of religions to the need of the people. But at certain times of the race's progression, some one must arise to identify the spiritual consciousness, producing by contrast the opportunity by which people may perceive the true love and wisdom, at the same time discerning wherein the systems of the world, both governmental and religious, fail to express the justice and love of God.

Leaders symbolize spiritual principles in government of consciousness circulating about a given center, and are necessary in the discipline of mortals not yet illumined in truth. The genuine leader is the ego who sets himself free from the necessity of leadership or discipline, for one soul freed from the bondage of the letter of religious development projects a greater spirit of wisdom and love into the race than is ever projected by the many affiliated members of church organization. When one is advanced to the point where he may look toward the Christ within for his leadership and guidance, he is ready to surrender devotion to the letter of the law and to embrace the Spirit with his whole being. Then will the ego be free to bear allegiance to the Truth wherever it is expressing, thus worshipping the one true God.

Prior to the awakening of the love of the true church (Soul or Woman) within, the evolving ego
attaches to that in the without which symbolizes the genuine, but should ever be allowed freedom in working out his salvation from external church affiliation, for in gaining freedom from all outer alliances, conserving the love of the soul within, is Christ gained and the true church identified. The attention of the devotee cannot be equally directed toward the letter and the spirit (without and within). Since the kingdom of heaven or spiritual consciousness is within man, as the Master advised, it is the turning toward the within that opens the fount of religious love and permits Christ to be formed in man. To lay the foundation of the temple not built with hands (one's own bodily organization in Christ), one must withdraw his attention from the symbol (church organization).

Religious movements that seek to hold their following must be freed from the spirit of personal dominancy before the quickening spirit of Jesus Christ can be identified in their midst. The exaltation of leaders, the attachment to the external symbol, the love of the particular church to the exclusion of others, seeing in religious organizations the source of spiritual illumination, all is idolatry, and a violation of the commandment, "Thou shalt have no other gods before me." One established in the truth and love of the Christ Mind sees back of the identified channel of expression the Spirit of Christ, and renders his praise and thanksgiving unto the one God, from whence cometh the light that lighteth every man. This attitude of mind begets love that is divine, and sets all free to ascend into the heights of spiritual illumination. Eventually, when the symbols have served their purpose in the progression of the race,
mortality, which is itself a symbol of the spiritual
plane of progression, passes away, and the true
church, in which all bear allegiance to the
One God in brotherhood and good will, is identi-
fi ed in the hearts of humanity.

There is but one teacher of Truth, and that the
Spirit of Jesus Christ (Truth) identified in the
heaven (mind) and earth (body) of man. "When
he, the Spirit of Truth, is come, he shall guide you
into all the truth: for he shall not speak from him-
sel f; but what things soever he shall hear, these
shall he speak: and he shall declare unto you the
things that are to come. He shall glorify me: for
he shall take of mine, and shall declare it unto
you." John 16:13-14 R. V. When people, develop-
ing religious consciousness, learn to glorify Jesus
Christ, the identified wisdom and love of God
within, then they will be freed from the petty
jealousies and personal antagonisms incident to
religious organization and exaltation of personal
leaders. Through the Spirit of Truth, man is
enabled both to know and to do the will of God,
that is, to manifest spiritual man, the living temple
of God. Every idea of truth realized from the
reading of this book has been made possible
through the inherent Spirit of Truth aroused to
action in the consciousness of the reader in the
presence of Truth; and, because all Truth comes
from the one teacher within, the reader should
render to God all praise, and honor, and glory for
the expression of this book. Through allegiance
to the Spirit of Truth within, love of God is quick-
ened in the heart of the individual, and a purer
love is projected into the world of men.

Truth, realized and expressed for the Christ's
(Principle) sake, is itself the reward of attain-
ment, and praise and condemnation affect alike the one chosen of the Lord to further promote his spirit in the earth. When the son glorifies the Father, the Father will glorify the son. When man is honored of God, he does not seek honors of men, nor does he do his alms to be seen or appreciated of them. Man radiates love in the direction of his fellow men only when he radiates truth. Truth is the impersonal, impartial expression of spiritual ideas perceived and conceived, out of which is generated love that is divine. The love of the neighbor is dependent upon the consecration of the forces of heart, soul, mind, and body to God alone. It is spiritual love, based upon truth, that must eventually perfect all in One, and that One, Jesus Christ—the power to know and to do the will of God in the earth.

As man is illumined in the truth of his spiritual being and the real purpose of his existence, his allegiance is transferred from the symbolical church to the church of his own consciousness. Man becomes his own priest, and is free at last to perceive the Spirit of Christ, wherever it may appear, freed from all ecclesiastical cloaking. As he renders all that he thinks and all that he does unto the Lord, the all-powerful forces of the Infinite One minister to his needs, for faithfulness to that which stood for God on the plane of unrighteous mammon (external church and state) is fulfilled with the riches of one's spiritual inheritance when Christ is crowned Lord of the soul. When bondage to the letter of religion has been broken, and detachment from the without has been effected, man can mingle among people of any cult or creed and radiate the Spirit of Truth that knows only the love of God.
The goal of religious love is oneness of spirit in Christ with all men. This is spirituality gained. Spirituality is fraternity and good will emanating, though friends and enemies of Christ are seen in distinctness, the purpose of each being understood in Divine Love. Like God who rains upon the just and the unjust, one identified in His love sees all right in its place, not condemning the dual and opposing force, but perceiving the service it renders. The love of God will characterize the race when law fulfils itself and all dual states are made one in the Divine Will that "levels down the high and exalts the low" at the end of mortality. For in the "tribulation that comes upon the world to try them that are upon the earth," the purpose of the dual states is to be gained, those gaining the "tree of the knowledge of good and evil" being eligible to entrance into the "tree of life" and spiritual expression.

The goal of spirituality cannot be attained so long as religious sectarianism of the old and new schools of advancement is promoted, hence, the dissolution of sectarianism is one of the chief functions of the Truth that comes as Christ at the ends of cycles. So long as there is an organization or a creed to defend, one is not free to defend the Truth. Religious organizations cannot promote the one true God, though they serve in developing the religious love of their adherents. Organizations automatically dissolve as the wisdom and love of the Christ Mind are disseminated into the consciousness of the race. There is always a time when people must forsake the organized religious bodies in order to know the Truth.

Truth is the only religion worthy the name, and Christ love is the only love, but neither truth nor
love can be born into the soul of man until the 1 attachments of self-knowledge and self-will, set up during the reign of sex consciousness, are for- saken. Self-knowledge and self-will identify in 4 mortals as the pleasures and pains of the flesh- and-blood nature. The effort of religious organi- zations to regulate the pleasures and the pains of mankind is commendable, in that religious sys- tems symbolize the work of the Lord on the manifest plane; but when the Lord operates directly to transform consciousness, it is never in the organized religious systems, but in the nucleus 8 of free-born souls who, having forsaken the letter of the law, have conformed their whole being to the inward Spirit (Christ). These accept all things as of God, being no more concerned about the pleasures of existence than about the pains. Through receiving both as of the Lord (God’s action), they are converted into their spiritual qualities, and eventually egos, graduated from the dual plane through overcoming the dual sense of things, enter into the eternal joy of God.

One of the pleasures of the I man is “my church, my religious affiliation.” Wholly unconscious that to centralize the forces of love about anything is finally to effect dissolution of the thing beloved, mortals ignorantly think they serve God in loving the objectified expression. In reality, the object is the means by which consciousness of love and loyalty, as well as other kindred qualities, is gained, but with the gaining of the genuine the symbol is to be renounced. However, even attach- ment to the symbols serves the Divine purpose, the love directed toward the idols or symbols being the means by which they are eventually destroyed and dissolved. All the identifications 86
projected in the love of the flesh-and-blood consciousness must be reduced to their nothingness, which serves as the attracting base toward building a fuller and freer expression of the man. The Master perceived this law of dissolution when he advised the disciples that not one stone in the material temples would be left standing when the temple of Man is reared. All the fabrics of mortal sense, as well as their material correspondences, must be dissolved when the light of Truth penetrates consciousness and resurrects the living Christ in the organism of Man, making him the temple of God and the center of all spiritual progression.

Mankind, as a whole, is coming to its No-thing as respecting its former religious attachments. It is fruiting its cycle of evolution in darkness, and is inviting, as a result, the light of a New Day, in which Jesus Christ is to set up his kingdom in the earth. His agents, egos redeemed from the loves and lusts of the flesh, are being identified to carry on the redemptive work. The spirit of Jesus Christ has already descended in the earth, and many await his coming as the Word made flesh (redeemed egos). Out of the various organizations of both the old and new schools, the free souls are being fruited to make up the church of Truth, founded in the grace of God.

When the ego is developed in his religious love to the point of identifying the good of human sense, he invites the opening of the cosmical or mental centers of consciousness through whose illumination he gains knowledge of God and his own spiritual nature. Cosmical knowledge, however, is not truth, but mental perception of spiritual laws of Being. Under the law of pro-
gression, cosmical knowledge sets up a different religious system, and thus the purpose of the fundamental principles of religion is reaped in the newer orders. When the Christ Spirit takes up its abode in consciousness of humanity, religious love is converted out of its selfishness and limitation into the selfless love of the Christ Mind. Truth is born of this selfless love, since it is the identification in the organism of man, primarily, of laws of Being by which the new creature in Christ is revealed. This creature will be new in body as well as in mind, but cannot be revealed until mortality has conformed its elements to immortality and corruption has surrendered to incorruption. Truth is spiritual being, or Man revealed in Christ identity. The ultimate purpose of spiritual love is to reveal spiritual man.

Religious progression indicates the development of the race, and the disorders engendered in the religious systems always herald the identification of a new order to be progressed, they indicating the breaking up of old states of thought and love. In reality, the hates and loves of mortal sense reach their heights of feeling in religious progression, the elements of destruction being generated within its scope of action as well as the elements of construction. When the dual world shall have been transformed from diversity to unity, and all are merged in the Christ Spirit, religion will consist of the spiritual progression of the race under the direct supervision of the Lord or Divine Law. This change will not be brought about through personal will or domination, but by cosmical laws that control the constituent elements of both man and the universe. The free souls, spiritually born, constitute the nucleus in
humanity in which the cosmical laws operate to bring to pass the transformation from mortality to immortality, though simultaneously effecting their own redemption and resurrection, the "elect" becoming the central function of the Church of Christ, the Bride.

The ultimate religious system is to be the Body of Christ, the manifest expression of the sons and daughters of God, the branches of the Vine. Its members bear allegiance to the one governing Head and Heart, Jesus Christ, the identified wisdom and love of God in consciousness, and, through the expression of spiritual powers, glorify God in the earth continually with works of godliness. Since man is the temple of the Church of Christ, the promotion of love and wisdom so that one may be organized, spirit, soul, mind, and body in Christ, constitutes the religious service of every devotee of him who proclaimed, "As ye have done it unto the least of these, my brethren, ye have done it unto me."

THE HOLY CHURCH

The holy church of God appears,
To crown the growing race;
Unfettered from the dogmas drear,
Established in His grace.

The Truth is her emphatic stand,
And Love her sacred shrine;
Her temple is the Living Man,
Now rooted in the Vine.

Her priests are all the worthy ones,
Who from the dead are raised;
The pure in heart, the victory won;
To Christ be all the praise!
Throughout the earth, her Spirit shines,
   And makes her members known;
Conjoined as one in heart and mind,
   They build upon the Stone.

This living church is of the Soul,
   Evolved through Love Divine;
With heaven in earth its finished goal,
   Where Truth and Love combine.
O Living Church, thy work proceed,
   To do God's will sublime;
Unite with thought the godly deed,
   And vanish evil time!

   I. M.
LOVE, THE GREAT PARADOX

Let us love not in word, neither with the tongue; but in deed and truth.

Hereby shall we know that we are of the truth, and shall assure our heart before him: because if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight.

And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him.

And hereby we know that he abideth in us, by the Spirit which he gave us.

I John 3.18-24 R V.

1 Love is the great paradox, the contradiction of existence. In love are found the harmonies as well as the experiences of woe. Love yields its friendships and it brings its foes. Love is that action of life that makes for the common good of all; in this action those who are hurt are as much benefited as those who are directly blessed in identification of good. The way one is beloved is determined wholly by his motive in life. Motive is desire, desire is love, and love is will to be. Whatever the ego wills to be, that is the character of his love; if the will to be is not ascended in the direction of the divine, the hurts received chasten the soul and awaken responsibility that leads eventually in the direction of God. One who administers the lash that drives out of the temple of consciousness the betrayer of the innocent forces of life does not love less, but infinitely more than when he tolerates wrongdoing. Only an understanding of
life will enable one to love intelligently, and to serve both God and man genuinely.

Man's love is always in equality with his intelligence and is an index to his progression. All expression is feeling developed. While feeling is not love until it is subjected to intelligence and ascended into judgment and spiritual development, yet, to one not so ascended, the activities of feeling constitute his love. It is so considered in this chapter, which is for the purpose of indicating how much of so-called love is not love, and of permitting the reader to ascertain what he really knows about love.

Love that is truth in action, which is the only love in reality, is the one pure emanation of God in which there is no shadow of turning; therefore, all the aspects of feeling that can operate in exactly opposite manner, and that are called love, are delusions in the first place, having nothing of love therein. The belief, common to mortal sense, that there is no love without jealousy, gives the lie to the idea that there is any love expressing, for there is nothing but love where love is. Jealousy has nothing in common with love, but is a feeling in reversion to the feeling of love, though never arising because of love, but because of hate. Where love really exists, there is nothing that is unlike it in operation. Love, in its ultimate development, is nonresistance, a state of poise and peace attainable only in the realization that there is only Love in the universe. The Love that identifies the nonresistant state is God.

The realization that God is all and in all is the truth that begets the only love there is. In realization that God is all and in all there is nothing to fear, nothing to resent, nothing to combat, nothing
about which to be concerned. This nonresistant state does not come through denying the existence of a power opposite to God, or a force opposed to good, but is developed through comprehending the apparently opposing forces in their relation to the Creative Principle and merging them in use as one, to produce the harmonious whole. So long as one thinks he believes in God as the one presence and one power, and beholds that power and presence as Love, and combats something, one is not in love but is still in the lie and the liar.

This lie of combativeness cannot be overcome through promoting more lies, declaring that what is is not, or what is something is nothing, but it must be met with the Truth that will reveal the nature of both the something and the nothing, and their dependence upon each other as the means of bringing forth the expression of Love.

Truth is consciousness gained, and embraces love known. Love is known when all that makes for the lie of twoness or dualistic consciousness is unknown. Only when anything is understood is it known and love allowed to take the place of condemnation directed at the force apparently opposed to good. To know the Truth about the dual states is to make unknown the lie, even as to know the truth about a misunderstanding is to eliminate the misunderstanding. The ultimate realization about the dual states is that the two are one, equally opposed to each other but representing the two poles of Creative Law, by which consciousness is gained. Consciousness gained is Love, law having been fulfilled in the discovery of the relation of the dual states.

The mortal tendency to let go of evil and to lay hold of good develops consciousness upward, but
it does not usher in the love that is God. Both the dual states must be equally perceived to be nothing before the resistance of mortal sense can give way to the nonresistance of the divine status and love be known. When enemies may be perceived as friends, and friends as enemies, the mortal and the human sense of love has been reversed with the divine, and love that knows neither friends nor enemies is made the dominant characteristic of consciousness, man being established in the Love that is God at this point of advancement that knows nothing of personality nor partiality. Ponder well these statements, for, being written from the paradoxical standpoint, they are apt to appear as nothing when they are something, or something when they are nothing, both being important to effect development of consciousness godward.

Honesty and dishonesty, joy and sorrow, friends and enemies, patience and impatience are all unknown in the One Principle of Love that is All; and all dual states must have been transmuted into a higher expression before Love can be. The honesty of men is an abomination unto the Lord, for, having still to do with the attainment of things of the world, it is an obstruction between the soul and its Maker. As one approaches more perfectly the love of God, he finds himself in an apparent position of dishonesty as respecting the eyes of the world; hence, he gains nothing at any time by catering to what is thought in the mass mind, except Truth be thought. Consider, for example, the paradoxical statement: "Love is patriotic; love is not patriotic." To love one's country, to ally with its ideals, to believe in its policies, is considered patriotic, and an expression
of love, while to love all countries, to behold them as the members of the Body of God, to claim no allegiance to any particular country, is to be considered not patriotic, should the occasion demand. Yet the latter state is vastly more expressive of love than the former limited state. People looking through the maze of their own limitations will say that the person who is loyal to his country, hating the inhabitants of other nations in times of war, is honest and loving, while one showing forth the universality of comradeship, fraternal feeling, and love, in case of war, is a traitor, a slacker, a dishonest person, though expressing the greater love. What, I ask, does the average person know about love? I repeat, the loves of men are abominations unto the Lord, standing between the soul and his ascension into that godliness and love of God which he is here for the purpose of attaining.

Love, that is really love, functions in the all and includes the all within the scope of its loving. This all-inclusive love is possible only when understanding supersedes judgments of mortal deductions. When one understands the motives that prompt the activities of men, one can be loving in his thought and forgiving in his spirit, though bringing the erroneous activities that prevent love's expression, to light. Greed, selfishness, avarice, national aggressiveness that prevent considering the good of the all, should be grouped under the head of hate, and a good citizen be recognized as one who includes the good of the whole in his scope of loving. The development of any other sort of feeling is not love, therefore must ultimate in universal catastrophes and wars, meant to soften the hearts of mankind and bring them into the consciousness of love.
When one reaches the zenith of his sojourn in duality, finding both the joy and sorrow of mortal sense obstructive to the identification of the genuine love, he is ready to merge his will with the Divine and include the all in consideration that makes for love. Tribulation in the flesh is the sword that drives man to the inner Fount of Love, and prompts ascension into the One Spirit of Love. As one identifies in the One Christ Spirit, the parent tree of good and evil, from whence all dual states spring, is uprooted and made non-productive; the “tree of life,” with its fruit of genuine love springing up as the “tree of the knowledge of good and evil,” falls into the ground and dies and is known no more.

Many paradoxical states of love exist in developing consciousness, as is indicated by the paradoxes grouped at the close of this chapter. The average sojourner in life is a wanderer in this maze of feeling, yet seeking love as the goal of existence. Love is the goal to be attained, but a love that is so different in its impetus and motive as to be wholly unlike the so-called love of mortal experience: the divinity of love reverses the humanity of love quite as much as humanity of love reverses the animality of love. The love that can give man the satisfaction he desires cannot come into expression until the dualistic activities of love have passed away, or have been transmuted out of their mortal expression into their legitimate nothingness, and a higher force developed from their nonbeing.

Scientifically, that which is reduced to naught gives rise to its complementary and offsetting energy, so that vacuums are unknown in the progression of consciousness. All empty states simul-
taneously give rise to their complementary fullness; hence, there is never any loss accruing from feelings transmuted. The paradox, "Love lost is love won; love won is love lost," particularly illustrates this point of transmutation. Love lost or dissolved in its expressing element is that which is lesser, disappearing in order that a greater love may appear. There is no losing without a complementary winning. Time intervenes in the process of transmutation only because the ego, feeling that something is lost without a corresponding knowledge that something is simultaneously gained, cultivates excessively the belief in the loss, keeping it identified and thus forming an obstruction to the identification of the equivalent gain.

Capacity to see the dual state as one, the one phase appearing as the other disappears, would allow them to polarize quickly, and the one substantial essence of eternity to be formed.

However, since mankind is definitely identified in both poles of the proposition of life in distinction, it must work to merge them into one. This leads to the transmutation of the dual into one expression, the expression of the one being vastly different in character, though containing within itself the essences of the dual pair. The expression of life coming out of the one consciousness gained from overcoming the two or dual state is divinity, the action of Christ.

The "Lion and the Lamb" of divine love contain within their scope of expression all the repulsions and attractions of human existence, though both states are expressed in the Lord, therefore expressed in love. The rebukes of the Lord, identified in the humanity of Jesus, are quite as loving as are the direct blessings expressed from the
Christ spirit, though they still appear nonloving to those not functioning in love and truth. The capacity of the Master to rebuke the ignorance of the Jews and to repulse the subtleties of the scribes and chief priests was as promotive of their higher good, therefore, as loving, as his capacity to heal the sick or less aggressive states of consciousness to whom he ministered. To rebuke error is the work of a Master, and only love can prompt its expression; for error uncovered and rebuked is always for the purpose of effecting healing and not of condemning ruthlessly. Exposing error without also presenting a healthy remedy is not love operative, but hate. Only one identified in truth and love can expose error and rebuke sin. Having lived through the cycle of sin and gained its counterpatal redemption, one throws light on conditions of woe in order that they may be dissolved and a true state built.

Repulsion to sin precedes redemption from sin, and this feeling, engendered in the race, is the prelude to the establishment of a higher state of progression wherein love will reign and the sin repulsed be no more, though repulsion must be freed from condemnation before love can be.

The “Lion” of love brings a sword, but a sword that cuts away all that holds the ego rebuked in bondage, the attainment of freedom made possible by the exposure being the testimony that love is operative and truth expressing. Naturally, love, expressed in the “Lion,” contains in itself the positive factors of consciousness in contradistinction to the blissfully innocent activities of the “Lamb” expression. Love expressed in agreement is always more pleasing on the surface than love expressed in disagreement, but where the cross is
present there is always the greater development godward when truth directs. To love an enemy is to promote more godliness of character than to love a friend. Hence, the Master admonished that one's loving should be inclusive of the all, if it would be made promotive toward developing consciousness into the perfection of the Father in heaven, or Ideal state to be made real by means of man.

When one can love the just and the unjust, then is the love of the Father operative and the principle of Perfection in demonstration. Perceiving that the unjust are removed from the love of God by their own activities, compassion fills the heart, and love that is of God flows out to embrace the offender, and thus all are uplifted in the forgiving Christ Spirit. Loving the just, while a godly accomplishment, is not accompanied by the same development of consciousness, therefore is not the greater love, the love of the unjust constituting the identification of love that develops the ego out of mortal sense into the divine or Christ consciousness.

Paradoxical aspects of love present themselves to the animal, human, and divine states of developing consciousness, though it should be perceived that higher gradations of love characterize the human-natural than the animal-natural, even as the divine-natural supersedes the human-natural in its expressing qualities. On the animal plane, where love can be said to be sweet or bitter, ennobling or villainous, selfish or unselfish, as well as every other exactly opposite expression, it should be perceived that these aspects represent the good and evil of existence, and that, in reality, there is no love expressing, but rather a feeling
force, that partakes of emotionalism instead of love and truth.

Impulses govern feeling on the animalistic plane of existence, with intelligence and judgment not yet holding sway so that a balance can be produced. Moved by impulse or sentiment, without judgment or reason, egos, functioning on this plane, swing from one side of a dual state to another, registering love when pleased and hate when displeased. So long as one can be both sweet and bitter in the direction of an object of affection, the sweetness is in the bitterness and the bitterness is in the sweetness, the feeling expressed in either manner being an adulterous mixture, and not love. Love that is love is pure, therefore free from adultery. The so-called love that is a mixture of opposite forces is hate and not love, and out of this delusive feeling-force, wars, universal calamities, and woes in general are produced. Annihilation and death are the natural results of adultery. Love promotes life and is present only as adultery ceases to be.

On the human-natural plane of existence, feeling registers in the affections rather than in the emotions, and is tempered in reason, judgment, and understanding, making it more expressive of love, therefore more constructive in its effect, though until humanity of feeling is crossed with divine love, the feeling generated on this plane is still subject to reactionary law and promotive of woe as well as of bliss. Consider a few of the paradoxes of love, common to the human-natural plane: "Love encourages; love discourages." Love may prompt one to encourage another in the performance of certain activities, or it may prompt one to discourage the activities, both promptings...
being expressed with the intention of rendering the greatest service of good to the recipient.

"Love attracts parentage; love repulses parentage." Love may prompt desire for children, or love may repulse parentage, environment, condition of health, and best interests of the unborn entering into the consideration, in either instance.

Human love is expected to transcend animality of feeling and to trend egos in the direction of the divine. One functioning in human love may give to another and serve, or withhold from another and equally serve in love. It is the motive that prompts expression that determines the status of love. When the withholding is done in order to promote the good of another, love is present, though the sword is more apparent than its peace if agreement is not operative. Love that hurts oftentimes has in it the truest tenderness; and it is this sort of love, expressed in service, that connects the human with the divine consciousness and transcends egos godward.

Love may rebuke and still be love; it may overlook calling attention to errors and express as love; it may fearlessly expose the weakness of another to himself, and yet be kind; it may expose the weakness of institutions, touching the good of the whole, to those adhering to their fallacies, to save all concerned from further consorting in lies together, and be numbered among heavenly qualities. The mystery of loving is revealed when intelligent comprehension, gained in loving and living, has progressed one to the point where he judges not by the appearance but in righteousness. When one is able to judge, not to promote his own good, but in order to establish the righteousness of God (Truth) in the earth, then is judgment an
action of love and abundantly blessed in His laws, 1 though few, as yet, have ascended into a love that enables them to stand for principles of life at the expense of the personal. Ability to suffer unpleasantness through upholding principle is possible only when truth and love prompt the activities in living and God is indeed felt to be an ever-present refuge and guide.

It is on the plane of conscious expression touching the divinity of love that the paradoxes of love transcend all precedent and reveal an action of love expressing in exact reversal to that known in mortal sense. Consider the following paradoxes of divine love: "Love of self is hate; hate of self is love." The mortal creature loves himself and develops consciousness of love thereby, but one putting on the immortal consciousness loves himself most when he hates himself, though the hate of self is repulsion toward its promotion and is prompted by the urge to promote instead the godly nature. The self-nature is not the godly nature, but is the I who seeks to usurp in use the powers and capacities for human attainment rather than to utilize the powers expressing toward promoting the spiritual ego. Through subjecting the selfish tendencies to the discipline of a higher law, one hates the self and thereby expresses love that is divine.

The Master admonished that to be a disciple one must not only hate or repulse attachment to every conceivable human love connection, but must hate one's own life also. The love that is hate is attachment to the things formed in the world and usurped to use in personal sense without consideration of God; while the hate that is love is detachment from those activities, which though
they serve the mortal as a means of growth, must of necessity obstruct and hinder one who is putting on immortality or divinity of consciousness from entrance into sonship or love of God.

"Love is the cause of death; love is the cause of life." Love that causes death is personal love, this being especially operative when one has ascended to capacity to express in life. While all sex love is promotive of death in the ultimate, it is not so potent in its destructive power when functioned by those attuned to its vibrations, though all the woes of mankind directly inhere in the operation of this elemental force. Sexual love, primarily, caused the ego to die, for, being cut in two and separated from unity of inherent male and female potencies, continuity of the organic nature could not ensue, the ego ultimately falling into a state of cessation, called death or dissolution of forces. When sex love has been transmuted out of its twoness or dual state, and the male and female potencies are joined again within, life springs up where death has been, and the ego thus united in unal nature puts on Christ consciousness and enters into the divinity of love. The love that caused death, that is, sexual love, allowed to come to its nothingness of nonexpression, causes life to arise; and thus the curse is transformed into the crown, and the ego is identified in life eternal, and genuine love is made a working principle in conscious progression.

The cause of life is in God's action, His action being divine love; but before divine love can be, love that is not divine must cease to be, there being a period of apparent nonloving at the descension of human and the ascension of divine love. The pure No-thing of consciousness must
be attained and made a conscious realization before the Something of God's presence and power, or Divine Love, takes entire possession of the ego and fashions him into the image and likeness of the Creator. This No-thing is immunity from either patience or impatience, joy or sorrow of mortal sense, praise or condemnation; or, in other words, it is that characteristic that identifies when dual states are naught and Principle perceived to be the one and only.

"Love gained is death known: love lost is life known." When love is gained, death is known, for one shall have died to self-love, in which death inheres, to gain love. To die while yet alive is to become conscious of death and to transmute its elements of force into higher energies. Sin, the finish of which is death, is a prelude to love known. Love is the fulfilling of the law, and the law is sin or duality of expression. Through dying to the dual or sinful (sense of separated) state, death is consciously generated, its overcoming constituting love gained or known. Hence, love gained is death known, death being known as sin is unknown, sin unknown being love known. The love that is lost that enables one to know life is the love centralized in the dual state. The dual state is sex as respecting love, the male and female constituting the dual love factors by which love is both known and unknown, or gained and lost, or, in other words, the means whereby both death and life are known.

Love is known and death consciously experienced when sex is unknown, the cessation of sex force constituting dying to sin, which reveals what death is, as well as uncovering the action of genuine love. As death becomes known through
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1 dying to sin, life is correspondingly known, the loss of love centralizing about sin being the means whereby life is gained. Love is the known and the unknown, the losing of that which is humanly loved producing life, while the gaining of a divine love makes for death unknown, death being unknown immediately it is known. Life is gained in a living death—a death to mortal love.

Love is the life and death of the natural man, or the known and unknown in a negative sense; but love is the death and life of the spiritual man, the unknown and known in a positive sense. Where the humanly natural ego sees death as the unknown, the divinely natural ego or spiritual man perceives death as the known state, having knowledge of death through dying to sin (sex sense). On the other hand, life to the humanly natural is the apparent known (though unknown) state, while the divinely natural knows life automatically as death is known, for since death becomes nonbeing or unknown immediately it is known, life simultaneously appears as death disappears. The ego, functioning in spiritual consciousness, is in polarity of life and death, hence is constantly renewed in God's law, dwelling in immortality, until, through Christ, he is theocrazed into the Godhead from whence he came, there to become not only at one with the God-love, but to become the God-love Itsel.

The mystery of life is in death and love. The life gained in mortal love is temporary, therefore not the reality of life. The reality of life or eternal quality is gained when one dies to the mortal aspect of love. Dying to the mortal aspect of love makes death a known factor. Death known is life gained, while life gained is love realized.
Death can be known only in Divine Will, for one cannot of himself die to self. The death that makes for eternal life is the Gethsemane experience, inaugurated in Principle, and involves the mystery of love, death, and life. It is the means of redemption of the body from sin and death, though consciousness of both sin and death must be gained in Divine Will in order that they may be converted into the energy of life.

"Love makes friends: love makes enemies." Love expressed in agreement of ideas makes friends, while love expressed in disagreement of ideas may make enemies, though the one expressing the idea that becomes the offense is never at enmity with the one who does not receive the truth. Enmity is always operative in the lesser developed states of consciousness. One functioning from above can always perceive the position of those functioning below, and, understanding the condition, is free from condemnation, there being no condemnation when the wisdom of the Christ Mind is present. The wisdom of the Christ Mind is the intelligent impetus of genuine love. Those identified in less developed states of knowledge resent and condemn those identified in advancement. Even this condemnation is not a calamity, but a means of growth. Resisting the advanced idea is always a prelude to its acceptance. When resistance has run its course, it invites its corresponding intelligence, repulsion and attraction operating as one in the ultimate of progression. One in a state of resistance to anything is always in the capacity to reap a higher identification of thought, though growth in resistance is not always attended with harmony and joy.

"Woe unto the world because of occasions of
stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" It is not a disgrace that offenses or occasions of stumbling come, since they need to come in order that man may grow; but the one by whom offenses come will always suffer the reaction of darkness corresponding to the light that is shed. This is not a calamity but a rare privilege, since the opportunity affords one the development of mastery and overcoming, incidental to establishing love of enemies. Since one is developed enough to progress others into a greater illumination, one is also sufficiently substantial to receive the retribution of the law and to maintain his balance in love in the midst of any conflict. An enemy is one's best friend, for the presentation of much that is unpleasant affords one an opportunity to master and overcome the inharmonies, thereby promoting service to one-self, to the enemy, and to the race in general.

The Master implied that especially where one purported to represent God in the earth was it essential to promote enemies, declaring that to be pleasing to the world, and to be thought well of was itself an indication that one was at enmity with God. "If the world hateth you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." People, claiming to minister in His Name, shaping their messages and policies so as not to offend, acknowledge themselves false representatives of Him they claim to serve, for truth must ever bring a sword to many who, not seeing from above, resent that they have been exposed in their errors,
when they thought themselves securely hidden from mortal gaze. Error resents being exposed to the light much as some growing boys dislike being awakened in the morning. Sleep in death is such a harmonious experience to those who seek only the gains of the world.

When light shines and knowledge of living that makes for truth and love is perceived, acceptance or rejection of principles is in order, and when rejection takes possession of consciousness there is generated in the direction of the one identifying the truth the vilest form of hate. This is the hate designated in this day as malpractice. Malpractice is not the result of personally rejected truth, but is the natural force of hate and evil that arises in the race mind through the circulation of ideas and principles of truth. Malpractice is especially operative in the antichrist forces, though all forces are identified in centers, or persons.

Mankind is resident in a sea of consciousness in which forces of thought and feeling mingle. Forces of opposite character are antagonistic to each other, this antagonism identifying, in the direction of the dominant thinker, as malpractice. It is a scientific fact that to think in the race mind is to be attuned to it, and to suffer no particular inconvenience, while to think in a higher character of thought is to meet the attack of its satanic forces. Hence, only one functioning in consciousness that transcends the race mind is persecuted and malpracticed. This accounts for the tribulations of the spiritually progressed, and for their being persecuted for the kingdom of heaven's sake. However, malpractice and magic of dark forces are friends in disguise, for their attack dematerializes matter and permits the energies of
spirit that formed it to be liberated. These spiritual energies moved upon by the Christ-truth are converted into the substantiality of the spiritual body, and thus Satan serves Christ, the two being the opposite and equally progressed elements of darkness and light in their identification in consciousness. Pressure of satanic forces in the direction of Christ brings into manifestation the new earth in which all duality will be controlled directly in Divine Will, therefore expressed as harmony. There is no hellish condition but that promotes its complementary good. Hate forces love, and vice versa, until eventually the dual states are swallowed up in victory and the Christ-spirit is resurrected from the tomb of death and hell.

Hate is the counterpart of love, the two making the conflict by which the world, with its lusts, is entirely annihilated. When one's heart is righteous before God, he is unmoved by enmity directed by the satanic identifications, since one in truth always beholds the activities of enemies as a means toward furthering his own spiritual progression. Forgiveness is readily expressed when one comprehends that all opposition to truth is engendered in lack of godly development. Intentionally directed hate, while operative in the world, cannot come nigh one cleansed in his own soul from the tendency to hate, except as an opposing factor in consciousness to render a spiritual service. Hate, revenge, envy, jealousy, and kindred enmities react upon the one projecting them, and add calamity to inharmony when not overcome with the modifying love that forgives these adverse tendencies.

“Love brings a sword; love brings peace.” Love
brings a sword to those not ready to perceive wherein they fall short of their spiritual expression. Those set in preconceived opinions as to the order of life resent the exposure of their ignorance. Yet the sword that cuts away the obstructions of ignorance and reveals the true state of affairs is wielded by a lover of humanity and not by a hater. No sword expression but must, in its season of fulfilment, yield peace to the soul. Failure to appreciate the love expressed in higher service to the race is one of the tests that make for discipleship. One functioning in the love that is godly expresses in order that principles of life may be upheld, and cannot consider whether the result will be appreciated or not. Divine love considers not the personal desire of any one, seeking neither to please nor to displease. Love that is love brings more often the sword than it does peace to the present sin-attached mankind.

The person most maliciously maligned is more often than otherwise the one standing for a genuine principle. Consciousness is at last illumined sufficiently to cognize this truth, and alignment of "sympathies" is greatly with the minority in a conflict. However, alignment to principle is the chief requisite of love, and when promoted conforms to laws of Life. Though all the world revile and persecute, truth is eternal. When one is identified in the truth (love), standing by principles for their (Christ's) sake, his compensation is in the Law of God and not in consideration received from men. One expressing in the truth is immune to both "boosts and knocks," receiving his satisfaction in genuine service rendered. The recognition by men of the service rendered indicates their own advancement, but is not essential...
to the one rendering the service. One who serves in the Christ love does not his alms to be seen of men, nor does he receive his reward from the world. He who acknowledges God before men is himself acknowledged of the Father; and in the Infinite Love is ever sustained and supported in the promotion of that which projects more of the love and truth of God into the earth. Divine love ever utilizes the machinations of hate, emanated by the satanic forces, to perform its services, destroying matter that its energies may be projected as a higher form of expression. The inauguration of a new order of life means a conflict of forces of love and hate.

"Love in self-desire is poverty; love in desirelessness is wealth." One may appear to gain things in aggressive desires of the self, but since the gain is temporary it cannot be considered legitimate or genuine. Man is in poverty until he possesses himself in godliness. The gaining of things must prompt gratitude toward the primal Giver of all good, else poverty comes to pass, under reactionary law, and the ego is forced to make another ascension. The purpose of life is to attain desirelessness, which is ultimately to be all and to possess nothing. All efforts of ownership are for the purpose of establishing consciousness of self-possession. Unless actual ownership is attended with use of the good gained for the good of the all, it is promotive of stagnation and death in consciousness, preventing the development of inherent powers and capacities to their goal of perfection in Christ.

All self-desire is possessive in its tendency and likewise productive of poverty and death in the ultimate. The legitimate desire is to manifest
God, and implies the necessity of denial of self as well as the promotion of attainments that do not take God into consideration. Mankind is in poverty so long as selfishness is operative. Selfish love, or love of self, promotes its own disasters, which serve to force repulsion toward its activity; and thus the soul, ascending godward, is more greatly endowed with capacity to command the supply of needs though possessing nothing for self.

The fact that a large percentage of people today live in the present as to supply does not betoken a world-wide calamity as materialists would proclaim, but rather indicates the development of a confidence and trust, inherent in consciousness, in God as the supplier of every need. The age of service in which man is to be omnipresently conscious of God is at hand and selfishness is to be entirely superseded by selflessness, which, being a less-self plus-God state, assures to humanity the abundance of good needed, without the efforts of personal sense. Students of truth are proving that through eliminating self-desires they invite rather than compel their good. As understanding that all that one needs is already present in the idea that prompted knowledge of the need is definitely established, one can rest in the assurance that abundance is ever at hand and manifesting in the form contained in the idea thought upon.

It is thought that gives outline to essences of substance, and the capacity to think upon what one would see manifested as already being is the childlike essential requisite toward making every day a feast day unto the Lord, and one a partaker of His graciously provided manna. When love shall have taken on its character of divinity, and only
that which is godly shall be desired, thought will be controlled in purity and all hardships will be forever annulled. The poverty of mankind is the direct result of waste arising in connection with the expression of forces of love. A farmer, sowing seed in soil composed greatly of rocks, would not expect to reap an abundant or worthy harvest.

Egos, sowing their seed without reproductive intent, generate their own poverty states, and reap in their lives the hardships incidental to love expended in animality of passion without intention of even human service, to say nothing of divine service to humanity.

God is love and all who love know God. God is known when love has ascended into divine expression, though animality of love, low as it may be, is the most the creature so functioning in its expression knows of God. As intelligence ascends, loving is likewise resurrected from its grave of death, and God is known to be only that which is eternally loving. The love of God is neither personal nor partial. It is that which shines on the just and the unjust alike. One functioning in the love of God must likewise see nothing of two to love, but behold the dual as one, and both equally operative to promote the good of the all. When one learns forbearance, forgiveness, consideration, kindness through being unjustly treated, love is promoted and that which promotes love is not unloving. The mysteries of temporal love and life are understood when one becomes as God, "knowing both good and evil"; that is, through beholding the two as essential to being, and using them in godly use, there is only the All known and beloved, the All being God in its heavenly and its earthly identification.
Perceiving the paradoxes of love, who can judge when one is loving? Man looketh upon the outer, but God looketh upon the heart. What may be loving in one condition may be unloving in another, and what may be love expressed by one person could not be love expressed by another. Only when love emanates from truth realized is it all-inclusive and without shadow of turning. This is the only genuine love, and so strange is it that when it ascends upon the sea of human thought, it is most often labeled hate, for, resting upon principle, it takes no consideration of person, and most often is an offense to those functioning in the most advanced states of pleasing personalities.

Divine love prevails, not against people, but against their false states of thought and affections. If hurts arise they do not come out of love, but out of resistance to the truth expressed and contacted. While love that is truth in action may appear to wound, the hurt is always for the good of the recipient, and is engendered in the soul of him who is rebuked in the presence of love. It is a mighty love operative that can shine out the light that separates the children of the world from the playthings of self they love to worship, and by which they destroy themselves; but the reaction of godliness to such a love expressed is itself the proof of the loving, though ages may intervene between the sowing and reaping. Jesus, who radiated the love that is truth, awaits centuries for the harvest of the selfless seed of love he implanted in humanity. Time is naught where eternal principles are concerned.

Man alone suffers for his lack of love. Nothing else promotes his woe. Love is omnipresent as
God's domain in consciousness; but man must earn the right to enter the Paradise of Love through transmuting animality of love into its humanity of expression, and thence cast the essence of the two dissolved into the treasury of God, there to be manifested again by means of Christ as the divinity of love that makes for life eternal. The riches of love gained in mortal sense must be exchanged for the wealth of the immortal. Man is not only to know the genuine love, but is himself to be its embodiment.

Love! Infinite Spirit of God! Identified by means of Christ, Thou art the thought of the mind, the desire of the soul, the deed of the body! Thou art the re-former of the mortal, the fashioner of the immortal! The promoter of joys and the healer of sorrows, yet knowing neither! Being, Thou art ever present, filling all emptiness. "Blessed are they that mourn for they shall be comforted"—blessed because, made empty by grief, they are in opportunity of love. Love—Being, not trying to be! Simplicity, naturalness, childlikeness, freedom! All-inclusive—harmonizing the whole, manifesting the One. Paradoxes swallowed up in Christ! Love gained—Truth known, Life expressing; Mother, Father, Child of God's progressive order. Virginal maternity; spiritual paternity, male-female offspring! The Son of Man race is born of Love! Heaven in earth, the consummation of Love operative in humanity! God manifested as sonship, the consummation of love operative as divinity of consciousness! Love, the beginning and the end! Love, Thou art the problem of life and its solution! Love lost; love found, yet love omnipresent!

Analysis of the following paradoxes of love will
enable one to determine how much is known about love.

**PARADOXES OF ANIMALITY OF LOVE**

*(Good and Evil)*

Love cleanses; love debauches.
Love begets youth; love begets senility.
Love creates; love degenerates.
Love is pleasant; love is painful.
Love is pure; love is sensual.
Love is kind; love is cruel.
Love is selfish; love is unselfish.
Love is constructive; love is destructive.
Love develops; love retards development.
Love protects; love endangers.
Love redeems; love degrades.
Love cements; love dissolves.
Love sensualized is love possessed; love possessed is love dispossessed (lost).

Thus is the animality of love reduced to nothingness, it never having been love.

**PARADOXES OF HUMANITY OF LOVE**

*(Natural Good)*

Love encourages; love discourages.
Love is service; love is refusal of service.
Love promotes; love retards.
Love is patriotic; love is unpatriotic.
Love is principle; love is personal.
Love is candid; love is hidden.
Love increases; love decreases.
Love overlooks; love rebukes.
Love gives; love receives.
Love appreciates; love depreciates.
Love pacifies; love makes wrathful.
Love gives; love withholds.
Love is merciful; love is unmerciful.
1 Love is divine; love is human.
   Love is nonresistant; love is resistant.
   Love wins; love loses.
4 Love heals; love sickens.
   Love makes for freedom; love restrains liberty.
   Love of freedom is bondage; love of bondage is freedom.
8 The ultimate of human love is the promotion of the highest good of the one concerned. It functions on either side of the plane of expression, but for the promotion of the good always. Service is preceded by capacity to uncover error and serve, the capacity to hurt and yet love being the connecting link of human and divine love. Yet, when divine love ascends, there is nothing of duality in it, its office being to unite the two as one and manifest Christ, or love that is love expressing without concern for self.

PARADOXES OF DIVINITY OF LOVE

(Principles)

20 Love of self is hate; hate of self is love.
   Love is truth in action; truth is love in action.
   Love provides; love taketh away.
24 Love brings a sword; love brings peace.
   Love is the cause of death; love is the cause of life.
   Love gained is death known; love lost is life known.
28 Love gained is love lost; love lost is love gained.
   Love crucifies; love resurrects.
   Love of life is death; hate of life is life.
32 Love makes friends; love makes enemies.
   Love is Something; love is No-thing.
   Love builds; love tears down.
   Love of things is loss; hate of things is gain.
Love repulsed is love attracted; love attracted is love repulsed.
Love sought is love found; love not sought is love found.
Love of two in one is union; love of one in two is separation.
Love as mortal marriage is divorce; love as legitimate divorce is spiritual marriage.
Love received is love given; love given is love received.
Love detached is love attached; love attached is love detached.
Love in self-desire is poverty; love in desirelessness is wealth.
Love expressed is life producing death; love suppressed is death producing life.
Love ascending is matter transmuted; love descending is spirit transmuted.
Love is the Known and the Unknown.
Love is All.
Let him who reads understand.
THE SCIENCE OF BEING

Being is permanent and changeable; immutable and mutable; absolute and relative; ascending and descending; integral and disintegral; unal and dual.

In its identity in heaven, or interior nature, it is absolutely immutable, but relatively mutable; while in its identity in earth, or exterior nature, it is relatively immutable, but absolutely mutable. This is to say, God in His unidentified state is Absolute and unchangeable, but in His identified state is relative and changeable. Being, identified exteriorly as Son of Man, is absolute and unchangeable in mind, but relative and changeable in body. Truth known is unchangeable and absolute, though in its identified and progressing aspect it becomes relative and diffused. Each ascension of Light precipitates its own darkness; it is the Unknown by which the Known is progressed and gained as consciousness.

Being is conscious identification of inherent powers and capacities. Inherent powers and capacities are God-identified activities which, liberated in action in humanity, reveal, ultimately, spiritual being. All manifestation comes from God, though forces in their activity generate their subdivisional forms, in which the expression of the whole spirit is not identified. This adulterous aspect of progression is the waste incidental to growth, though, when brought to a cessation, it becomes the soil in which a higher state of being is progressed. The understanding of the formed and the unformed, the visible and the invisible, the manifest and the unmanifest, the fullness and
the emptiness, the known and the unknown, and the something and the no-thing constitutes the science that includes the all, which Being is, hence, the science of Being. So long as man, the perceiving state of consciousness, beholds two powers, the one adverse to the other, without comprehending their interrelation and ultimate oneness, he does not yet know himself, nor does he comprehend God as being all and in all.

There is nothing outside of God, but God is two-sided even as is all else. This is to say, that there is a negative and unmanifest pole of God, as well as a positive and manifest. The former is God Absolute, while the latter is God relative. The Absolute is projected in desire to be, identified as the Son of the Father-Mother Being. This Son is Jesus Christ, the only begotten. Mankind is the infinite diffusion of the potential spiritual qualities aggregated in the Son. All revelation of God-power in the race is through the Son, though the Father-Mother functions at this center. This center is the Word, or Christ-potentiality of being in humanity. Mankind is the further evolution and diffusion of the God-qualities of the Son, there being an "elect" circle of humanity within the circumference of mankind. Hence, "He who hath the Son hath life, and he who hath not the Son hath not life." Just as innumerable factors of a machine support and assist the central principles to perform their particular functions, so the "elect" or God-center in humanity is supported and assisted by the innumerable aspects of forces in mankind, all of which work out the ideals of God, but not all of which are contained in the God-revelation at its appearing. Thus the world and its lusts assist in developing the new earth and its
righteousness, but when the righteous earth appears, the world and its lusts pass away.

God unexpressed is potential ideality, while God expressed is substantial reality of the potential qualities. God identified in substantial reality is Jesus Christ, the Son, His will to be. This identification is in the “elect” center in consciousness. When the qualities directly centered in Christ have been substantialized in humanity, spiritual being is manifested. Spiritual being is man in the image of God, expressing in God-consciousness the Divine Will of Being. Humanity is the aspect at circumference of the emanations of Being, and the means by which the powers of God unfold and manifest. Mankind is the existence in which potential forces of God are progressed, evolved, involved and manifested as the reality of being. The reality is the human in which are identified divine qualities.

God as absolute spirit, operating through Christ or spiritual idea, identifies as Being, or Man, in which is male-female polarity. This Man is the image and likeness of God, the manifestation of Divine Principle. He is the objectified expression of Jesus Christ, the divine principle, and is directly governed by God. Man is that state of being in which the male and female powers, diffused in mankind, are gathered as One. This One is the Son, in whom is also the Father-Mother. The humans make up humanity, while mankind is the soil in which the human egos are progressed. When an ego evolves through the lower kingdoms of nature and becomes identified in the humanity of spirit, which is the selfless good, he invites the action of God’s will or Jesus Christ, and enters into the Son-of-God consciousness. Arriving at
this point, he is able to come into life eternal and spiritual being, not through self-will, but through the operation of Divine Law in Divine Will.

In order to comprehend Being, and to understand Man in the process of becoming, one must see back of the identification of God as Creative Principle. The processes by which God becomes relatively identified are identical with the processes by which Man becomes absolutely identified. The identity of Man in god-principles of Being is the identification of the Absolute God-powers on the relative plane. God not identified is God not being. God not being is not as though God is not, but is God as absolute, unidentified principles. This is that God function out of which more of God comes to be manifested, it being the Creative Mother, the Supernal, by which all being is.

Man is identified when he is born of the Spirit. Prior to this time, he knows not himself, nor can he know God; but when the Unknown of consciousness climaxes in the Known, and the Spirit of Truth becomes active through the operation of the Divine Will, the ego recognizes the beloved son of himself and is in a position to know and to love in truth and life. God not identified as consciousness, that is, not manifesting by means of Man, is the Unknown God. Man, the means by which God functions and is made Known, is Man-Woman, the coordinated poles of Being expressing as One.

Prior to God's identification in Creative function, the forces of Being are unmanifest. Through the Unknown God becoming Known and identified, worlds are formed and the function of God takes on new and heretofore unexpressed qualities,
there ever being more of God to be expressed. It is not that God is ever unidentified as Being, but that the consciousness of God which is the relative aspect of progression is not known until gained in humanity. God and Man are automatic in identity, appearing as I Am being, or Truth known. Man not knowing God is God Unknown, though God Being is omnipresent.

The self-government in which mankind is progressed is inherent in the God Principle that progressed it. All accept a Supreme Being as the controller of consciousness and the causative Cause of Itself. Until the correspondence of the causative Cause is identified in humanity, it cannot reproduce the image and likeness of God. The causative Cause in humanity is the Son or Jesus Christ; and all progression leads to the identification of this Principle by which the external nature may be conformed to the inward spirit. The Son is born of the Supernal Mother; therefore the identification of the Mother Principle of Creation in humanity is that which will lead to its manifestation in godlikeness.

The Creative Forces identify God as the Creative Principle, or the All-Knowing, All-Powerful, and All-Present. The identification of the Creative Principle by means of the Son in humanity permits the projection of the powers of God and the idealization of the Divine Being. While the positive ideal of God is Christ, this is Being in its unmanifest state, Jesus Christ being the union of humanity and divinity to reveal the power and presence of God as Man. Jesus Christ is Christ potentiality made substantial and tangible in humanity.

The tendency to treat God, First Cause, Creative
Principle, Elohim, Supreme Being, and other aspects of God as one and the same expression, without differentiation, has led to lack of comprehension of God in His true character; hence the lack of understanding of man's specific powers and capacities. Illumination in Christ Mind reveals that all these aspects of God represent Being Itself in a state of progression, and that these states are objectified in the revealment of spiritual man. First Cause, the starting point of God generally cognized, is itself the result of an intelligent force generated out of chaos and cosmos, the primal elemental forces; in this comprehension we find the true starting point of evolution and involution on the plane of the manifest. The primal creative matrix of both the unformed and formed states of consciousness is the Something and No-thing as one in Divine Will, the Something being the Cause and the No-thing the Means by which the desires of Being are projected and ultimately revealed. The Something is the Father, while the No-thing is the Mother aspect of Being, the latter being the substance in which the potential capacities of the former are brought forth. No-thing is pure negation in attractional desire to be; this, moved upon by the primordial motion of Being, or the Will to be, emanates conscious desire to be, with humanity as the instrument in which the Divine Plan is worked out and revealed.

First Cause, operative in its inherent generated force, gave rise to the positive and negative poles of consciousness in which was identified the potential father-mother essence of Being or Creative Principle. The Creative Principle in the male and female aspects of Itself identified Christ, the
divine representative of forces of Being, unexpressed but capable of correlation. The liberation of Christ in consciousness is the factor that makes for conjunction of God and humanity, and for the ultimate dissolution of diversity and antagonism. The crucifixion of Christ is the descent in consciousness of the God-powers aggregated in the Son or Christ, and is the means by which the forces of the world are progressed to a finish. In the finish, that which makes for spiritual being is ascended, while that which no longer serves a purpose in progression is descended. This is the separation of the “tares and the wheat” which characterizes the end of a cycle of progression. All dual states come from the same Source, though it is not until identified on the plane of the manifest that duality appears; hence, while all that is comes from God, not all on the relative plane returns to the Creative Source.

The Father-Mother is the creative matrix, the first Principle, the Elohim that creates from the beginning. Beginning relates to identification in consciousness or humanity, the relative aspect of Being. It is the projection and conception of a greater current of God-power to be progressed from the Absolute Unknown to the Relative Known. Elohim is the plural of Eloah, and means God-emanations of Being, these centralizing in the spiritual centers of consciousness as the “gods.” The celestial plane, in which inhere the absolute God-powers, emanates its forces to the elect center or spiritual plane, in which is identified Jesus Christ, the ideal of Being with capacity to be. The spiritual plane projects its forces, and forms the natural world, these three planes, viz., celestial, spiritual, and natural, being within the conscious-
ness of Man in his universal aspect. Man universal is the race in its entirety, though the individual is the center of which the race is the circumference. The self, or individual center, has within it the three planes of expression; and in conjunction with universal man brings forth the Son of Man, the race being the soil in which the individual seeds gestate, grow, and come to harvest.

The Mother-God Principle is the supernal womb or No-thing (unexpressed forces) in which ever-present forces of intelligence gestate and take on substantiality leading toward manifestation or identity. No-thing is that which is not, or God Absolute. God Absolute is the Great Mother in which is also the Father. She is beyond the plane of conscious Being, yet when gained becomes, relatively, the beginning of the manifest creation of God. The Son of Man is the product of the Great Mother and when manifested is the Feminine aspect of racial progression, the masculine being in subjection to the feminine in divine order.

The supernal Mother is individualized as the Virgin Mary, in her three aspects of Being. This Mother Principle underlies all manifestation, being directly used in Divine Will to receive and to give forth the absolute qualities of Being. The parental forces of the race partake of the qualities of the Supreme Father-Mother in a reversed manner, revealing progression in mankind according to the ideals projected from the Godhead to be realized. The bringing forth of mortals, in the will of the flesh, is a process incidental to the development of God-powers; but, since it is inverted to Principles of Being, it reflects in adverse manner the powers of God. When humanity has been identified, and its powers centralized in Divine Will, it will
express in reciprocal relation the spiritual powers emanated by means of the Mother Principle of Being.

The Mother Principle is Eve in relation to the natural plane, Mary in relation to the spiritual plane, and the Bride or Lamb's wife in relation to the celestial plane, the latter being the third or fulfilment of the functions performed by the two preceding movements of God-being. The Supernal Mother-Principle functions the spirit of Being, in which is also the ideal to be, and is comparable to the soil in which seeds are planted, the seeds having within them the image of that which they are to be. The seed emanations of God are aggregated as the Son, the supernal mother functioning the Son and giving birth both to the spirit and form of that which is to be manifested in the race, when moved upon by Divine Will, the Father action. These movements characterize the beginnings and ends (the two being one) of cycles of progression, and centralize in the Ego who functions the Christ, this ego being Father-Mother-Son in potential and substantial (spirit and body) capacity. The "serpent" is always present in these movements of creation, since it is the means by which the spiritual principles are objectified and projected as shadows on the delusive plane of self-conscious existence.

Spiritual being is the climaxed expression of the Seventh Day or movement of Creative Principle. It is the fulfilled fruit of the polarity of the negative-positive (female-male) conjunctions, progressed in the days or movements of consciousness preceding. The Seventh is always rest or negation, but earned rest in conscious realization of Being. It is the further evolved No-thing, or
Womb out of which is gestated the fuller manifestation of God. The seventh becomes the first of a new cycle of progression, making the first last and the last first, though this principle persists throughout all progression and ages. Consciousness is always farther along the Path at the climax of dispensations than it was at the seventh of a previous dispensation. The Hebrew dispensation shows a more advanced state than the previous Egyptian, and the present Christian a more advanced state than the Hebrew preceding. However, at the threshold of eternity in which creation is justified in its own expression, consciousness reaches its culmination in degeneracy and adultery, though when striking its low point it simultaneously reacts to its complementary high. Hence, the declarations that “at the end of the world” (material consciousness) tribulations such as have never been in the world, or will be again, will characterize the progression of the race.

Consciousness is both retrogressive and progressive in its advancement. The retrogressive is present at polarizing points, and marks the translation of material elements to spiritual essences, and vice versa. Retrogression and progression are both relative and absolute. Disintegration, the characteristic of retrogression, is that which dissolves matter, waste being incidental to all cosmical changes. The progressive and retrogressive movements of the universal forces, as identified in the operation of the heavenly and the earthly zodiacal functions, have their base of operation in consciousness, forces moving from center to circumference and vice versa. It is not until the end of cycles that progression and retrogression are reciprocal, the forces that are gained in
Christ ascending, and those gained in the human qualities descending, both movements operating from the Word-Center. Calamities and cosmical catastrophes which attend the polarization of forces represent the destruction incidental to reconstruction, all forces not usable toward promoting a higher order of life being returned to the cosmical centers for further evolution and involution. A certain element of corruption is necessary to fertilize the developing spiritual energies, and to make them productive of the God-fruit.

Retrogression is the aspect of darkness that is always present as the Means to the Cause by which the spiritual realities are revealed. In the retrogression that marks the end of cycles, when the Christed forces gained are projected again in the direction of sinful mankind, the absolute laws of God control the crucifixion, and in their order of fulfilment reveal the embodied principles gained. When revealed, the principles of Absolute Law (God) are the gods that existed as the Elohim before the world was formed. That which is instrumental in forming the world is that which is gained when the world passes away, progression and retrogression of the forces developed in each cycle ultimating in the harvest of spiritual fruit. The corruption preceding the manifestation of incorruptible being is the essential soil of death in which the life germs of spirit fertilize and fruit themselves as reality. It is in polarity of reciprocal though dual forces that spiritual being is manifested.

At the appearance of the masculine identity of God, the Man, the corresponding No-thing (negation) was objectified in the earth, and chaos began.
its ascendancy in the without. When Jesus Christ, the identified Something of the Creative Principle, was absorbed into the invisible to carry on the work of progression corresponding to First Cause, the exterior identity of First Cause was set up in humanity, becoming the fathering power by which the next identification of God to be revealed is progressed. In the "second coming of Christ," the counterpart of the Man, or Woman Principle, is objectified in humanity; these two constitute the Cosmical Father and Mother by which universal man (the race in Christ spirit) is progressed. These are both interior and exterior principles, the two forming the Creative Principle in its identification as spirit and body. The identification of the Woman Lord Principle as the Lamb's wife ushers in the Seventh Day, or rest from evolution. Activity in Christ consciousness will then be omnipresent in humanity.

Regeneration, necessary to effect polarity of the male and female poles of consciousness in Christ, with their identity in sex (duality) climaxed in nothingness, is now going forward, preparatory to the revealment of spiritual being, the image (male) and likeness (female) of God. In the Seventh Day, Being polarizes within Itself, the Something and No-thing divide again, and another dispensation is carried forward, a period not estimated in time but in progression. Verily, "Eye hath not seen nor hath ear heard neither hath it entered into the heart of man, what God hath prepared for them who love him." Out of Infinity are continually expressed the infinite powers, there being in reality no beginning nor end to God in the Absolute aspect. It is on the plane of manifestation that the Unknown becomes
Known and beginnings and ends are cognized. At these climaxing points the something becomes the nothing, and the nothing the something, or the Known the Unknown, and vice versa. Man and Woman constitute the matrix through which the invisible is made visible and the visible is reduced to primordial essence.

The Creative Word or Lord of progression contains the cause and the means by which cycles climax and reveal in state of being (humanity) the gained result. First, the principles of the universe go forth to be progressed; second, when the polarizing point is reached, the universal forces turn back, since there is a negative-positive or unknown and known to every movement of Divine Law; third, the transmutation of all completeness takes place. This revelation in substantial being is the fruit harvested from the cycles of progression preceding, and is that point where God and Man (humanity) are in reciprocal relation. Energies radiate from God-center, the eternal verity of Being in Christ, to circumference, with their corresponding return from circumference to center. This is evolution and involution in polarized progression. The centrifugal and centripetal forces, arising through evolution and involution, govern the ascent and descent of the Spirit of God (Christ). The descent of the Spirit of God is the identification of Christ, the beloved son, in the world, the mortal element in which is the generated and generating cross of spirit and matter. This only begotten Son of God is projected into the dual realm, there to die (dissolve) to its own character, climaxing the cycle of adulterous expression into nothingness, thereby bringing self-conscious existence to Naught. The corre-
spending ascent of the Spirit of God or Christ is the resurrection into life, the manifestation of spiritual being.

Spiritual being is I Am. I Am is spiritual reality, the organism of God manifested as consciousness, aligned in spirit, soul, mind, and body to Christ principles. Through this organism in the Christ, or microcosmic center, all organisms are developed and formed. The Word organism is the Holy (whole) Seed. This Seed is not formed in sex sense, but is identified when sex sense has been progressed to its finish in the ego sanctified for this purpose. This ego is the "overcomer" in whom all overcoming factors of consciousness are brought to fruition. Thus all are saved by the Son, Jesus Christ, who, identified in the microcosmic center, performs the function of the Word in the race. Since there is only one Man and all are members of the one body, the identification of the Messiah is the means by which not only the whole race but the forces of the universe are made capable of manifesting more of God-qualities.

The true comprehension of God as the No-thing aspect is quite as important as the comprehension of God as Something, and leads to a proper understanding of conscious existence, or life. In divine natural order, man (humanity) is the No-thing of which God is the Something. That is, manifestation in the process of being is the No-thing moved upon by the Something, so that, when the manifest plane is climaxed, the two are one, the essence and substantiality of godlikeness, which, moved upon by Divine (cosmical) law, reveals the finished result of the action of God. Man is never God nor is God Man, though God is known only in Man, or in humanity, there being no operation
of God outside of His expression by means of the race. God unexpressed is the Cosmic Matrix into which are gathered the spiritual essences of progress, these being embodied in the Word or Womb Center in humanity at the end of a cycle of advancement.

The belief that God is the Absolute, having no embodiment, is as erroneous as the orthodox tendency to see God embodied as Jesus Christ but not beholding His omnipresent function in humanity. The two beliefs are the two poles of consciousness progressing in duality which are swallowed up in naught (nothingness) at the end of mortality, neither one being the Truth. Through Christ, the unexpressed God powers centralized in consciousness, humanity is manifested, since it is the form of identity of the God-powers idealized in Christ to be expressed (pressed out). However, when these God-powers are expressed, humanity, the negative No-thing of God, and the positive Something merge as one, spiritual being manifesting at this point of polarization. Spiritual being is Jesus Christ, the formed identity of spiritual powers, both divine and human.

Jesus Christ, the divine man, is inwardly spirit and outwardly form, or, in other words, God in divine-human identity, though the person in which Jesus Christ is identified, is the Man or Woman aspect of the form (humanity) of God. Jesus Christ is not man in the sense of being mortal, but when mortality gives way to immortality, and spiritual being is culminated, this being is the substantiality idealized by the Father-Mother in the Son (Christ consciousness). Mortals are never identified in the Man consciousness, but constitute mankind, in which the God-
powers that fashion and make Man are progressed and developed. God is Father-in-heaven (potentiality) but Mother-in-earth (substance), the conjunction of the two as one, in humanity, bringing forth the Son. The Son is Man in God-nature. God is manifested by means of the processes of race development, yet all the activities of the race must be reduced to Naught (cessation in their animal tendencies) before they can be used in Divine Will to manifest the Son of Man. Humanity in God-consciousness will represent the Son in embodiment, though the bodily nature will be the flesh of the Word, and not the flesh projected by means of the will of sex sense.

The No-thing is potential capacities in their unexpressed state, while the Something represents these powers in their expressed state; though, when expressed, the two aspects of God are one, there being no dual qualities in the Absolute God premise. However, the two as one, constituting the eternal twain, are inherent in God, but, when manifested in godlikeness, are identified in unity and not in diversity. The two poles of the One Principle, operating in reciprocal and complementary relation, are the means by which the Infinite powers are made tangible and substantial, but, until the two poles of One Principle are united on the manifest plane, there is no revealment of spiritual being. The No-thing is the womb or Mother aspect of consciousness, the gestating matrix of the intelligent forces (positive; Something). The No-thing and the Something are objectified as the Female and Male factors of humanity, respectively, the former being the Means, while the latter is the Cause of all existence. When these two factors are united as
One in Principle (Christ), they become the means by which the righteous earth is manifested. The union of the infinite male and female factors in humanity can be effected only through the union of the primal Man and Woman Principle of Christ. This union is identified in humanity as the Christ in the first and the second coming.

Attraction is in the No-thing, while repulsion is in the Something; therefore, the ego who is functioning in the No-thing of consciousness is in a righteous relation to God. Since humanity is the No-thing aspect in universal expression, and God is the Something, its natural relation to God is to be empty and attractive to receive the allness of Infinite powers. The culmination of the race in negation (nothingness) at the end of mortality is the objectification of the No-thing Principle of Creation and its readiness to receive the action of God, by which the powers of the Infinite will be directly manifested in the plane of effects. When this point is reached, the Mother Principle of Creation is identified, and the race will unfold from the within in direct relation and government of the Divine Will (Love of God; Son). The divinely created No-thing is that essence of emptiness that is invitatatory only to the action of God, and is identified in progressing consciousness when renunciation of the good and evil developed on the flesh-and-blood plane has been fulfilled with Christ gain. When the ego perceives his nothingness apart from Christ, then he is in a position to identify the No-thing of the Creative Principle and to invite the allness of God's power and presence into expression.

Since consciousness starts with nothing, it ends in something. This is to say, in mortal existence
the ego has his beginning in emptiness and his finish in the fullness of personal sense. The nothing and something of personal sense are not the No-thing and Something of Creative Principle, but only the objectification of these principles. The something of mortal sense must be reduced to the No-thing of Christ Principle before the Something that complements it can be identified. Having reached the highest expression in mortal sense, having become the highest born of women (affections of the flesh), the self-conscious ego must die to the attachments of the fleshly experience, willingly surrendering the loves and hates of the I-man, before the Something of Divine Will can begin its operation in the No-thing (Virgin Mother essence gained in the renunciation) and manifest the Son or spiritual being. In other words, one must willingly become No-thing, losing self-conscious identity in the will of the flesh, in order to become the Something of God's idealizing and enter into eternal life. The No-thing gained is the nothingness of self-consciousness, plus God; that is, recognition of the nothingness of the good and evil aspects of sense-consciousness, this being possible only in Christ or God-consciousness. Conformation of self-consciousness to the principles of God-consciousness is the point of transition from mortality to immortality that invites the operation of the Christ Principle, and which ultimate in the manifestation of spiritual being when the "Gethsemane experience" has fulfilled law with love.

Man works, as the Father works, to know himself, but when the unknown of consciousness becomes the known, as it does when Christ is born within, then he must cease to work and learn to
rest, letting the Father within do the work of revealing spiritual man. Man, of himself, does not gain spiritual being, but accomplishes the attainment through Christ, God's identified action within. Man thinks he is something in mortal sense, when he is nothing; but when Christ ascends and he becomes No-thing to himself, the Something of Creative Principle unites with its inherent passive mate, manifesting, in identified form, spiritual being. Spiritual being is the fourth dimensional expression, the ego having all power both in the visible (earth) and the invisible (heaven) planes of progression. Spiritual being is Christ manifested, the Jesus Christ type or god, the conjunction of the divine and the human qualities of expression in righteous desire and will.

The tendency of the metaphysical thought to reduce the whole manifest plane to nothing (not No-thing: pure essence of Being) is an effort to reduce consciousness of self to naught and to cognize principles of Being, but must be followed with the next step of surrendering the something (relative good) of personal self and will before the Christ-Man can be revealed in righteous power and humility. Through perceiving God as the All, and through excluding the No-thing that equalizes and polarizes with the positive Christ Principle, egos are becoming powerful in the something of personal sense, registering in the antichrist spirit—thinking themselves something in God before experiencing the No-thing, the legitimate climax of personal sense when the relative good is surrendered. Having been something apart from God, the ego must experience No-thing, occasioned by the renunciation of the good and evil of personal sense, before that essential base of emptiness
is formed which makes for the expression of godly powers in God-consciousness. When man becomes No-thing in himself, he gains the Something in Christ.

The attainment of personal good is still the effort to be something, though the ego must promote certain positive powers of self-expression before he can automatically rest from efforts of self-will: that is, one must gain the something of mortal sense or natural good before self-consciousness is gained. The attainment of self-consciousness is the objectification of the spiritual principles whereby one is ready to gain consciousness of the realities of Being. The divine order of receiving is through giving, and not through getting. As the ego becomes conscious of superior powers, he must give them in use toward the good of the whole, in order to identify in the universal principle which makes for the ascension of the selfless Christ Spirit. In giving up personal gains, the something of self-will, one willingly enters into the No-thing, the attractive Mother Principle of Being, the love developed in this progression making for the reception of the Christ-equivalent of every personal attachment surrendered.

Love, the Divine aspect of Being, when joined with the Masculine aspect, brings forth the substantiality of the ideal man, or Christ. The love that is the action of God is not the love of the senses; but the transmutation of the sensuous nature, which makes up the self-consciousness developed in sex sense, into negation of being, through the vital action of Divine Will, is the God love. At the end of mortality, the consciousness developed in the race by means of sex sense
is dissolved into the No-thing of Creative Principle. This transition is accomplished in the Divine Will operative in the “second coming of Christ,” humanity furnishing the processes by which the forces of animality are transmuted into higher qualities of being. The something of personal sense precedes the attainment of the No-thing of Creative Principle, for personal consciousness must reach its high point before it can die to the sensations developed on that plane. When the Principle of Being is understood, and the opposing forces perceived as one, resistance gives way to love, condemnation to discernment, and the means by which heaven is established in the earth are allowed to operate.

Mortals repel the nothing and attract the something, but in the divine order, when Christ is operative in consciousness to bring forth spiritual being, the procedure of development is exactly reversed. This last lap of the journey in the flesh-and-blood plane marks the surrender of the will of the self to the will of God, and is the Gethsemane experience whereby mortality is transformed to immortality and spiritual being and eternal life are ultimately identified. It is the operation of spiritual law that reverses the metaphysical tendency; the spiritual law includes the surrender of both good and evil of personal sense, while the metaphysical is the supremacy of the good over the evil. Both operations have their place in progressing consciousness, the ascension to the metaphysical plane of the aspects of consciousness developed on the physical plane, constituting the heavens that pass away preparatory to the establishment of the new earth, in which is to dwell righteousness. The descent of the con-

sciousness, raised to the heavenly plane, is the last phase of descending evolution and ascending involution, inaugurated by Divine Will, by which the body is redeemed and the reality of being revealed.

The ascent to the metaphysical plane is the exercise of the God-given authority that makes for dominion over the aspects of the animal nature, and results in the first heaven gained. The passing of the first heaven is in the authority of Divine Will and constitutes Christ in the second coming: though, because he comes on the “clouds from heaven,” this operation may not appear as desirable to the self-seeking states of consciousness as the metaphysical aspects of development. But the descent of the first heaven is the coming of the Lord from heaven, the projection into the earth of the heavenly powers making for the redemption of the body and the manifestation of spiritual being. Only those eligible to the resurrection are fit to die with Christ in this mystical death, these being those egos freed from the desires of the self.

The introduction of the serpent into the processes of progression is indicative of knowledge gained in experiences on the flesh-and-blood plane by means of sensation, the serpent being primarily the factor of sensation. Esoterically, the serpent is the movement of spiritual emanations within the Kosmos of Being, the forces of wisdom conjoining with the forces of love to produce vibration. Vibration on the plane of the senses gives rise to sensation or sentient consciousness. Consciousness of humanity, which is in a state of negation or naught, is moved upon by Divine Will, the Lord Principle. The spiritual qualities are
emanated from the celestial plane in absolute capacity of being, but become sensualized on the natural plane as capacity of wisdom and love.

Wisdom, the male factor of the Creative Principle, and love, the female factor, are developed in progression on the flesh-and-blood plane; ultimately the ego gains both the masculine and feminine poles of itself. The serpent is the lord of progression on the flesh-and-blood plane. Through the serpent, matter is precipitated in keeping with the quality of spirit progressed. The serpent, being lord of the fleshly nature, is in adverse rather than in reciprocal relation to the Divine Will, and in the adverse state is called the devil.

The devil, or Satan, is God-emanations in inverted relation to Principle of Being; the inversion is necessary to produce the operation of the Principle and its ultimate spiritual result. The obscuration that arises in the consciousness of mankind respecting this serpent force is essential toward the development of independent and conscious volition. Without something against which to pit one's untried and unexpressed capacities, there could be no progression. The satanic force is the unknown progression of the spiritual emanations, but the means by which the unknown is made known. The adversary is a friend in the disguise of an enemy, forcing conscious knowledge and love; and when mankind reaches a high point of development in the dual aspects of Satan and Christ, the two climax their particular cycle of progression, both being utilized in the Divine Law to reveal the spiritual fruit gained. Satan is the means by which matter is both formed and unformed, while Christ projects substance to be
formed, as well as transmutes forces liberated from matter into higher quality of energies.

When an ego reaches the finish of progression on the personal plane, repulsion to the activities of this plane is set up, automatically attracting their opposite powers, these being in the spirit rather than in the flesh. In this way, the will of the flesh (Satan) surrenders to Divine Will, until consciousness is controlled in Christ, and a new state of being (bodily identity) is formed. Thus the serpent serves the Christ and is controlled indirectly from the God-center; mankind is never able to progress outside of the Divine Plan, though it has, during a certain cycle of its ongoing, capacity of choice and independent volition within the Plan.

Free will inheres in God, for God is Free Will. Spiritual being, which is the being of God gained, will be free as God is free. The era of free-will development, characterized as Time or the world, is for the purpose of objectifying the qualities of Being in freedom. However, in mortality, where forces are reversed to Divine Principle, freedom would express as bondage in adultery, sensuality, and kindred factors of sense consciousness. These factors would be most riotous at the end of the world (mortality), but at the projection into consciousness of the Absolute Will of God (Jesus Christ), the forces developed in free will (self-consciousness) are subjected to God and utilized to produce the freedom that is born of Truth. Self-will, consciously surrendered to Divine Will, characterizes the “elect” who function the Word (Christ), this being essential to the control of self-consciousness in Divine Law. Through the “elect” the free will of mortals is brought to naught, the
negation of mortality inviting the positive action of God by which the principles of the next era of unfoldment are projected as well as the spiritual gain, developed in Time, revealed.

Seven factors of the Creative Principle progress the race in the last cycle of development in mortality, identified as specific characters, though representing functions of creation operative in humanity. The function of the Word in its climaxing progression is performed in the Man, Jesus, who represented the totality of the Christ Principle progressed in the masculine aspect. This masculine function is counterparted by the Lamb's wife, the Woman, who fulfils the era of mortality and mother-fathers the race into immortality and spiritual being, the Lamb's wife having within her both God Almighty and the Lamb (action of God, Absolute; and action of Jesus Christ, relative). While both these characters represent functions in the whole race, the individual centers of identity are necessary, God, the Absolute Principle of Being, projecting consciousness by means of the relative center of divinity identified in humanity as a specific person. This person is Jesus in the masculine function. The Lamb's wife receives the new name of God when personifying the feminine function of the Word.

Jesus, the fulfilled masculinity of the Man pole of God-consciousness, became identified as the Father (in whom was the potential existence of the Mother principle of Creation), being God as Father, identified in the race of men. The Virgin Mary was to Jesus the Creative Matrix or Supernal Mother, identified in humanity, in which the God powers moved to manifest the Son. The Son in humanity became the Father in cosmical function,
impregnating the race at his translation with the spiritual emanations he had become in attaining spiritual being. These emanations became, to those capable of receiving them, the cause by which the Mother or Divine Love capacity is developed, this capacity ultimating in the Bride, or Woman, in function of the Lord as the "second coming of Christ." Through the anointing projected by the Lamb's wife, the inherent capacities of Divine Love are brought to fulfilment in the race in those who, through progression in matter, have run their course in the will of the flesh (sex sense), and are ready to ascend into a higher state of being.

It is the function of the Lamb's wife to reverse the activities of the first Eve, bruising the head of the serpent with the intelligence of the Christ Mind, and putting under her feet the lie of sex consciousness. She is the Judgment, the Wrath, the Power of the Lord, having in her all that was quickened and fulfilled in the Father (masculine pole) plus the something progressed during his reign within. The counterpart of the Man Principle fulfils all that has gone before, converting into one the law and the spirit, climaxing the activities of consciousness with Love, in which are the potential capacities of Being, fruited and ready to become the manifestation of Man. When spiritual being appears, then the race shall rest from its labor of generation in the curse and enter into the kingdom prepared for it through the operation of cosmical law through long cycles of evolution. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isa. 55:1 R. V.
Enter Love's Jubilee, where all is held in common, and where the Father's good is shared alike; where greed and personal aggressiveness give way to service in love, out of which action the redeemed earth, in which are to dwell righteousness and peace, becomes an actual manifestation among men.

The current belief that matter is nonessential to being is fallacious, and is the inworking of error by which the Truth is ultimately progressed and spiritual being is manifested. Matter is the aggregation of forces in which the substantiality of being is worked out, though, at the appearance of spiritual being, both spirit and matter are polarized so as to precipitate substance, the Mother essence in which all Being is identified and revealed. God is all and in all, and this Allness does not struggle against another power, though the Father-Mother aspects of Being present two phases of developing forces, opposite (but not adverse) and complementary, expressing as one. Between the two which are one is always the mediator or pure element gained, free from the two. The mediator is Jesus Christ, the identified spiritual and human forces in their gained pure state, or the One Christ Principle, in which Father-Mother and Son operate in Divine Will to emanate and bring forth more of Infinite Being.

The manifestation of spiritual being or the creation of God is the identification of the Daughter, the fourth principle of Being appearing as the four-square consciousness. The Daughter is the body of virgins that is gained from mortality's dissolution and translation. The Daughter is the revelation of the ages, the identification of humanity in the Feminine Christ Principle being
the result of sense consciousness redeemed from sin and death.

The world of science, working from effect to cause, has discovered that every atom has a central nucleus about which the electrons of the atom revolve. The atom is a symbol of Creation. The central nucleus is the Son center, through which the Father and Mother principles function and control progression. The Father is symbolized by the motion of the electron, while the Mother is symbolized by the infinite “nothingness” within the province of the atom. This “nothingness” is the invisible essence of being, or the primordial negation in which all being is progressed, and constitutes the means in which is the cause of being. The innumerable atoms represent the formed identities of creation or humanity in which is the spirit function that produces the forms. This whole process is comparable to the microcosmic center established in Messiahship.

The central nucleus is the I Am or Christ Principle, operating by means of the atomic Cell-Man in whom are infolded the spiritual processes of the race. The electrons represent the spiritual organisms in the race that directly receive the influx and outflux of cosmical forces progressed from the I Am center to circumference (God, through Christ, to humanity). In and through the race is infinite negation, comparable to the so-called “nothingness” of the atom in which all progression is carried on. This is the Unknown substance in which all Known qualities are developed.

When the race has reached a certain point of progression, the Divine Will moves within the microcosmic Man identified in Divine Law for
this purpose, unfolding the next step of the Divine Plan of progression, though simultaneously infolding the progression that has been, polarizing the ascending and the descending forces of Being to manifest the spirit and body of humanity that have been gained in the divine principle. In this way, all that is is usable in the Divine Law to manifest a greater revelation of God-Man. Those which appear to be opposite powers are only two factors of one Creative Principle, the means by which both light and darkness, the primordial ideation of Being and its means of being, are progressed. The two that developed the manifest world are united as one in Divine Will in the Word Center. The Word Center is Christ, the aggregation of Christed forces. The crossing into humanity of the Christed god-qualities is the crucifixion of Christ, the breaking into two of that which is One being the means by which both the spiritual and the natural planes of consciousness are renewed and replenished.

The spiritual receives the impetus of motion from the material, by which it is made tangible as reality. The material is dissolved in its nature, the forces liberated becoming the substantiality of the spiritual to be formed. In destroying itself, matter aids the underlying spiritual essence to manifest itself, though when spirit and form are progressed in polarity of being, spiritual reality rather than material identity appears. The appearance of spiritual being in its own identity of form (body) is possible only when materiality has climaxed its necessity of progression.

The atomic nature of all organisms is changed in its degree of polarity at the climax of cycles of progression, this change ultimating in the oneness
of circumference and center, when spiritual being is embodied and manifested. The process by which spiritual being is progressed is also the means by which the forces of the universe, viz., heat, light, air, water, etc., are changed in their constituent elements, so that, when the race appears in a higher state of being, the conditions in which the race is to progress will also be present. The forces of the organism of man, including all the kingdoms of nature, as well as the universal elements, are governed from the microcosmic center in the operation of the Divine Will in its function in the Word (Christ; Divine Love). Hence, Scripture records that "In the beginning was the Word, and the Word was with God, and the Word was God. . . All things were made through him; and without him was not anything made that hath been made." John 1:1, 3, R. V.

The opinion entertained by the scientific world (so-called), that the elements of nature will become exhausted, is promulgated without cognizance of the Absoluteness of God and His controlling influence over nature. Density of matter is constantly being lessened until the universe will come into the sphere of God's activities, the four elements, fire, air, water, and earth, undergoing a change in atomic relation at each cycle's close. Ultimately, that which is central in atomic development becomes circumferential, there being only the glory of God revealed. The powers of God, in universal projection, penetrate the worlds of all planetary systems, the central sun of each system being identified in the Christed energies gained, these father-mothering their particular planetary system in the infoldment and unfoldment of
cosmical forces.

Man, identified in Christ, is the central Son function from which all suns are replenished and translated in their elements, all the forces of the universe, both in the physical heavens and in the race, being governed from the Messianic Center of the different planetary systems. Interplanetary forces operate in their own law of service and co-ordination, as do the forces in a single planetary system. Egos, developing through the forces of a single system, are eligible to interplanetary development, but must become planetary lords of the planet to which they relate before they can traverse the spheres of other planets. The belief entertained that egos, dying in mortality, can enter higher planes of development, not only on the planet on which they lived, but can migrate to other planets, is fallacious. Egos dying in mortality are not eligible to enter higher planes of consciousness than those gained in conscious existence, and, until the spirit of eternal life is gained, do not consciously progress either in organization of forces or when they are dissolved. This is to say, that until Christ is gained and eternity of consciousness is identified, egos are dead, whether living as self-conscious organizations, or, through dying, have entered into disorganization of forces.

Dead forces are without conscious volition or will of being, hence, are not free to progress beyond the planes in which they were identified in self-conscious existence. Many lifetimes of self-conscious existence bring conscious knowledge and love of being. At this point, Christ takes over the consciousness, and in absolute laws of God identifies the ego in eternal life and spiritual
being. The acme of attainment on one planet qualifies the ego for interplanetary service, though this being is clothed in qualities of the Absolute that transcend anything common to mortal comprehension.

Natural and spiritual law are the means by which the Word is progressed in its spirit and form. Through natural law the invisible spiritual essences are made visible in form and outline, while through spiritual law the visible forms are infolded in their essences into the Word Center to receive another action of the Divine Law by which all progression is carried forward. Sexual activities are the medium of expression of the natural law. Through spiritual law the Absolute powers of the God-head in the celestial realms of being are emanated in the direction of the spiritual realm or cosmos within the consciousness. This emanation is in direct action of the Divine Will, since there are projected to center of consciousness at the beginning of cycles the God-powers to be developed during the ensuing cycle. Through natural law these powers are embodied in human organisms. Activities of consciousness, that is, spirit, soul, mind, and body, are the means by which the developing powers organize and disorganize, ascend and descend, the progression of both the absolute and the relative functions being carried along until the end of the cycle, when the two aspects of Divine Law polarize the spiritual and material forces into the essence of God-being, giving rise to a new state of mind and body.

The art of Being is in the science, though the science is known only as the art is developed. Science is knowing consciousness, while the art is
being. Since knowing and being are one in reality, one can know spiritual principles only in the degree that they are progressing in his life. The knowing that appears to precede being is not science, but intellectual comprehension gained in evolution. When the wisdom of mind is united with the love generated by the ideal, being is in the process of becoming. Man develops spiritual being when he is consciously being spiritual. To be spiritual being when he is consciously being spiritual. To be spiritual being when he is consciously being spiritual.

developed, forms the spirit essence of the real state of being, but it requires the principles of the crucifixion to form these essences, they depending for their substantiality upon the dissolution of matter and the forces that arise. When the without is like the within, the two that are joined in God are manifested in God-being; spiritual man is the substance gained from both spirit and matter. Being, revealed as Man, is the Son of Man in the without and the Son of God in the within.

The science and art of being are one, and are identified in actualization in living that which is known. Through living what is known, knowledge of Truth is ultimately gained, this precipitating the laws of Being by which Christ is formed within as Mind and Body. The unity of the two, that is, Mind and Body in Christ, is the manifestation of Being, the god-consciousness revealed in a god-state of expression.
THE INTERDEPENDENCE OF SPIRIT
AND MATTER

The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. ... For this corruptible must put on incorruption, and this mortal must put on immortality. I Cor. 15: 47-50, 53, R. V.

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? And wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. Luke 24: 36-39 R. V.

Spirit and matter are forms of energy, dependent and correlative in their relationship. Matter is solidified energy, cognizant to the senses, being the result of forces sensualized. That is to say, the egoistic center, identified as I, feeling but not understanding what is felt, in the darkness rather than in the light, converts through vibration in darkness the forces felt, solidifying them as elements of death, or forces "possible of destruction." Matter is destructible, hence, is in a state of change, continually yielding itself to the influence of spirit, its counterpartal identification in light. The form of anything is convertible into the forces that formed it, hence, matter, a form of energy, is convertible into the energy that formed it, or spiritual force.

Matter is corruptible element. The essences of corruption or mortality are convertible into essences of incorruption or immortality. All forces emanate from the one source, each force
having power in Divine Law to reproduce itself when correlated to its complement. Spirit and matter are the correspondences of each other, and promote each other's progression. The One at center is two at circumference, the three constituting the celestial, the spiritual, and the natural spheres of progression. The spiritual and natural are opposite but equal, and, when polarized in their progression, their essences of spirit and matter are converted into the substance of the Lord's body, or spiritual man, though this process is governed from the celestial or God domain.

God, the Eloah, is spirit and is creative, while Jehovah God, the Lord, is formative and reproductive. The Lord is God identified in the earth, the formative pole of the heavens of God's idealizing, the earth being the center in humanity through which God operates to reproduce Himself as the Word made flesh. The Word is the divine flesh, the solidification of spirit and matter, evolved out of the cross of duality into the purity of substance. This flesh is not matter, but has bodily identity. The disciples of Jesus Christ, at his appearing after his resurrection, could not distinguish between the mortal and immortal body, Thomas needing to see the Saviour's wounds before he could be convinced of the tangibility of spiritual being. Jesus had flesh and bones, but they were indestructible though convertible identity, his body being the manifestation of virginal essences involved out of the evolution of spirit and matter in reciprocal relation.

The materialization of energies generated out of the vortex of consciousness (whorl of forces) constitutes matter, while the dematerialization of matter yields again the energy of spirit. Spirit in
Interdependence of Spirit and Matter

absoluteness is intangible essence, and, until coordinated with the force liberated from dematerialized matter, is without formative power. Spirit is identified substance in which is capacity of being, this capacity objectifying as body or matter. Matter, primarily, is motion of substance, the motion sensualized in organism (Man) forming outline of substance or body. Body is material before it is spiritual, for every spiritual principle objectifies its material aspect in which the principle functions to beget the fullness of itself. The material aspect is the vehicle of form, or outline of tangibility. When form, body, has been perfected it becomes the outline of spiritual reality, and spiritual man appears. The purpose of progression in night or unillumination is to prepare the forms or bodily identities in which the gods are revealed, the gods being the spirits which are inwardly progressed in conformity to the progression of the earthly plane. The image of the heavenly is Man identified in godliness of mind and body, Man being the manifestation of the god within.

Spirit is never matter, nor is matter ever spirit, but they bear the same relation to each other as do God and man. Man is never God, nor is God man. When God identifies as Christ, out of whom humanity is fashioned, the unidentified elements of God take on limitation, and, out of the cross of spirit and matter, man, with his limitless powers, is evolved. Yet when Man appears, he is the Son and not the Father-Mother, there always being more of God to be expressed by means of Man. Spirit and matter are inseparable though ever separated. This is a paradoxical truth. The two are one, yet ever two—the
inside and the outside of each other.
The manifestation of God or Man is in substance, the polarized energy of spirit and matter.
The ego, progressed out of attachment to both relative spirit and matter, that is, good and evil of self, establishes the spiritual base in which spiritual man is progressed through overcoming the activities of mortal sense. Matter is the negative while spirit is the positive aspect of the flesh-and-blood plane, and since flesh-and-blood consciousness can not enter into the kingdom of God, these positive-negative forces cannot enter in their evolved states. An involution of spirit and matter is going on simultaneously with their evolution, so that, when they are polarized into nothingness on the negative side, there arises a new form of energy, containing the potencies of the two elements, but different in character. This difference is effected by cosmic law, or the Lord, the governing intelligence of the visible and invisible planes. It is the work of the Chosen One in whom is potentially the spirit of oneness (Christ) to polarize the adulterated or two states, and to establish the identity of spiritual Being, though this can only be accomplished in the Lord. The Lord is the Jehovah God principle in operation.

There is only one Man, and all are members of his body. This one Man is the overcomer, who, at the end of every cycle of universal progression, becomes the Christ Center through which the laws of God (Lord) operate to transmute the polarized essences of spirit and matter into their spiritual reality. This reality is substance out of which are fashioned the sons and daughters of God. The Great Alchemy takes place at the negation of
opposite but complementary forces. This produ-
duces an electro-magnetic combustion which
restores the generated essences of spirit and mat-
ter to their premetamorphic character; though a
worked and identified substance is gained rather
than an unworked and unidentified one. The new
element arising through any process of metamor-
phosis contains within its quality the potential
constituents of the forces that formed it, yet,
because of their mergence into a higher power,
the lower potentials are negative in quality. The
constituent elements are carried along, the highest
of one cycle becoming the lowest of the next, until,
eventually, spirit and matter lose their distinct
character, becoming so interblended (crossed) as
to permit substance, the fruit of the action of
Christ in the negation, to manifest, and out of this
is identified spiritual man. Alchemy is the science
of transmutation, the means whereby energies are
changed in constituent element; while metamor-
phosis is transformation, or change of form.

Substance is Christ identified and contains
within itself the polarized energies of spirit and
matter plus a further action of the Father-Mother
to manifest more of the heaven and earth of pro-
gression. Life is predominant in substance and
partakes of an eternal nature in contradistinction
to the animal vitality that characterizes the
adulterated progression of spirit and matter.
Spiritual man, the deathless being, is generated
out of substance, the pure energy of God’s emana-
tion of love, which is the Mother essence of the
Creative element, and out of which all that is
eternal and real is made. Substance in its identi-
fication in organic nature is Eve, the mother of all
living, the virginity of consciousness that receives
the impregnation of the Holy Spirit (whole action of God; celestial, spiritual, and natural) to reproduce the man in God's image and likeness.

The Great Mother or Substance is the primal mater or matter, that is, primordial essence in which is the inherent will or motion to produce substantiality of being. The Son of Man or manifestation of God's Son (Jesus Christ) is born of the Mother or Woman, and is immaculately conceived. Substance, the result of the alchemical and metamorphic processes of spirit and matter, is the "white stone" of creation. (Rev. 2:17 R. V.)

Neither spirit nor matter is substance, substance being the involved essence of the evolution of spirit and matter. Spirit and matter, reduced to no-thing (negation), and moved upon by God's action or will, give rise to an element in which is capacity of oneness or biunity. Christ, the androgynous principle of God, resting in the celestial plane of consciousness, unites with the substance of the earth when it is raised up, and through the conjunction there is manifested into form the Word made flesh, or spiritual man. This man is the Son born of the Father-Mother or primal Spirit-Matter of Creation.

Spirit, in its relative identity, is the good, while matter is the evil, both of these qualities coming out of Jehovah God, and constituting the voluntary and involuntary powers. "I form the light, and create darkness; I make peace, and create evil: I am Jehovah that doeth all these things."

Spirit and matter represent the ascending and descending emanations of the whorl of creative forces. There can be no use without its accompanying nonuse; no activity without its associated and complementary nonactivity. Hell is the essen-
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The "fires of hell" are the processes of purification through which an ego passes in its progression from darkness to light. These fires refine matter, manifest elements, and eventually, when hell is conjoined with heaven, are the means by which material elements are transmuted into spiritual substance. The descent of Jesus Christ into hell is a figurative description of the conjunction of the forces of spirit and matter with the inherent Christ Principle or Divine Love. Christ is made to be sin in order that sin may eventually not be. Pure hell, that is, essences of darkness in complementary relation to heaven, contributes its quota of forces by which the ego is freed from the encasements of matter and by which the spiritual man is resurrected from the grave of death, that is, from the elements of the mortal body. All these processes take place within the organism of man in conscious identity in life when the consciousness is aligned to the Laws of Being and the Lord is in operation to bring forth Man.
It is a scientific fact that when light is generated in consciousness, darkness is likewise set into motion. Because of this, one may perceive how the material world is formed. As emanations of light radiated from the God-center of consciousness, their corresponding and complementary forces of darkness were precipitated, giving rise at the circumference to matter in reciprocal relation to spirit. The transmutation out of matter into spirit is carried on as good takes precedence over evil, though the transmutation of the good into Christ must likewise follow before substance, the virginity out of which Christ is fashioned, can be identified and made usable. The ascension of the ego out of matter into spirit is the ascent of good in consciousness, leading toward a greater influx of God’s power and presence. Automatically, when good identifies as a conscious realization, Christ finds in it opportunity of progression, and spiritual refinement of the ego begins. Good is not actually identified until evil is polarized, that is, brought to negation in its own element. There is always a passive and an active capacity in any force, the one remaining inactive while the other is active, and eventually polarizing with what is gained in action, thereby producing a continually progressing expression. When any force has polarized with its complementary one, both are squared to Principle (Christ) and a new state of being is progressed. Both God and humanity furnish the process that leads to a fuller revelation of Being, again showing the interdependence of spirit and matter as an essential to both.

Spirit, in its incipiency, is an emanation of God; hence, “God is spirit.” Spirit, identified in the world, is the emanation of the Godhead, objecti-
fled as light; it called into expression, at its identification, its corresponding aspect of darkness, the reciprocal interchange setting up a cross (curse or friction) which polluted both the light and darkness of the identified and limited domain. Spirit is light, while matter is darkness. Spirit is the good of the evil, or the something of the nothing of the limited realm. The crossing of spirit and matter on the identified planes makes up the cross out of which the flesh-and-blood consciousness is generated. This is the cross of sex, but is not the cross of Christ, though necessarily all power comes from the one source. The cross of Christ operates when spirit and matter have been reciprocally brought to neutrality, and is the means by which the ego is eternalized.

The primal radiation toward manifestation was creative energy. This radiation constituted the love of God, His desire to be. The energy of this radiation identified as spirit on the plane of light or illumination. As darkness arose because of the motion of light, matter was formed on the plane of darkness or unillumination, matter being the manifest form of the Unknown (not unknowable, but knowable only when its cause, spirit, is cognized). The Unknown, or matter, is continually becoming the Known, though when it is known, it is neither matter nor spirit, but substance, having been transmuted out of twoness, or duality of darkness and light, into Christ. Spirit is the positive aspect of the Known, while matter is the negative, the negative always constituting the Unknown or means whereby more knowledge is gained. When all that is Unknown becomes Known in any cycle of progression, Christ becomes the one and only. This manifestation is characteristic of the
Seventh Day, or Day of the Lord, it being produced by the polarization of the forces generated in the six preceding days in their positive-negative aspects, the days representing movements of God to reveal Him-Herself as the Body of God, or the gods.

Substance is the love essence, the faith of consciousness, the mother of all living. Love governs the Sabbath or Seventh Day when the immortal man appears. Substance, being the third of the two (spirit and matter), becomes the one of a new mode of action, forming the basis of the eternal life principle out of which are begotten the children of God, the begetting principles by which God is continually revealed in humanity. The substance matrix in its organic nature identifies as the Virgin Mary, the pure virginal essence, yet having in it the spiritual and human capacities engendered during its progression. The offspring of the virgin element is alike spirit and matter in potential capacity; yet, overshadowed by God’s will, the forces of the two aspects of nature yield themselves to the One until all duality is transmuted into holiness, its corresponding heavenly counterpart, and corruption gives way to incorruption; or substance brings forth its pure offspring, spiritual man. Jesus Christ, the will of God, is Lord over both spirit and matter, being the eternally existent God-principle by which all progressing consciousness is governed.

Both spirit and matter must be equally known before the all can be one and there be no more two. The understanding of both good and evil constitutes the climax of progression in the letter of the law, and leads to the activities of the Christ Spirit by which genuine love is known. Only in
One (Christ) are the two aspects of progression known. To be in One is to hold the key to all mysteries and to discern that both good and evil of mortal sense are no-thing. That is to say, to be identified in the Christ Seed, or Word, is to be conjoined (married) in the male-female potencies emanating from God Center to circumference (Christ to Man), and to be satisfied within, so as to cut off all desires toward either the good or evil of mortal existence. This state is attainable only at the end of a cycle, when those who have gained the Christ within are progressed into higher states of expression. When the desireless state is reached, Man becomes empty of himself (self-will or desire), and the will of God, or the Lord, takes possession of consciousness to reveal Itself, the Jesus Christ type of man. Every immortal creature will of necessity take on the image and likeness of God's son, being the offspring of his seed (Word).

Evil had a beginning and it has an ending. It had its incipiency through the involuntary powers of good; therefore it must ultimate in annihilation because of good voluntarily surrendered. Good contains evil in constituent element and is subject under reactionary law to polarization in evil; hence, adherence to good without its transmutation into Christ is as destructive to the manifestation of godliness as is evil. The effort to gain pleasure and to offset pain is an advancement for humanity, but, so long as one functions in the pleasures of mortal sense, he is subject to their corresponding and reciprocal pains; therefore, the more capable one is of enjoyment on the sense plane, the more excruciating can be the suffering. This is the condition of dual consciousness until
the attainment of any good is consecrated to God and willingly renounced, the ego finding happiness and satisfaction in the direction of spiritual advancement. Matter is developed through holding on or attaching to the manifest plane, while spirit is gained through letting go or detaching from. Yet, mortals, concerned only with their own material advancement, continually transgress this law of spiritual progression, and so precipitate their own hell. Eventually, tribulations in the flesh force receptivity to God, the only power that can give permanent relief from woes and despairs generated in self-will and desire.

Spirit, in its identity, is the realm of mind with its ever-expressing spiritual ideas, the Christ Mind in its true relation to God-principle. This mind is simultaneously identified with the Christ body, though, until mortality gives way to immortality, neither one can be manifested. Spiritual ideas radiating in soul, the love element, build the indestructible substance of the eternal man. This substance is known as the “River of Life” in the celestial body and the seminal fluid of the terrestrial body. The transmutation of spirit and matter, engendered on the plane of mortal existence, is carried on by means of the spirit of love (Christ), though only when thought and feeling are pure is the substance of spiritual man formed. When spiritual man appears, one is identified in Christ, above the sex sense of the flesh-and-blood plane. The reactions of spirit and matter upon the “River of Life” or soul substance make for the identification of the Christ Mind and Body; hence, it can be said there would be no manifestation of spiritual reality without the impetus that matter affords. God, the unmanifest, is manifesting and
 thus becoming known through the identification of spirit and matter, and not alone through spirit. Spirit, in its identified and progressing state, is no more a reality than is matter; God, the Fountainhead of Absolute Spirit, is omnipresent and eternal, yet ever taking on higher forms on the manifest plane. That which is subject to change is not considered reality, hence, spirit in its expressing and changeable state is not reality. It is the relativity of being. Being is the one reality. This is to say that Man is the reality of God, though it must be perceived that Man is Christ, identified, the expression of divine humanity, universally. When the ego gains spiritual identity or reality of being, he is eternally existent in the Godhead. Spirit ever yields itself to the manifestation of Being; hence, it is not reality in the sense that it is unchangeable verity, though omnipresent, omnipotent, and omniscient in its constituent quality.

The tendency to think of God only as spirit has led to many misunderstandings as respecting conscious existence. God is coexistent as seven distinct though interrelating potencies, all having their identifications in consciousness. At the center and circumference the potencies are in purity, though in their evolution and involution they are crossed or adulterated in their positive-negative (male-female) essences. Being, gained (that is, Known), is eternal in its character; the center and circumference become one at the beginning and end of cycles of progression. The eternal verities of God yield themselves toward the further revelation of Being, and in their yielding become confined and limited in their progressing state, though always retaining their inherent capacity to be
limitless, appearing at the ends of cycles, when their fruit is harvested, as Being in its primal pure state.

In reality, there is only God expressing Himself, the various activities of mankind constituting the identification of the Word of Being. Word is the function of Being and expresses as inspirations of spirit, ideas of mind, love of soul, and will of body. These four aspects of being make up the four-square consciousness. Man appears when four-squared to Principle, and has four-dimensional expression when fully polarized in spirit and matter.

Matter is the delusive shadow of form in its primal identity. Through its destructive quality its essences are refined and progressed, thus giving added impetus of being to its counterpartal but invisible spirit. Spirit must disappear in its unidentified potentiality before spiritual being can appear. The disappearance of spirit is its diffusion on the plane of matter, with the loss of its primal, pure, but unexpressed powers. Out of this obscuration in its involuntarily generated material forces, the polarized energy of spirit and matter arises, in which is male-female essence as one, with which Christ mates to reproduce spiritual being, or Man, the manifestation of Being.

Spirit is the intelligence vibrating matter and causing it to be. The vibrations of matter revolve about an identified nucleus of spirit, which takes over the essences generated in the motion of matter at the time of its cessation, transmuting the essences thus generated into energy of higher expression. The next projection of matter is of necessity of a higher rate of vibration, and manifests more refined bodily identity.
The life incidental to the cross of spirit and matter is electrical in its potency, electrical energy in its highest expression being sex force, or mortally generated energies of love. The life that is correspondent to electrical energy is mortal, though at the cessation of its evolution it gives rise to identification of immortality. The continual transmutations of the visible into the invisible and the invisible into the visible make for the crossing of generating forces and lead to the identification of the body of God, the formed expression of Being. This form is eternal in its character, being neither spirit nor matter, but the potential substance of the creative design. It is identified in the Lord, who directly governs spiritual expression.

The tendency of the thinking world to reduce evil to nothing and to retain the elements of good as reality is a certain evolutionary ascension above the plane where consciousness, controlled in materiality, shakes off its shackles of fear of evil and exercises its God-given authority and dominion in the plane of effects. There is but one Good, and that is God. This good manifested is spiritual reality, the effect of principle expressed. Principle transcends both good and evil of mortal sense, and must express, regardless of whether it brings pain or pleasure to the progressing ego. The ascension of Jesus, the divinity of consciousness, is made through forsaking the good of consciousness, in which are the loves of the flesh, the evils that contain the resistant states being simultaneously surrendered. It is the conscious renunciation of the selfish use of apparent gains that eliminates the self and makes the ego attractive to receive the action of Christ, which
will reveal in its season of fulfilment the spiritual reality of the good and evil of mortal existence. It is through the proper adjustment of the good and evil of mortality that spirit and matter are aligned to the laws of Being and the Christ organism is formed in man.

The declaration, "There is no reality in matter," with its counterpartal affirmation, "Spirit is all and in all," is the natural swinging of consciousness from circumference to the center, essential toward cognizance of Christ and the manifestation of spiritual being. The misinterpretations arising from these deductions of cosmic knowledge identify rather than dissolve the belief in two powers. Believing that spirit, the good, is desirable, and that matter, the evil, is undesirable, egos seek the harmonious and repulse the inharmonious. This is for the purpose of bringing self-consciousness to a climax, though it is through the surrender to Christ of the good gained that the ego determines his godliness and becomes eligible to translation and redemption. The good at its highest point of development is the love of self.

Love surrendered to the Divine Will in the overcoming of the "loves of the flesh" characterizes the few chosen as instruments through which the Law of God works out the resurrection of spiritual man and the redemption of the race from mortality and death.

Mortals perceive good as a friend and evil as an enemy, loving the good and hating the evil, but in spiritual progression the evils of existence present fuller opportunities of overcoming than the good. Jesus showed it was much more godly to love an enemy than to love a friend. Matt. 5:43-48. One does not love an enemy, whether it be a force that
antagonizes, a claim of disease, or a person in disagreement and discord, by ignoring them. Denial of adverse forces as though they were the powers of the devil, with the accompanying affirmations of Truth, gives the ego mastery but cannot give love. Love is always gained in wisdom. Wisdom is the capacity to understand both aspects of consciousness—that is, good and evil—and to let the will of either have its way. When one knows God as the one power and presence, His expressions in the guise of offenses bring blessings of godliness. Since it requires tribulation in the flesh to dematerialize the dense encasements of matter, one protecting himself from inharmonious experiences is saving his personal life but losing the opportunity to gain spiritual advancement. To desire only that which will make for the identification of the godly man, whether this means pleasure or pain to the desiring one, is the selfless state of consciousness that must be gained before the will of God becomes active in the soul to bring forth the creature of divinity.

It was the identification of these truths that enabled Jesus, while yet consciously desiring that his cup of tribulation might pass from him, to say, "Nevertheless not my will but thine be done." The desires of others, allowed to consummate, would have protected him from certain suffering, but it would at the same time have cut off his opportunity of overcoming. The Master, no doubt, as indicated by his activities, realized the interrelation and interdependence of spirit and matter, perceiving that it was through dying to self in the midst of tribulation that permitted the reduction of involuntarily expressing energies of spirit and
matter in adulterous or crossed relation to a state of nonresistance or neutrality, and likewise allowed their transmuted and voluntarily engendered forces of virginity to arise. In his parable of the wheat and the tares, Jesus specifically advised that the tares should be allowed to come to the harvest, else in uprooting them the wheat be also disturbed. Here again is illustrated the principle of transmutation, operative when forces of opposite but equalized polarity come to harvest, or to death, giving rise to the new and fulfilled fruit from the dual process.

Spirit is all and in all, but the all includes the activities of matter as well as all other phases of expressing consciousness. The reconciliation of all activities to the Lord or Law of progression alone enables one to receive all as of the Lord and to make all things yield fruit to the spirit. Jesus Christ is the Spirit of reconciliation which brings consciousness of Truth and reveals the laws of Being. "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances, that he might create in himself of the two one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby." Eph. 2:13-16 R. V. The reconciliation of the two, that is, poles of duality as spirit and matter, good and evil, so as to create of the two a new man, thus abolishing in the flesh the enmity that exists between the inner and outer nature, is not accomplished by declaring matter has no part in the design of God. If God did not
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cause it to be, what caused it? Is there a power other than God?

Paul shows in I Cor. 1:26-30, that God chooses the weak things of the world to put to shame the things that are strong; and the base things of the world, and the things that are despised, and the things that are not, that He may bring to naught the things that are. The expression of the Infinite Intelligence by means of Paul was the further revelation of the laws of Being by which the incorruptible, spiritual body is unfolded. These principles were identified in consciousness through Jesus, the divinity of God, but made conscious knowledge through Paul, the humanity of the race that complemented the divine expression. Divine Ideas are ever unfolding in consciousness, some one in the race revealing the knowledge that indicates a higher expression of Being's unfoldment.

Matter cannot be understood through declaring it to be nothing and disregarding it. One knows that upon which he thinks; howbeit, when matter is really known, it is seen to be the counterpart of spirit, and an essential toward gaining conscious being. Both spirit and matter are automatically known as their cessation in duality and their corresponding identity in Christ are realized. The identity in Christ of spirit and matter is Truth. Truth is that which understands the dual pair and their coordinate relation. Matter is the No-thing in its finished progression, No-thing being the "Divine Dark" or Great Mother that is attractive to the action of Divine Will by which a further revelation of God's power and presence is experienced.

Ascension into spiritual states is always made
under stress of tribulation, engendered by the reduction of either the good or the evil of mortal sense. Energies, solidified on the manifest plane, form the flesh of the mortal. As evil is reduced and good is enhanced, changes take place in the formation of energies, the ego undergoing a refining process that makes him less vital in animality but more vital in mentality. With the ascendancy of good, the ego is greatly refined in bodily expression, and where balance is not maintained, may appear to be sickly and weak in contradistinction to the perfectly healthy expression of the ego functioning in lesser states of development. As good gives way to Christ, a considerable reduction of material forces is experienced, though ascendancy of spiritual powers is most marked at this point of evolution. What is lost in the flesh is always gained in Christ, though, to one measuring man’s attainments by the without rather than the within, that which is ascension appears to be descension. Mortality, in which is the element of matter, must be broken up; and pain is the means by which its disintegration is effected and its spiritual energies liberated. Therefore, the higher the progression of the mortal, the greater is the affliction in the flesh, ultimating in the crucifixion with Christ, when one dies to the old man altogether and is resurrected in the likeness of the divine principle (Christ).

Love is desire, in which are will, affection, and emotion. The materialization of love forces generates death in the organism, while the spiritualization of love forces generates life. Materialized love essences beget sex force, while spiritualized love essences beget cosmic knowledge, or knowledge of man’s relation to the God-self. Sex force
promotes death; cosmic knowledge brings truth and love to light. Sex force is I-identity in darkness, while cosmic knowledge is I-identity in illumination of light. Wisdom and love, the heavenly parents of cosmic knowledge, consecrated to God, bring forth I Am, or spiritual being; but before spiritual being can be, that is, before God can be Known, the ego must forsake attachment to all that makes for self-consciousness: not, however, until he has gained all, both on the plane of matter and spirit (evil and good). The I must decrease as the Christ increases, which is to say, sex force must decrease (go into nothingness) as cosmic intelligence ascends, the polarization of the two as one constituting the identification of Christ in organic nature through whose action spiritual being is revealed.

God is both the Known and the Unknown, hence, has in It the primeval basis of spirit and matter, these two being called cosmos and chaos. Both spirit and matter are the means by which God is Known, or the Unknown is manifested. God is known when Man is known, and Man is known when spirit and matter are understood in their counterpartal relation. When the two are comprehended as one, then is heaven at hand, for, beholding only one power and presence, consciousness is controlled in the Divine Will and God's creation is being formed. Man-Woman is the first identity of Man in the earth, Man-Woman being the biune creature, the two (male and female), joined in unity, constituting consciousness, the means whereby God, in His infinite powers, is expressed. Man-Woman is the matrix or parental center through which Christ, the identity of God in heaven, operates to manifest the
powers of God in the earth. Through this parental matrix, first as Bridegroom and then as Bride, both spirit and matter of the dual world are aligned to the laws of Being, and consciousness is prepared to partake of the substantial nature of Christ. The essence generated out of the Christ nature is the substance out of which a world of righteous manifestation is formed.

When immortality is identified, as it is when good and evil polarize and the actions of God (Lord) move in reciprocal nothingness, eternal life, in which is sonship, is also made possible. The crucifixion in Christ follows in natural order the identification of good and evil in neutrality, or the blending of natural forces of humanity with the forces of God. Out of this intermingling, spiritual being is revealed, substance, the essence of humanity, forming the virgin soil in which Christ-Seed (Word) germinates to reproduce Man.

The Man reproduced from the seed of Christ is in reality Man-Woman, neuter being, the Son of God typed as the Son of Man. The Virgin Mary is the identified essence of flesh-and-blood consciousness, the virginal aspect generated out of adultery of spirit and matter, and is the Woman matrix of the Man, in which he gives birth to himself in the will of God. The conjunction of the Christ Seed and the Virgin Mary produces the manifest identity of the Man, God in his Father-Mother polarity, idealized; hence, the male-female principle is one in one form when Man appears. The furnishing of the proper matrix in mankind in which God may operate to reproduce His offspring is the purpose of progression, this representing the Cosmic Parents.

In reality, the ego has choice, but must ever
conform to the Creative design established in the Law of the Lord. There is only one will even as there is only one power, and that is the Will of God. God's will to be manifested as spiritual being governs man, but in order to be conscious of being, the ego must be free to choose his modes of progression. Choice, however, inheres only in self-consciousness. When self-consciousness has run its course, the ego surrenders the activities of self-will to the Divine, thereby choosing to be an instrument in the laws of God (Being) by which spiritual being is revealed. This is to offer the body a willing sacrifice unto the Lord or Law, and is the means by which Truth is known, being and knowing operating as one principle. It is in the body that processes of transmutation and alchemicalization take place by which the forces, progressed in adultery of spirit and matter, enter their cycles of completion (negation), and out of which the essences of life are resurrected.

Death is a characteristic of matter, and is the means by which matter is dematerialized and the active powers of spirit formed, all the activities of matter serving the plane of spirit and producing an opposite effect in its domain. Death lessens as humanity of consciousness increases; and when the will of God (Jesus Christ; Principle) operates to transmute both spirit and matter, death is entirely brought to naught. At the time of the transition of the ego from mortality to divine natural expression, he is crucified in the flesh, being chemicalized out of the fleshly nature into immortality. This crucifixion is a mystical experience and is the means by which spirit and matter are fused as one and the ego is made dead to self and alive to Christ. The essences of spirit and
matter in neutrality, under jurisdiction of the Lord, form the alchemical elements in which the spiritual ego is identified preparatory toward revealing the spiritual body. This body is not the psychic form of a materialized spirit, but is the substantiality of the dematerialized elements evolved on the flesh-and-blood plane.

Humanity of consciousness furnishes the negative base for the organic identification of the offspring of God. This humanity is not material but spiritual in its aspect, being established in the supremacy of emanations of light, with desire ascending in the direction of Christ in willingness to manifest godliness; which is to say, in willingness to manifest God-being. The dissolution and corruption to which organic forces are subject are the work of the alchemical process in the death elements that reduces formed energies to naught (0), dematerializing matter and allowing the ascension of their transmuted powers. The energies from above (spirit) and the energies from below (matter) meet in alchemical relation at the substance center or womb of consciousness, located in its physiological relation just back of the heart and lungs; and, through being connected with these vital organs, the forces of soul and body conjoin with spirit to reproduce the essences of the deathless man. This center is the Heart, whose love the Master admonished should be given wholly to the Lord, thy God.

The lungs receive their influx of inspirational forces from the spirit (Christ), while the heart receives the polarized energies of the soul and body (seminal force and blood). The conjunction of the forces of spirit, soul, and body as one manifests the Christ ego in the flesh of the Word, and
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is organic as well as mental in its scope of action, the organic being the physical essences involved in the processes of evolution. This physical expression is not material, but the identity of spiritual realities, the manifestation of the Christ body when fully formed and revealed.

The blood is the life of the flesh and contains the polarized energies of spirit and matter (spirit force and sex force), and in its relation to the lungs is continually receiving a baptism from on high through contacting the inspirational energies influxing from the inbreathing of the Holy Spirit. The blood has in it the power to swallow up death, though this power in its identity is Christ, the ray of light, and not blood; blood being the solidified energies on the physical plane of forces emanated out of spirit and matter, which primarily was the love to be, or the desire of Being to form Itself. The blood is formative in its character, bearing a reciprocal relation to the reproductive character of the seminal essence, with which it is continually in consort. In their reciprocal relation, the blood and air furnish the properties essential toward identifying conscious existence, or bodily form, and it is the blood that is shed for remission of sins. The "shedding of blood" is the transmutation of the energies of spirit, soul, and body, eventually permitting man to function in the body of light.

Sin, with its generated forces of adultery (death), has its physical identification in the blood and when superseded with the energies generated in substance or substantial love, the blood is transmuted out of its grossness in materiality and takes on the electrical energy of spirit. This is followed by its transmutation into light, the
element of love. The ego thus redeemed is not bound by materiality of either good or evil, but is enabled to overcome gravity with levity, or the tendency of materiality with spirituality. The organism governed by levitation rather than by gravitation has its governing authority vested in Christ rather than in the flesh, and can appear or disappear in conformity with the desires of the ego. This is the fourth-dimensional consciousness of the new creature in Christ.

As has been fully elucidated in other chapters of this book, the creature born of sex-force is not man, though having in him the potentialities of Being, and is the ground in which Christ works to grow his seed and to manifest the image and likeness of the Ideal. The Real Man is born, not of the will of the flesh, nor of blood, nor of the will of man, but of God. This is to say that the operation of the laws of God in the organism of humanity brings forth spiritual being in their season of fulfilment, the will of the flesh being subjected to the Divine Will at the appearing of Man. The body of the Holy Ghost is characterized in Scripture as the body of Jesus; it is the whole shadow or outline of being. This body is not a disembodied spirit nor ghost of shadowy form, but is the identification of the essences of substance as spiritual being.

A clear comprehension of the interdependence of spirit and matter can be obtained through understanding the evolution and involution centralizing about Jesus, the microcosmic center in humanity. Being primarily the identification of God as the Word or God-function in consciousness, humanity was formed through the action of this Word, it being the outline of Being or Body.
Identified in mankind, the Word evolved in adultery of forces, the various forms of matter being the adulterated energies generated out of the cross of Christ with the race. Being in adultery or the “cross,” the forces generated evolved mankind in death until the Man of God's idealizing was identified, who, crossing out the attachment of adultery (good and evil; will of flesh), likewise crossed out the power of death. Automatically with the dematerialization of forces of death, the essences that formed them were liberated from limitation in form, and arose as life potencies, which, responsive to the Christ light operative at center of consciousness of the Word, brought about the baptism of the Whole (One) Spirit of God, flooding the human organism with life and light.

Immortality, the identification of the life and light of Christ, is the result of transmutation of intermingled but adulterous forces of spirit and matter, the neutrality of energy established in the polarization of these two forces being the non-resistant element of love gained, out of which the Christ substance is evolved, in which the Jesus (divine) type of Man is formed and born. The Christ substance is the Woman or Womb-element, the involuted potencies of humanity identified as the Mother Principle out of which are fashioned the children of God. The manifestation of Jesus is in form, though the atoms of the body are identified in living quality, engendered by the unity of the male-female principles joined in one body.

The Lord's body contains the mystery of the interdependence of matter and spirit. Being identified in deathless structure, or polarized spirit and matter transmuted out of twoness into oneness, the
formed elements were alchemicalized in magnetic-electric (male-female) combustion, these energies entering again into humanity, through laws of projection, to be received by all those raising up their essences of virginity; only those so progressing constitute a matrix of belief in Jesus Christ. The crucifixion of the Lord’s body which was broken on the cross is the severance of the two poles (male and female) of Being, their qualities being projected and identified as the potential love and wisdom of the race to be gained during the Christian dispensation. Those who have the Spirit of Christ follow him in the regeneration, appearing at the end of the age as the "overcomers" in whom the Law of the Lord moves to produce the virgins, or Body of Christ. These egos or potential gods are mothered by the Bride, or Lamb’s wife, who in similar crucifixion anoints them with the Christed wisdom and love (male and female principles), thereby enabling them to put on the whole man, and to be resurrected in spiritual being. The culminated result of the ages’ progression is the Body of Christ, the many members of His body.

The male-female potencies put off in the demonstrated fatherhood of God automatically identified the potentiality of the divine motherhood, the polarization of these two factors at the end of the era of mortality giving rise to those born into the kingdom of God. These are they who, having eaten the flesh and drunk the blood of Jesus Christ, put on the substance and life of the deathless character of the Divine Man. The Christ Seed primarily descended was ascended as Jesus Christ; Jesus Christ as Seed was also descended, and in his season of fulfilment is ascended as the Bride who
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is another evidence of the Word made flesh.

Matter is a concomitant to manifestation, and is no less godly than God, since manifestation houses God in potentiality. Matter is the unknown, the Mater or Mother pole of Being in its primal identity. When body is identified in perfect outline of form, the Unknown God becomes Known, and matter, with its counterpartal mate, is transmuted into the substance, the Holy Mother element, out of which the new-born humanity is formed. The expression of matter and death is service to the ego, though death in its righteous relation is the dying to sin, leading to the ascension of consciously and voluntarily engendered forces of life. This is the death that is honorable before God and which makes matter something to be considered as an essential receptacle toward manifesting the man, entire, whole, and deathless in his season of manifestation.

Both the invisible spirit and its manifestation are of God, and are God in their last analysis, though God is both the Known and the Unknown. Accepting God as the one power and the progenitor of all reality, one cannot in consistency the next moment declare something as not God and assail matter as a power apart from God. Matter is the power-less, while spirit is the power-ful, but that which is less power or empty is magnetic to receive that which is full of power, while that which is full of power is always projecting itself in the direction of that which is empty, the two becoming one in their progressing spirals. Matter is a form of manifestation, partaking of the nature of the intelligence that produced it. Where lack of spiritual understanding is operative, matter is corruptible; but where spiritual identity is gained,
the corruptible puts on incorruption and mortality gives way to immortality. The Unknown matter is preliminary to the Known spirit, giving emptiness in which fullness functions; in other words, there could be nothing known if there were nothing unknown to be known. Since all that is known comes out of the unknown, there is no occasion to belittle the unknown. Matter is the bodily identity in which form inheres, form being outline to substance when it appears.

Disease, sin and death, commonly classed under the head of matter, are disintegrating processes incidental to the inversion of the Word in its function on the flesh-and-blood plane. Disintegration is incidental to progression of diffused forces and preliminary to the manifestation of Being, or the Integral Word, even as are the processes of purity. Nonbeing is not Being, but Being in the process of becoming. While reality appears at the identification of Being, yet the elemental forces are in the processes engendering being. Appreciation of all the forces in their particular planes of expression and their functions permits harmonious progression, though, until Christ illumines consciousness, the truths of Being are not absolutely known.

The most materialistic belief is that there is a power in opposition to God. This belief continues as long as matter, in its relation to Being, is not understood; those ignorant of this relation are the chief progenitors of the matter they abhor and denounce. Since all is Infinite Spirit and its manifestation, all that is manifested must be correlated to God in known understanding before the ego can function wholly in conscious realization of God as the one presence and the one power and be forever free from combating something in
opposition to God. This means, in the last analysis, an entirely different comprehension of evil from that common to mortal sense.

While asserting affirmations of belief in one power and one presence, a great number in the school of Life assiduously combat that which they believe to be a power other than God. Nonresistance, the means by which the will of God is permitted to work out the God-design in the organism of consciousness (Man), is gained only through understanding that all forces, good and evil (so-called), are of and for the Lord (Law) for the purpose of revealing the reality of the spiritual ideals. All forces, whatever their nature, have their use in the cosmical plan, though when the plan is finished and revealed the dual forces by which it was worked out are transmuted and brought to naught in their elemental character. This is the burning of the tares at the end of the world. To see all forces as essential in the plan of progress and to understand their use is ultimately to consider all as friends, and to identify the love of God in the heart by which mortality is transformed to immortality.

Belief of disease, poverty, sin, and kindred atheistic thoughts is material, promoting matter, it having its impetus of progression in false sense of processes incidental to mortality. The fear of all the aspects of progressing consciousness constitutes the adversary that brings tribulation in the flesh; yet, fear is not without its purpose, since it forces the ignorant one to find the light. The denial of sense beliefs dissipates matter, but it is in the use of the dematerialized energies that consciousness of Christ is gained. The use of the dematerialized energies of matter is governed in
the Father (Absolute Law), who works in those who have finished their mortal course, translating the substance of polarized spirit and matter into the reality of spiritual being.

Understanding that all action is the emanation of Divine energy, or the Love of God, enables one to stand unmoved in the midst of the turmoil, letting the will of God be done in the earth (manifest plane) as it is in heaven (unmanifest). Beliefs build cell consciousness, and to change the belief is to convert the cell consciousness of the organism into the form corresponding to the truer belief entertained. When the consciousness is centered in Truth, matter is not, but all is substance, the Lord’s body or I Am being. The belief that the body is material is based upon lack of understanding that body is the eternal reality of Being, without which there would be no manifestation of God. The reality of the ideal is always spiritual, and it has its fullest identification as body, the body being the third of the triunity, the manifestation of the Father, Mother and Son as One, or Being.

The flesh of the Word (Jesus Christ; Wisdom and Love) is indestructible in essence though convertible in form, expression being changeable so as to reveal more and more of the glory of God. As the spirit of God yields itself to progression on the manifest plane, so the spirit of Jesus Christ, the flesh of the Word, is ever changing, thereby progressing humanity into a fuller revelation of godlikeness. Though both God, the Father-Mother, and Jesus Christ, the Son, are eternal in principle, the same yesterday, today, and forever, they reveal infinite manifestations through the reciprocal processes of spirit and matter. Because the
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manifest body of Jesus Christ was transmuted into Holy Spirit, and sown as a seed into humanity to grow the image and likeness of himself (Mother and children), he is no less a reality. In truth, the reality is the identity and not the form, though when the reality appears it is in bodily form. This is to say that the Ideal becomes Real, the Real being the body of the Ideal, or spirit. At this point the two that are one, through magnetic-electric combustion, are reduced to their status in eternity, and both spirit and matter are utilized toward forming the substance out of which a new era of progression is to be manifested.

The passing of the “heavens and the earth” that attends the fulfilment of a cycle of progression is the infoldment of both spirit and matter into the microcosmic center of Jesus, the perfected human, these essences being polarized and made to form the primordial dust upon which the Holy Spirit of God breathes to inspire the ideals of another cycle of progression. Jesus Christ, the identity in humanity of God’s will, is the governing power of both spirit and matter (heaven and earth), and is the means by which involution and evolution are climaxed and the fruit of the cycle is manifested. The manifestation of God is always man in a fuller revelation of God-power and likeness.

When an ego is evolved to the point of understanding laws of life, and through obedience to them has transmuted sensual desires into the love of God, he reaches that absorptive focus when physical structure dematerializes and the ego is housed in the throne of the Father or Deific Center within. The visible man, thus consumed, while ascending to the Father, automatically descends into the humanity receptive to his spirit, the
emanation being the power projected in both directions. God and humanity are reciprocal in the processes of progression, and thus every one
uplifted into the Christ center of consciousness uplifts and blesses all, endowing all who are willing with a similar potential capacity of attainment. This process is coincidental with every elevation of consciousness, though it is when the will, governing the domain of the flesh, is redeemed that the result is organic in its nature and conducive of physiological change, both in the ego, consciously renouncing, and in those attuned in spirit to the qualities emanated. A reciprocal relation is always existent between the Center of Divine Man or Christ ego (Microcosmic Center) and the domain of the physical, or external organic whole, these two domains being coeternal and coexistent as spirit and matter. The Divine Man Center is typified as the Lord, in his manifest identities of Man-Woman and Woman-Man, the Lord being the primal cause of all things, both in the plane of spirit and matter (heaven and earth).

Spirit is the something in motion, while matter is the no-thing in motion. It may appear to the unthinking that no-thing can not have motion, but the no-thing is capacity to be something, the unexpressed of the expressing, or the unknown of the knowing; hence, it is as active as is the positive mate of itself. It is, primarily, the known in state of cessation, therefore, has in it the inherent capacity to again be known. Matter is the mothering negation of the positive action, the reciprocal mate of the fathering or active factor. It is the formative reproducer, the element in which the generating or positive force moves to bring forth manifestation. Spirit and matter, in their relative
aspects, are the father-mother elements that promote identity, and progress the ego, until, reaching the climax of duality, he comes within the law of the Center of Deity (Christ) and generates the new creature in Christ. Energy is constantly generating in progression of humanity by means of the sexual law, and materializes as matter or dematerializes as spirit force. However, the spirit force is not substantial nor tangible until the external plane of progression has finished its course, when matter polarizes with the spirit force and the essence of substantiality of being is formed. The manifestation of this substantial being can not be until the era of mortality has passed.

Spirit is life, substance, and intelligence in potential capacity to be. Matter is its outline of being, the means by which consciousness is progressed. Spirit and matter are in adulteration in the organic world, though, through processes of alchemy, matter is sublimated and transmuted into forces of spirit, while at the same time the essences of spirit yield themselves toward a greater progression of matter. Spirit and matter, governed in the Lord, generate the No-thing or virginal mother essence with which the Something of God conjoins to reproduce eventually His righteous earth, in which the forces of duality have been brought into the spirit of biunity. Until the ascendancy of spiritual identity of man, life and death are in reciprocal relation, their polarization giving rise to a refined energy which reaches eventually the radio-rate of Christ forces, when the dual is taken over by the One and death is swallowed up in victory.

Matter is energy, generated in the Night of God's
identifying, in which are resistance and repulsion, these adverse forces generating their own circuit of death and destruction. Spirit, the generated energy of Day, is the cosmical counterpart of the chaos of night, the intermingling of the two as one in cosmical law making the soil in which God’s will breathes (inspires and aspires) to reproduce reality, or Man and the universe in righteous relation to the Laws of Being.

When the will of the flesh is reciprocal and not resistant to the will of God, all twoness is swallowed up with oneness, and Man, the spiritual being, appears, clothed in godliness in Mind and Body. Spirit, mind, soul, and body, aligned to the laws of Being, identify Man, the manifestation of the Creative design. This four-square consciousness is the identity of Being which both spirit and matter have developed. Man of himself does not attain this righteous identification. When the hour is come that spirit and matter in their duality have been so intermingled as to invite the action of God’s will, the Lord moves upon the two-as-one aspect of its own progression, and through another inbreathing of the Holy Spirit (whole spirit) lays the foundation for another cycle of progression, and another phase of development of Man.
THE LAW OF POLARITY

For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity. Rom. 1:20

Polarity is a fundamental law of Being. It has its impetus of action through Christ, the eternally polarized center of Being. Christ potencies, emanating in the direction of the manifest world or circumference of consciousness, are dualized, that is, separated in component principle, the two factors becoming opposite and equal to each other. These two factors are called attraction and repulsion on the organic plane. Through these factors all progression is carried on, though when the dual forces polarize, Christ, the Absolute Principle of Being, is present to cause the new state of progression to be identified.

Polarity characterizes that point of progression where attraction and repulsion centralize and the impetus of a new expression is identified. Attraction and repulsion are the two poles by which the manifest world is formed and unformed. These two factors constitute the dual center from which all dual states come. Every dual state operates in attraction and repulsion, the two factors producing construction and destruction of the energy generated. The preservative power is in the center, where polarization takes place, construction, preservation, and destruction being the modes by which all progression is carried forward, though polarization is the law governing progression. Polarity is the means by which all dual states are converted out of adversity and resist-
ance into unity and nonresistance. When unity has been established, the neutral forces receive the action of the Christ Principle and a new state of consciousness is identified.

Polarity is the modus operandi that blends the negative forces with the positive until there are no more two, but the twain joined in God in the creation. The negative force is the female and the positive is the male of the Creative Principle. The action of polarity takes place in consciousness, attuning the male and female forces in the race to One Principle of Being. The neutral state developed out of polarity of the dual forces is the manifest expression which, moved upon by Christ, produces the substance of Being. Substance is the substantiality of spiritual being, and is the finished fruit of the polarization of all dual forces progressed on the mortal plane.

Polarity is inherent in the Creative Principle, but operative in diversity only on the external plane. It is the law by which the centrifugal forces emanated from Christ Center are projected to circumference and the centripetal forces progressing from circumference to center are controlled. At the Christ center, the forces are in purity, both prior to their circulation and after a circuit of progress, but during their progression on the manifest plane they are in adultery and diversity. In the adulteration, forces of spirit and matter mix, the two forming the essence and the motion of substance at the Center.

Repulsion and attraction are always in opposition though complementing each other. Repulsion distinctly governs the progression of darkness while attraction governs the progression of light. The darkness is the Unknown, while the
light is the Known factor of Being. Through repulsing the unknown, evolving egos automatically attract the Known, though the knowledge gained comes through the operation of the fundamental law of polarity active in consciousness. When the known is gained in any degree and repulsed, the law of polarity operates automatically to attract more of the unknown. In this way, the ego grows in knowledge and in capacity of expressing the divine powers, until, when connection with the Deific laws is established, the law of polarity fulfils itself with the Law of the Lord or Principle of Divine Love, all resistance developed in the law of polarity having been converted into non-resistance. Nonresistance is the totality of the neutrality developed in the polarization of equal but opposite forces.

All activities of creative laws are reversed to Principle on the plane of the manifest. This inversion is a fundamental operation of Being by which multiplication of an idea is promoted. Through the inversion, the invisible and unknown become visible and known. At this point of progression the circumference is one with the center, and the Law of the Lord operates to convert all that is progressed into the substantiality of spiritual being. The Law of the Lord operates in the "coming of Christ" and is a Messianic function by which the whole creation is polarized with the Creative Principle, that which is progressed being infolded into center, while at the same time the Creative Plan of another cycle of progression is unfolded toward circumference.

In Being, attraction governs the darkness or unknown, while repulsion governs the light or known. In the external nature or consciousness it
is exactly reversed. When progressing the material or external nature, the ego repulses the darkness or unknown and attracts the light or known.

But when progressing in conformity to the laws of Being that characterize spiritual development, the ego attracts the darkness or unknown and repulses the light or known. On the material plane, where good and evil characterize experiences of development, the ego repulses the evil and attracts the good. On the spiritual plane of progression the ego, developing in Christ law, is in a state of neutrality to the good and evil of mortal sense, and is attractive to the darkness or pure unknown and repulsive to the light or impure known. In this two-fold operation of the law, the whole consciousness is polarized in the positive and negative functions, thereby four-squaring consciousness to Being.

Ultimately, it is repulsion to the highest gains of mortal sense that automatically attracts the activities of the immortal and ushers in capacity of spiritual being. Repulsion and attraction operate simultaneously but in opposition. Hence, that which is bound in the earth or material plane is bound in heaven or spiritual plane, while that which is freed on one of the planes is freed also on its complementary plane.

While the negative and positive poles of being are opposite and equal to each other, there is within the negative, or Pole of Repulsion, its inherent action and nonaction. This is equally true of the positive, or Pole of Attraction. Because of the innate law of polarity in each factor of progression, Attraction is both attractive and repulsive, and Repulsion is both repulsive and attractive. It is in this principle that the spiritual and material planes progress in equal and recipro-
The Law of Polarity

causal relation to each other. It is the cross of Christ with the world or with matter that causes the Word to be reversed in its action on the material plane. This reversal develops the resistant forces thrown off in the operation of repulsion and attraction, aggregating these forces under the head of the Adversary or Satan. The Adversary is the totality of resistant forces generated in the duality (attraction and repulsion) of light and darkness, while Christ is the totality of forces made neutral and nonresistant in the same process of progression.

Through the law of polarity, the neutral forces are concentrated at Center of Being and the one Christ Principle is sustained and promoted in the operation of the two factors, viz., attraction and repulsion, even as the two are sustained and promoted by the action of the One. This is comparable to the sun being sustained and renewed through the energies developed in the earth, even as the earth is sustained and renewed by the energies projected from the sun. The sun of the universal Kosmos is the objectification of the Son of the individual cosmos. When universality of mind and body is reached, the s-u-n and the S-o-n will come under the Absolute Law of Being, and all manifestation will be progressed in purity and unity. This is the characteristic of progression when the era of "Time" has passed and consciousness comes into eternity of expression.

Scientists who fear that the sun will eventually fail to give light or heat base their deductions upon appearances of material existence and not upon the infallible laws of Being. One might as well say that God will run short of the Infinite powers to be expressed as to presume that His universal creation can be deprived of the opera-
tion of the Law that governs its order and continuity. The sun receives its regeneration and replenishing, and in turn regenerates and renews the whole universal system to which it relates, every time the Christ or Son in humanity is fulfilled in a cycle of progression and is identified in Divine Will to further promote the race. Likewise, the whole planetary system comes under the jurisdiction of the Christ or Son Principle, all the kingdoms of nature and elements of atmosphere and ether partaking of the quality of spirit projected into the All by the operation of Divine Will. The jurisdiction of the Lord, which is the Christ action in organic expression, not only includes the earthly and visible planes, but the heavenly and invisible also. All power is given unto the Lord in heaven and in earth; the whole universal system from celestial throne-room of God to the forces of atmosphere and soil of earth come under the divine authority and are imbued with the Principles of Being.

Polarity reaches its zenith of operation at the ends of the cycles, and especially will it culminate the Grand Plan for the race and universe when the material or mortal existence is conformed to the principles governing immortal and spiritual being. The energies progressed in the dual plane of mortal existence are aggregated in the Messianic character at the “end of the world,” the hate and love of mortal sense constituting the repulsive and attractive forces gathered into one center through Divine Law, by which the dual forces are transmuted and reconstructed. The focalization of any form of energy produces a chemical change in the elements focalized, and in this change will be wrought the transformation from mortality to
immortality. The pivotal point of polarization will be the Woman, who, clothed with the powers of "God Almighty and the Lamb," will reunite those who inhere in the eternal life principle in their biune natures, thus preparing the means by which immortality becomes actualized among men. This involves the outworking of the mysteries of Being, of which many of the principles pertaining to the process are elucidated in this book.

Christ exercises dominion over heaven, the attractive-repulsive forces of light evolving, while Satan is lord over the repulsive-attractive forces of hell. Jesus Christ is the Lord Principle, the mediator, who conforms to the Father or Law of Being, both poles progressed, and who utilizes the forces of both heaven and hell toward the manifestation of being gained. Heaven is made up of the redeemed forces, while hell constitutes the unredeemed. Heaven and hell are in exact polarity, that is, for every action of light there has been a corresponding movement in the darkness. In other words, for every known factor that is gained, an element of the unknown has yielded itself to the process. Light and darkness are the equal but opposite factors of one principle of Being, though it is only on the plane of matter that twoness in distinction prevails. On the plane of Being, or in the celestial realm of consciousness, the substance gained through the movement of the two factors is pure and undefiled, though possible of manifestation as a higher state of being only when cycles, in which the dual states are progressed, are brought to a close and the harvest is revealed through the Law of Polarity that governs the dual progression. This Law is the action of Jesus
Christ, this principle being the Lord of both the planes of spirit and matter. This is the Son in which the absolute and relative functions of Being merge as one in Divine Will, or will of the Father. The Father is the principle of Being in its absoluteness, from which all progression proceeds. The Father also includes the Mother, though, until the establishment of the immortal plane of Being, the Mother is the Mystery. This Mystery is revealed as the Lamb's wife, and is that operation of Principle that makes manifest the creation in its primal relation to the Supreme Being. Through the Mother Principle of Being, Satan is conquered and the world becomes the Kingdom of God and His Christ. As the Mother is inherently in the Father, so is the Father inherently in the Mother, though when the Mother Principle of Creation is identified as being in the consciousness of humanity, the Father and Mother are One, the unity of this creative Principle being the identity in consciousness by which the super-race will be brought forth.

The Christ Principle has in it expressing and unexpressed powers, and likewise has Satan. The expressing powers of Christ are those in which is vested the spirit of unity, while the expressing powers of Satan are those in which is vested the spirit of diversity. The constant interchange going on between the Christ and satanic forces, or the redeemed and unredeemed, develops the neutral quality in which all sense of resistance has been dissolved. This force becomes the creative matrix in which God functions to identify the consciousness of Christ. Christ is wisdom and love, operative as the Principle of Being, the Father and Mother in the Son, the triunity of Creation united in the Law of the Lord.
The law, "Let everything increase and multiply and bring forth after its kind," has its inception in consciousness where the unknown quality yields to the corresponding known and takes on motion. As the forces of the material plane are increased and multiplied, the forces of the spiritual plane are equally increased and multiplied, the material plane in its action liberating spirit energy and the spiritual plane in its action precipitating the energy of matter. When the two planes have been evolved to their finish in any creative cycle, the forces are polarized, their unity and condensation forming the substance of the state of Being that is harvested as the fruit of the evolutionary cycle. This harvest is the "Brides and Bridegrooms" that make up the Body of Christ, the organisms of the participants in the resurrection being in biune (two as one) rather than in dual (one as two) state. These become the Christ-seeds that are planted back in the race, by which humanity is progressed to a spiritual state of being. However, at the transition of mortality to immortality, the characteristics of the next cyclic change, the universal forces will transcend materiality, and the ascension in eternal consciousness begins. At this point, there is no replanting in material soil of the cosmical principles, but a continuity of progression in spiritual law.

Satan or the Adversary is powerless in its relation to Christ, though having within its own domain the power to increase and multiply its progressing forces. When these have evolved to a finish, they come to naught, that is, enter their cycle of negation, their legitimate goal, becoming the attractive force that automatically invites the opposite quality. This point of negation is No-
thing, the Divine Dark, in which is all possibility of Being. The test of the mortal, confronted with the good and evil aspects of a proposition in equal intensity, involves choice, representing the polarity of Satan and Christ forces, and marks the time when the unknown, evolved in self-consciousness, becomes the known, either in Satan or Christ. However, in the cosmical progression there is no choice when consciousness reaches its finish in progression of light and darkness, but the Divine Will or Law of the Lord operates at every cosmical point of polarization, conforming the forces developed in Satan to Christ, and those developed in Christ to the Father. Hence, it is written that Christ shall reign until the enemy, death, is put under his feet, when the kingdom of the world is surrendered to the Father, or Creative Law, which consummates progression in evolution with spiritual being gained.

The principle of involution is automatic with evolution, there being a corresponding infoldment of matter into spirit (forces from circumference to center) with the unfoldment of spirit into matter (forces from center to circumference). Repulsion and Attraction attend this operation of progression, the law of polarity making the two, separated on the external plane, one in the internal realms. Thus the spiritual realms are progressed simultaneously with the material realms, the two yielding themselves to the celestial realm, from whence all authority and government come. This is the realm of the Absolute, while the spiritual and material planes are relative in their progression though governed in exact Law.

The neutrality of satanic forces, evolved on the material plane, is effected when one becomes non-
resistant to the powerless states, purporting to be powerful, and can embrace rather than resist the forces of emptiness, seeing in them opportunities of higher ascension rather than a detriment to advancement. The establishment of this attitude toward so-called inharmonious states of the fleshly course soon robs inharmony of its thorns, and reveals that which seemed like a foe to be an angel in disguise. Satan is a friend in disguise, and all his forces partake of this hidden character. Since Satan is the totality of repulsion engendered in evolutionary development which is in exact polarity with its complementary pole of attraction, and attraction is the means whereby the Christ powers are consciously known, how can the Alleness of God be known unless the unknown was equally evolved in its resistant states?

The suggestion that one can not know heaven until hell is known, nor appreciate health until sickness is experienced, that he cannot rejoice except he sorrow, has in it a science which the Master cognized when he exclaimed, "Blessed are they that mourn for they shall be comforted." Being in a negative state, the mourning one is attractive to freedom from mourning, and since consciousness in the No-thing automatically invites the corresponding something, the greater the capacity of grief, the more capable one is of feeling joy, and vice versa, until, when one has finished his fleshly course, all dual states are polarized, and neutrality from either aspect of duality is established. The dual aspect of joy and sorrow has underlying it an eternal spiritual principle which is the harmony to be gained when the ego is identified in spiritual being.

Paul discerned a truth of being when he
revealed that Jesus was made perfect through suffering. Through continual identification of negation of satanic forces in overcoming them, the consciousness becomes all the more attractive to invite the action of Christ powers, until, when repulsion has finally polarized with attraction, Christ is gained and Satan is entirely overthrown. Satan's fall from heaven is the identification of darkness in process of development. The fall is complementary to the ascent, its purpose being to make manifest the spirit essences descended. The emanation of the Divine powers in the direction of organic existence is Christ being crucified for the life of the world, the forces of Christ disseminated in materiality being satanic rather than godly. The Satan element is the Christ element in diffusion and limitation, that is, in reversion to Principle of Being, though this reversion is essential toward the manifestation of Being. When the satanic forces have evolved to a finish in their own element, the diffused forces are polarized in the Center of Being, and Christ is consciously gained. The gain of Satan and Christ is accomplished through overcoming the dual aspects of development. This is to say, the evils overcome are hell gained, while the mortal good that complements evil, overcome, is Christ gained. An ego in the gain of hell and heaven (Satan and Christ) has all power within and without, above and below, being eligible to the law of the Spirit of Jesus Christ which is both aspects of progression, yet neither. That is, the mixture of heavenly and hellish forces is in Jesus Christ, yet his identification as eternal life is not until the mixture yields its God-substance, the essence of spiritual being. It is the anguish, incidental to crucifixion or mix-
ture of the heavenly and hellish force, that perfects the ego and effects the resurrection, the anguish or element of contrariety producing the alchemicalization of forces by which a new creature is formed.

The forces of light, which constitute the good on the plane of matter, evolve themselves, repulsing all that is unlike their character, though in their unexpressed elements the forces of light are attractive to the forces of darkness. The "evening and the morning" of the Creative fiat represent the dual but complementary states essential to produce a succeeding action. The dark forces are evil in a state of evolution, and are equally attractive and repulsive in their own element, the expressing force polarizing with the expression of light and the unexpressed polarizing with the unexpressed of light. When these forces become identified as energy, as they do when light and darkness reach their evolutionary zenith, they are cognized by the ego as something, desire to be, or no-thing, desire not to be. The desireless state is lack of being on the material plane, the negative pole in state of repulsion. But on the spiritual plane the desireless state is attractive to the operation of the Laws of Being, and is the means by which the spiritual state of Being is gained.

While in reality evil is the power-less, if consciously cooperated with by the ego, it becomes a temporary power within its own cycle of progression to promote inharmony, though it is always subject to dominion by the powerful, or something of Light. Good and evil, developed to the point of polarization, react to each other, though the evil is the darkness or unknown in which the good is known. The fall from good into evil is the
necessary descent that accompanies any ascent, and is the means by which a greater ascension is made. The low point of any phase of progression is always higher than the high that preceded it, though this may not appear to be the case. The tendency on the material plane to repulse all that is not good is the operation in consciousness of the innate law that enables man to gain all that is good. However, the evolving ego must live through his two cycles of progression before he can attain the neutrality that identifies Christ and places him in right relation to the cosmical law that permits man to be no-thing at his highest point of mortal evolution in order that God-being may be all and in all. The two cycles of progression are represented by the good and evil poles of consciousness, evil in its potential spirit being no-thing, but attractive to the All by which the identification of the infinite powers is made. The ego must gain the conscious attitude of the nothingness of evil forces before the gain of No-thing is possible.

No-thing is the negation into which both good and evil polarize. In its primal relation to Being, while not being anything, it is potential capacity to manifest all Being. The relative evil, developed in unillumined sense consciousness, is the primal No-thing in a progressing relation by which the complement of evil, or good, is gained. The ego could not have consciousness of something without having consciousness of no-thing, any more than a glass can be filled without there being an emptiness to invite the fullness. Yet, the Something and No-thing of Creative Principle are not the something and nothing of sense consciousness, but are these two aspects of progression climaxed in negation and polarized in the Divine Will toward the
manifestation of a state of being in which there is no duality of forces. The understanding of the Nothing as potential capacity of Being enables one to trace and to understand relative evil and the “cycle of necessity” in which the race knows good and evil to a finish or climax of progression. This must be known before the two poles of Being that objectify the One Principle (Christ) can unite with the One and spiritual being be manifested among men. Yet, spiritual being is not manifested in the something of mortal sense (progression of good gained) but in the No-thing of Creative Principle.  

The No-thing of Creative Principle is gained when the ego is no longer attracted or repulsed by any of the aspects of mortal existence. This is the polarizing point of satanic and Christ forces, where potential capacity of Being is made substantial as spiritual reality. This involves willing renunciation of the gains of materiality in both its good and evil aspects, and is that point of development where one surrenders to the Divine Will in all departments of being, consciously dying to self-consciousness by which God-consciousness is gained. God fashions the man of His creation when progression in Law is fulfilled and Love of the Lord is enthroned in supreme desire. The No-thing gained in conscious development represents the Mother-substance of Creative Principle which, automatically with its identification, unites with the Father or action of Divine Will to bring forth the Son or Jesus Christ state of being.

One identified in the progression of evil forces has a natural repulsion toward evil unless through repeated activities in this primal element its attractive pole of consciousness is identified. Where the ego is excessively identified in evil
force, the devil is in control until the current of consciousness is polarized in its own force and brought to naught. Obsession, insanity, psychic control, and intense feeling forces that centralize in the evil current all characterize consciousness that has been temporarily thrown out of balance in its poles of progression. Instead of being nothing, as evil should be, it has become something to the ego dominated by the devil (developed force of evil without the modifying influence of its complement, good). Repulsion to excessive evil, or the devil, is possible of identification only through forces of Christ, and the final overthrowing of the developed evil forces can take place only when Christ and Satan are polarized and the ego is entirely redeemed from mortality. For this reason the man was born blind, and Lazarus died, as recorded in Scripture, that the glory of God might be manifested. This is not to say that God is a personal, designing Creator, who would decree that inharmonious conditions should exist, but that God is Law operating on the mortal plane by means of the dual aspects, and can only fulfil law with Love by having something opposite to the divine qualities in which to work.

Inharmonies persist until the end of the world, forces of evil and discord yielding to the influence of the Law of God, their complete elimination being accomplished in this manner. Thus it is recorded that Christ comes to heal the sick, give sight to the blind, to make the lame walk, to set free the captives, and to restore mankind to its righteous relation to divine principles.

In divine natural order, repulsive forces come to naught and produce death and negation, while attractive forces engender life. When a repulsive
force has completed its whorl of action, it goes into its polarized inaction, at which time its corresponding attractive force begins its ascendancy. At the end of the world, when forces of good and evil are in equalized relation, they are identified in Divine Law as Christ and antichrist, these two constituting the ultimate dual poles through which God works out His new creation. At this time the mystery of duality is revealed, condemnation directed toward the forces of darkness being removed in the understanding that all is in service to the Lord to perfect the Divine will and purpose.

The forces of good subject the forces of evil, being in divine order the positive, so that when the tare has fallen into the ground and died, the wheat of a new expression has come forth. The polarity of good and evil is the finish of the flesh-and-blood plane of progression, but a person finishing his mortal course understands both planes of development and is immune from the bondage of either one. Good and evil are both outside of God's kingdom of absolute law, hence, "flesh and blood cannot enter the kingdom of God." But the neutrality engendered in the polarization of these opposite forces is the worked soil of consciousness in which the Divine Will moves to identify and promote spiritual being. Corruption of mortality can not become the incorruption of immortality, but the former is reduced to the fourth dimension of spirit-essence and transformed in the Law of the Lord into substantiality of being. Without this operation of Divine Law, the invisible spiritual energies would not be formed or made visible. When polarity is established between spirit and matter and indestructible substance is identified, that substance, having par-
taken of both heaven and hell in their potential elements, is capable of formed or unformed identity.

Jesus, overcomer of both good and evil, took dominion over both the visible and invisible powers in their expressing state, polarizing the forces of opposite character in neutrality, and entered into a state of nonresistance, letting the One power have dominion over his own embodiment, and became one with the One in eternal identity. Through becoming the negative pole of the Creative Principle, he drew to himself the forces of that Principle, thus becoming the vortex through which the illumined and unillumined forces of the entire universe passed. In this whorl of forces he became the embodiment of the Principle in a state of being superior to the mortal state. At this high point of polarization the forces of mortality are climaxed in negation (No-thing) and under exact law their counterpartal elements of immortality appear. Mortality, in which is death in its progressing state, gave way to immortality, and life, its characteristic principle, was brought to light in the Messianic character. At the dissolution of the organic nature of Jesus Christ and his absorption into the Godhead, he became the identified principle of Deity by which are further progressed the activities of the Creative Principle, leading to the manifestation of the branches of the “tree of life” which he, himself, became in his implanting in humanity as the Word-Seed.

A clear comprehension of the law of polarity in the physical domain may be obtained in considering the matter from its metaphysical standpoint. The blending of the dual mental state of condemnation and praise into indifference that makes for
immunity from the influence of either of these dual aspects is the immortal attainment in the realm of mind as respecting this particular dual state. Condemnation, the negative mental aspect, is emptiness, nothing, evil, darkness, repulsive; praise, the positive mental aspect, is fullness, something, good, light, attractive. Through overcoming the forces of consciousness quickened in sense of condemnation, one automatically becomes magnetic to invite its counterpart, praise. Repulsion to the nothing always attracts the something, but the repulsion must be made in sense of no-thing rather than in something in order to function under the law of polarity as it is identified in creative principle. This is to say, that to repulse any evil in the sense of resistance engenders excessive repulsion and sets into action a whorl of repulsive forces, which, having the power to increase and multiply under Divine Law, increase woe and dissension. To repulse condemnation in its own element, that is, in sense of condemnation, is to invite more condemnation. But to repulse it in the sense of no-thing, seeing its action as the power-less, is to be nonresistant to it, which is to invite, under law of polarity, the complementary action of praise.

Having gained the good of this dual state, that is, praise, the ego is confronted with the second cycle of transition, which leads to the third, or Christ consciousness. Praise is the positive aspect of the dual state, the good of mortal sense, and has in it its own elements of attraction and repulsion. Praise invites more praise under its own law of multiplication, and, if allowed to become excessive, it obstructs the ego from dependence upon the Christ Principle. The good
is conscious gain, while the evil is unconscious gain; hence, the ego reaches a state of responsibility and is becoming magnetic to Christ when capability of gaining good has been identified. Consecration of the good gained to God for higher use than that pertaining to the personal self must follow before Christ consciousness can be attained. Hence, the absolute necessity of the cultivation of indifference to both aspects of a dual state. Indifference is that state of consciousness set up as the ego detaches from the good and evil aspects of dual states, building instead the consciousness of neutrality which permits or tends toward the movement of Christ in the neutral energy gained in overcoming the dual forces. The ego enters Christ every time a dual state is polarized, inter-blending the primeval chaos-cosmos of the evil and good overcome into a unit of divine desire. When the ego is immune from both sense of praise and condemnation, for example, detachment from person to Christ has been effected in this respect, and spiritual power and presence made a conscious reality. The same principle operates as respecting all dual factors of progression.

The metaphysical tendency to overcome the evil sense with the good is only one-half of the phase of development in materiality. The conforming of the good to Christ is the next step that permits the Law of the Lord to operate in consciousness by which the will of the flesh is brought to naught and the fruit of the Divine Will is revealed as the “new creature in Christ.” The attainment of good, without its surrender to the impersonal Christ spirit, is the satanic force that characterizes self-consciousness at its highest point of progression. When this attainment is surrendered to the Divine
Will, the ego passes through the Gethsemane experience, in which the forces of death alchemize and attract their counterpartal forces of life, but the resurrection follows under infallible spiritual law.

Mortal life and death are both temporal in their identity, and progress in reciprocal relation. When one has finished his evolutionary course and has come to negation in death, that is, death to self-consciousness as promoted in the surrender of the will of the flesh to the Divine Will, there is invited under exact law of polarity the action of the life principle, which is eternal. This Principle is in Christ and is gained only in Christ, though the development of good and evil to a climax in negation permits the Christ Principle to operate and to identify life. Life is the motion of the Christ forces in cosmos and chaos (light and darkness polarized), and gives rise to spiritual being. Life is the will of God, but this will moves in organic consciousness only when the dual states, progressed in the will of the flesh, are polarized in totality; that is, progressed to their finished perfection in their distinct element of development.

When spiritual man is identified, all forces of consciousness are operative in conformity to the Creative Principle, the internal and external planes of progression revealing the powers of God by means of Man in righteous and harmonious order of unfoldment.

Eternal life is the polarized result of the blending of mortality and immortality, immortality being the fulfilled fruit of mortality, the unit of the dual forces Christed. Mortal life is the result of the Word (Christ), being limited in matter, while immortal life, on the contrary, is limitless.
capacity: though not until the eternal life principle operates within the matrix of creation, identified through repulsion to all activities of good and evil, is the ego established in spiritual being. The ego is first attracted to all phases of good and evil development before they can be repulsed. The mystery of the Law of Polarization operates at this point. The activities of the sexual function are the means by which the powers of the Christ-Word are developed and the aspects of good and evil progressed. Since the Allness of Christ is progressed by means of the sexual function, repulsion to the aspects of the sexual function in its genuine spirit is in law of polarity attractive to the Allness of Christ. Since the allness of the sexual activities is the inversion of the Allness of Christ, and repulsion and attraction are one in Divine Law, to register in the heart, repulsion to the allness of the sexual activities is scientifically to attract the allness of the powers of Christ underlying these activities. This is the way that leadeth unto life, for all forces of being centralize about Christ and sex, the mystery of both material and spiritual progression hinging on this point.

The method of denial and affirmation, common to the metaphysical healing system, is the identification of the law of repulsion and attraction whereby the negative or positive forces of developing good and evil are not allowed to become excessive in their distinct pole of forces, but are polarized by the ego's becoming conscious of God-given powers. Disease is set up through excessive resistance to forces felt, and, while a means by which corruption is reduced to naught, it must not be allowed to throw out of balance the forces of consciousness: hence, the introduction of healing
systems by which balance is maintained. However, the metaphysical aspect of healing relates more closely to the laws of Being than can systems developed from a material or mechanical premise, for through the affirmation and the denial employed in the service, consciousness is conformed to the innate laws of polarity, and one deals with forces of being on their own plane.

Through denial of disease or any form of inharmony the encroachment of darkness is repulsed, and through the affirmation of harmony the identification of light is attracted and enhanced. When the forces generated through denial of the inharmony and affirmation of the harmony polarize in their constituent elements, the neutral essence is formed, which constitutes the spiritual base in which Christ Principle acts to reveal the law of God, or Principle of Harmony. The polarized light and darkness form the "dust" of Biblical fame, out of which elements the immortal creature is formed. Fortunately, matter is mutable and changeable, thus permitting the infinite spiritual powers to become manifested, and in this way progressing mankind, in which these processes inhere, from one quality of being to another, revealing, as Paul says, the glory of the Father in the Son—that is, the power of God in humanity.

Since the mortal creature is the aggregation of the forces of unillumination in a process of illumination, he is in close touch with Satan, lord of the unredeemed elements. This lord is the identified self-consciousness, which, attracting all forces to the self, usurps Christ and becomes the embodiment of unpolarized forces that have in them their native elements of light and darkness in opposition. The conflict and confusion arising in
the interchange of these opposite forces produce disease and discord. The mortal, being in conscious development of chaos before he gains the conscious development of cosmos (intelligence), gropes his way from darkness to light, and from light to Christ. The personality that appears to be all is really the nothing, the evil of consciousness, which, having out of self-development generated the infinite powers and identified them in selfishness, is in exact opposition to Christ. But in the law of polarity, when this point of progression is reached, the ego automatically attracts the complementary action of the satanic forces, and Christ, the Lord of the Real Self, carries forward the development. When the supreme desire is to let the Divine Will be done in fashioning a man, the ego comes under the Law of the Lord and can of himself do nothing to further his progression.

Polarity is continually operative, though when dual states have been unified in Christ, the progression of the ego and of the race will be in harmony rather than in discord and confusion. Polarity is the principle of reproduction, and the means by which a new expression is identified in spirit and in reality. The two poles, attraction and repulsion, are the parents of the next cycle of force to be progressed. In Being, this law has its pure identity in the conjunction of the Father-Mother aspects of the Creative Principle to beget the Son, or Christ, while in mortality it is objectified as the conjunction of parents to reproduce offspring. All operations of law that obtain on the spiritual and physical planes consciously express on the plane of mind. Polarity of dual forces, consciously gained through mental processes, governs both the spiritual and the physical
domains, like attracting like and like repelling \(^1\) like on all planes. One may equally attract that which is feared and that which is loved, the impetus of the procedure being in the spirit of the \(^4\) attraction or the repulsion.

Unity of forces marks the identification of the human consciousness in the race, which forms the generic basis out of which are generated the polarized states of being, the whole man. The whole man is biune, that is, united in the two component principles of being. This is the status of the immortal creature in whom is vested power to \(^{12}\) put on eternal life, or sonship in God, where light and darkness blend as one and only the "isness" of Being is known. At the end of every zodiacal cycle, embracing a period of about twenty-four \(^{16}\) thousand years, when a cycle of evolved consciousness polarizes, there is made manifest in the flesh the fruit of the Law of Polarity, that is, the resurrected egos with whom Christ conjoins in Holy Marriage to reveal the Principles of Being. The whole action of God, as it has been progressed on the invisible planes, becomes identified on the visible, and the Father-Mother-Son aspect of being is the revelation of God to humanity. This revelation is the Daughter, the Feminine aspect of consciousness, which characterizes the righteous earth (body of consciousness).

The polarity of the Cosmic Father and Mother of a particular cycle of progression constitutes the identified parental center in Holy Marriage, which is the means by which the males and females, \(^{32}\) progressed to a finish in their dual states, are united in heavenly relation in their constituent elements to generate and bring forth the family of gods. The members of this family are the \(^{36}\)
redeemed and resurrected egos themselves. Thus the Creation of God is manifested in grace and truth. "And the Spirit (Truth: Jesus Christ) and the bride (Love: Lamb's wife) say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely." When the marriage of the Lamb is come, and his wife hath made herself ready, the call to the Passover Feast goes forth to all who are ready to receive the polarization of consciousness that this movement of God implies.

The polarization of the male and the female essences of consciousness prepares for the appearing of spiritual man and constitutes the substance of the Lamb's wife with which is conjoined the Lord Principle to identify eternal life and spiritual being. The ego, separated in his male-female poles of being, is in adultery and death. This condition can only be remedied through the polarization that takes place in the "second coming of Christ," through which action the organic nature of man will be converted into its immortal state. Every ego in which the male and female forces polarize through progression contributes the united essence of being, so that when the proper magnetic-electric nuclei are formed in humanity, the Lord moves in cosmical exactness in this matrix of its own character and identifies the principles by which spiritual being is revealed.

Marriage is the law by which polarity of dual states is progressed, the promoter of both the heavenly and the hellish elements of consciousness. The Holy Marriage principle in which the ego, polarized in the dual forces, conjoins with the Lord to beget the Man of God's idealizing, is operative in Divine Will, since it is the means by
which the completeness of the ego is consummated and eternal identity progressed. The ego thus redeemed is no longer subject to birth or death, or to development on the terrestrial plane of existence, but is identified in eternal life, having continuity of progression both in spirit and form being transcended from the immortal plane to the God-state of being. All the dual forces, progressed in mortal marriage, are surrendered in their negation at the submission of the will of the flesh to the divine will, this setting into action the Holy Marriage principle that makes one the male and female poles of the Christed individual.

The totality of forces of heaven and hell, progressed by means of mortal marriage, that is, union of the sexes in their separated states of being, polarizes in the Gethsemane experience, in which the ego, humanized in the potential forces of spirit and matter, is conjoined with the Principles of Being within the organic nature. Through this conjunction the processes of spiritual law are identified by which spiritual being is begotten from the polarized corruption and incorruption of the mortal. This involves the "Unspeakable Mystery," which can be known only by one experiencing it. If uncovered to mortal sense, it would produce great self-righteousness and condemnation, for, since the "wisdom of men is foolishness unto God," so the foolishness of men is wisdom unto God, in exact law of polarity and Divine will. The "Unspeakable Mystery" will be known only to those who attend the "Marriage Feast of the Lamb" and partake of the "Passover Lamb." It involves the "eating of the flesh and the drinking of the blood" of the body of Christ, without which there is no redemption from death or manifesta-
tion of spiritual being. While this is a cosmical procedure emanated from the Messianic character of the cycle, it is also an individual experience to the one functioning the Deific law. Hence, it is known only in being.

When satisfaction is found only in the spiritual development, and all dual states are swallowed up in neutrality, the Spirit of the Almighty broods over the soul to give birth to the Son, the Christ-Man. A certain state of advancement is necessary to permit the Law of God to directly operate to bring forth the new creature in Christ. This advancement is incidental to the development of the good and evil of sense consciousness and their sequential overcoming. When the ego has finished his course on the flesh-and-blood plane, this being possible only at the ends of cycles of development, the Lord of the Harvest garners the ripened fruit into the storehouse of God-consciousness, identifying the ascending one in truth and life, or in eternal character.

The blending of opposite forces into one is possible only in Christ, or operation of Divine Law. The result is the identification of the spirit-essence in which God as Word functions to reproduce spiritual being as God-Man. The action of Divine Law is Love. Love is the polarized energy, the product of the two poles of forces made one, or the twain joined in God, and can be known only in the operation of Divine Law. Mortals, separated in their constituent principles of being, can only know the symbol of love, which is expressed as agreement and unity but which is ever subject to change and dissolution. Oneness of consciousness is known only in Christ, and only the ego who has finished his course in the loves of the flesh is
eligible to graduation, through the operation of Divine Law, to the celestial plane.

The divine counterpart of the ego is ever within, awaiting the fulfilment of the law of progression in the dual forces to crown the ego with the glory of eternal joy and love. Love is the fulfilment of Law. The Law is polarity of all dual states, bringing to pass their conversion into the One Christ Spirit, in which the Love of God operates to reveal the Son of His Creation, the God-Man.

The Law of Polarity in universal action involves the Cause, Means, and the Effect. The Cause as Father, and the Means as Mother, produce the Effect, the children of God, that is, the gods. The Father-Mother are One, being identified in consciousness as the Christ Principle in the first and the second coming of Christ. The Effect of their union (marriage) is the virgins or gods, though this subjective plane is counteracted by the reborn humanity, the objective aspect of the Effect. Always the gods are produced from the race, there being an Absolute and a Relative aspect of the Law of Polarity. The Cause is the Man-Lord Principle, while the Means is the Woman-Lord Principle, the two as one polarizing all dual forces and bringing into expression the righteous earth or bodily consciousness, the Effect being gained in the Lord at the end of mortality.
CHRIST AND ANTICHRIST

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God; and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. I John 4:2-3 R. V.

Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out from us, but they were not of us, for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us. I John 2:18-19 R. V.

And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming, even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish, . . . and for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness. II Thess. 2:8-12 R. V.

1 The antichrist is the reversed forces of consciousness that go out from the creative matrix. It is the delusive world of force in which is the developing darkness. Antichrist is an opposite and equally evolving force to Christ, though, being in reflexed rather than reciprocal relation, objectifies forces emanating in inversion rather than in true position to Principle. The antichrist has its identity as the world, its lusts and delusive desires. Its whorl of positive-negative forces begets a counterfeit expression of true principles that deceives and deludes the ego.

The ego is the center of reproduction and has power to identify in heaven, earth, and the world.

4 The heavens are the spiritual forces operative in the Kosmos, the earth is the objective counterpart of the heavenly aspects, while the world is the
self-generated forces centralizing about the ego in its desire to be and to know. The forces of the world are not in the Principle of Being, though partaking of a reflexed action generated because of the Principle, the Principle influxing and outfluxing the forces in reciprocal relation in its own orbit of revolution. The influxing and outfluxing potencies emanating from Christ Principle are crossed in their progression; and out of the cross are generated forces that do not partake of the Christ Spirit, but are foreign in their character. The "tares" that are gathered at the end of a cycle progressed in the dual forces are the aggregation of forces necessary in the development of the realities of life, but are not in the real at its manifestation. The adulterated forces make up the world and its lusts, for they are the spirit (impetus) of the antichrist. They are the fruit of the serpent that beguiled the woman, which is to say, they are the reflexed activities of the love (woman) principle that emanated from the creative matrix or Divine womb of creation at the beginning of the cycle of progression.

Positive-negative forces divide and subdivide, increase and multiply, the subdivisional forces being farther from center, therefore partaking of the nature of the center from which they emanated in an indirect way. The forces of the world primarily centralize about the I, and in their multiplied expression contain that which is adverse (in reversion) to Principle. St. John specifically states that the antichrist forces went out but are not of the Spirit of Love (Principle of Being), "but went out that they might be made manifest that they all are not of us" (of the truth). The operation of Creative Principles in-
cludes the promotion of all the forces necessary to manifest the fruit of the Principles, even though these forces be antichrist. Anti is that which is against something. Antichrist is the aggregation of forces that are against Christ, the two bearing the same relation as Jesus and Judas. Jesus and Judas are the identifications in organic identity of the Christ and antichrist forces, respectively. These two aspects produce an attack which ultimates in the slaying or crucifixion of Christ. The breaking up of the Christ forces and their dissemination into the whole organism of the universe, both the racial and the cosmical planes of expression, are the means whereby the forces of the world are conquered to Christ. "To this end was the Son of God manifested that he might destroy the works of the devil."

The antichrist force is called in Scripture the adversary, devil, satan, and the old serpent. These terms give rise to the impression that these forces are against Christ, but it should also be perceived that they are purposely created to be in opposition to the Christ powers to accomplish the purpose and will of the Father or Law of Being. There is no manifestation of the kingdom of God without the opposition operative between the Christ and antichrist forces. Repulsion and attraction form the fundamental premise of the plane of manifestation, and the interchange and mingling of forces promoted by this oppositional pair cause both the plane of spirit and matter to be progressed, thereby permitting the powers of God, the Father, to be revealed. Both Christ and antichrist are objectified in the world of effects; and the operation of their forces carries progression forward to its climax in Christ, its preordained
end. Antichrist is always a servant of Christ.

The microcosmic center, identified at the beginning and end of cycles, is the aggregation of the Christed forces in the Ego ordained in God to function the Word, and to be the means by which the law of the Lord can operate to destroy, preserve, and reconstruct the energies progressed in a given cycle, as well as to project a greater action of God from the celestial throne-room into the chemicalizing mass of forces progressed. The antichrist forces go out involuntarily from the microcosmic center, being the means by which the truths of Being are made real and tangible, though the antichrist forces dematerialize matter and effect its transmutation. The agitation of the Christ and antichrist forces produces a revolution which reverses the current of energies, thereby reducing the external world to negation and identifying the Pattern of the next cycle to be, as well as bringing to fruition that gained in the preceding cycle of progression. The Pattern after which cycles are progressed is always in the microcosmic center, the Christ attainment constituting the raised-up Seed or Word that is implanted to be progressed. The Word-Seed is the last and the first of an order of progression, both having their beginning and end through one action of the Lord in use of Christ and antichrist forces.

The Word identified is “Jesus,” and his crucifixion is the result of the agitated Christ and antichrist forces, though the Christ in its “second coming” centralizes in Jerusalem, the Divine Feminine Creative matrix, and the office of the Lord is performed by the Bride. From this Creative Matrix, principles of Being are projected and the antichrist forces are subjected to Christ pending the
manifestation of a new earth in which are to be expressed the powers of God in the spirit of unity and harmony. Jesus is the Center of Divinity identified in humanity, and always functions the Divine Love Principle, regardless of the sex of the Word identity, though at the end of mortality, when a higher state of being is to be evolved and involved, the processes of progression are centralized in the Divine Feminine Principle, she being the Mother-Father of the next cycle of progression that is to reveal the creation of God without the activities of antichrist. It is the Bride who frees the race from sin and death and ushers in eternality. She is Man-Woman as One.

In the external world, the antichrist is the aggregation of forces of desires to know and to be, generated in self-consciousness. When motives of evil are self-generated, antichrist is aggressively promoted, while when motives of good are generated, the impetus of the Christ forces is promoted. However, until good has been progressed out of the selfish into the universal spirit, it is still a counterpart of evil and subject to reactionary law, that is, law of karma. Choice of service in these self-generated forces determines whether one functions in antichrist or in Christ. When one functions in antichrist, he denies that Jesus Christ is come in the flesh, or, in other words, he refuses to permit a manifestation of Christ force in the nature so as to develop a higher state of being. Jesus Christ is the totality of God-emanations made flesh, the consciously identified will (desires) developed in godliness. The will of the flesh is antichrist to the will of God, that is, is against the identification of Christ forces in the flesh, hence is against
Jesus Christ, the Ideal Man.

While the antichrist spirit is primarily involuntarily generated, there comes a point of advancement when the ego, perceiving a higher expression of man, must choose whether he shall serve the lower or the higher nature, that is, whether he shall serve Christ or Mammon (antichrist). Choosing to continue in the lower when the higher is perceived is the antichrist spirit, designated the devil, and constitutes the denial of Jesus Christ. Jesus Christ, the spiritual type man, is attained through denial of self-desires. Egos, refusing to deny themselves in their fleshly attachments, fail to take the Christ initiation, or, in other words, fail to cross their spirit with Christ; therefore, they fail to manifest spiritual man, and thus deny the appearance of Jesus Christ in the flesh. Transgression without knowledge is imperfection and attracts its retribution in karmic law of progression; transgression in knowledge is sin and is the antichrist. This is punishable in damnation, that is, in obstruction from the true Principle (Jesus Christ), a dam cutting off that which would outflow in natural order if allowed to follow its course.

Transgression that partakes of the nature of wilful disobedience is that to which Jesus referred when he said, "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Matt. 10:28 R. V. It is the Law of Progression that is able to destroy both soul and body in exact judgment and polarity of principles, though this destruction is in the government of the Lord and to accomplish a divine purpose. The "residue" gathered in the destruction of anything
is the primal energy it contained, this primal energy being the essence of Creative Force. The reduction of manifestation to the primal energy is essential toward the unfoldment of cycles of progression, matter furnishing the will by which spirit essence is made tangible. Every dual state has its own center of polarity, and they destroy each other, though the essence incidental to the dissolution of the dual forces forms the nucleus of No-thing, which the Lord Principle utilizes in forming higher cycles of progression. The No-thing of the dual state is the “dust” of Creation in which the Creative Powers inspire to produce another manifestation of Being.

“Every spirit that confesseth not Jesus is not of God, but is antichrist.” To confess not Jesus is to continue in the lie, that is, to refuse the truth. “Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist even he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also.” The Son is Christ-Seed, the Word, which, when made flesh, is Christ Jesus. This Son is the Father in his earthly identification; that is to say, the Christ-Seed or Son fathers the ego in organic nature, and, when raised up with the Virgin substance, becomes the Father-Mother creative matrix of consciousness whereby the Christ-Self (Word; Son) is made reality. Those in whom this action of God-law takes place confess that Jesus Christ is come in the flesh, that is, become at one with the Christ, and let God’s will be done in the earth (bodily organization) even as the will of God is done in heaven (ideal realm of consciousness).

The liar is the will of the flesh, and this is he
that denies that Jesus is the Christ. The will of the flesh centralizes in sex love, the worldly aspect of love which is built in antichrist and which denies that Jesus Christ is come in the flesh. When the love forces are expressed in the fleshly will, the God-will-to-be is repulsed or denied; and in that the God-will produces spiritual man, or Jesus Christ, there is no reproduction of the spiritual man so long as fleshly reproduction is carried on. In the last hour, that is, when the Christ and antichrist forces are equally progressed and polarized, egos have an opportunity to discern whom they serve in the use to which they put their consciously generated forces. Herein is wisdom.

“If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passes away and the lust thereof: but he that doeth the will of God abideth forever.” I John 2:15-17 R.V. Jesus Christ abideth forever, being present as a principle of God to quicken humanity into the likeness of his image. Jesus Christ is the Divine Will identified, the use of which is to reproduce indestructible man, or to reveal spiritual being. This principle is operative in and through Christ-Seed, or is Divine Will in conscious operation. Where the will or desire nature is centralized in sexual existence, the ego is still in the liar that has been a murderer from the beginning, or the antichrist spirit. Yet the lie is necessary toward the identification of the Truth, therefore has its place in the progression of the race. “For this cause God sendeth them a working of error, that they should believe a lie; that they all might be judged who
believed not the truth, but had pleasure in unrighteousness."

All are primarily in the antichrist. Through evolution, creatures are progressed in conscious choice of service in good or evil. All are consciously or subconsciously seeking Christ, but only those attuned to him at ends of cycles are eligible to embody him and to identify the Christ-Self. Self-desires, directed away from God-center, are promotive of antichrist or self-consciousness, and self-consciousness must reach its goal of attainment before it can be transformed into God-consciousness. Those who have finished their course in self-consciousness, and who consciously die for the Christ's sake, pass over into a higher state of being; though this dying is in living and not in going into the grave. If the ego desired to be what he should be, regardless of whether he knows what he should be, he would become receptive to God principle (Jesus Christ) and invite the illumination that would enable him consciously to know and be. When desires are centered in self without regard to godly development, the attractive force necessary to set an action of God-will into operation in consciousness is left unborn. God does not operate in man as though man was an automaton, but consciousness must be attractive to His action. Attraction is love in operation. When one's love is centered in the world, with its lusts, God is not operative in consciousness, and the Son is not being promoted, but the antichrist forces receive attention.

It should be perceived that God is the unidentified processes of Being, while Jesus Christ is the identified God-powers in humanity, or the Kosmos of the universe. God is innate in consciousness as
Christ, but must be cultivated before the seed can become manifested as Jesus (Man). It is not that God is ever inactive, but when not cognized in love or desire to be godly, God is not identifying in organic nature to bring forth the type man. The seed or Christ is there but is not growing a man; though a kind of a man, partaking of the elements of the world, is being generated in the whorl of forces incidental to progression. Fortunately, in spiritual law, activity runs its course and goes into cessation, and cessation runs its course in rest and becomes active, the positive-negative poles being innate in either side of expression. Because of this aspect of the law of progression, the ego, inactive in the development of Christ, receives his first inbreathing of spiritual forces through the agitation promoted in fleshly tribulation, and thus is forced to proceed in the unfoldment of spiritual man.

Jesus Christ, the consciously progressed identity of God, does not become active until the ego consciously connects with this principle of Being; hence, each one works out his own salvation until connected with the Principle of Being, when the Divine Will manifests its own state of being or spiritual man. Yet, when self-will has merged its forces with the Divine, in surrender of self-desires, salvation is in Jesus Christ and through him. But consciousness must be in Jesus Christ (Son) before the righteous state of being can be revealed. Choice of Christ or Satan is vested in surrender of the self gained in development of self thought and will. "He who seeks to save his life shall lose it, but he who loses his life for the Christ's sake shall find it unto life eternal." Jesus Christ, the divine will, is the life-eternal principle, and he in whom
this will has entered becomes like Christ at his coming.

The works of Satan are the forces of selfishness developed in either good or evil. The highest point of development of these dual forces, gained in self will, is antichrist, the man of sin. Therefore, the ego at the acme of mortal attainment is not Christ but antichrist in nature. The surrender of the forces of sense that make for mortality permits the Law of the Lord to act and to manifest the realities of being, or spiritual man. The capacity of self-surrender is governed in spiritual law, for man of himself cannot attain righteousness. When oneness of opposite forces has been progressed, Christ, the one eternal verity of Being, takes control, and the will of the flesh is subjected to the will of God, or Jesus Christ.

Whoever, through purification from self-desires, surrenders attachment to the wills of the flesh and earnestly seeks to be the man God wills him to be, becomes attractive to invite that action of God (Jesus Christ: Divine Will) by which spiritual being is progressed and revealed. Whoever wills to be everything without considering being godly, subconsciously denies Jesus Christ and remains entombed in his habitation of death, or abode of carnal flesh. Willingness to be the Ideal Man permits the essences of life, substance, and intelligence, developed in darkness, to be transmuted into higher energies; and thus the elements developed in self-will (sex sense) become the underlying dust (spiritual substance) out of which the Jesus Christ type of man is created. Even as God breathed into the nostrils (inspiring processes of consciousness) and man became a living soul through identification of the Christ Spirit, so Jesus
Christ conjoins his spirit with the attractional forces (forces of love developed) and man becomes a living spirit. The living soul is Christ illumination, while the living spirit is Jesus Christ identification. These two aspects of development may be cognized again in this day by the religious movements making for renewal of mind and those making also for regeneration of body.

The illumination of mind in knowledge of God must, of necessity, precede the regeneration of body (will), and constitutes that inbreathing of the Almighty whereby man may become a new creature in soul consciousness. Living soul means understanding developed, or receptivity to higher rays of intelligence, this influx having been made possible through the progression of a higher desire, centralizing in the direction of understanding God and His laws. Cosmic knowledge, that is, capacity to understand one’s self in relation to God, constitutes in this day conscious choice, or identification of will. Prior to this identification, will is but subconsciously expressed, hence is not an offense, though registering in darkness begets its own tribulation because of spiritual laws violated, even if these laws are not known. Ignorance of law does not exempt one from punishment for its violation.

When self-will is gained in the race, Christ and antichrist simultaneously arise on the sea of consciousness, preparatory for that conflict of forces by which the genuine developed in a long cycle of evolution is made tangible and known. All the activities of progressing consciousness, still centralizing around self-development, characteristic in this day in demonstration of health and prosperity, is antichrist reaching its high point of pro-
gression, ultimating in knowledge of being. Shall the ego be a higher evolved creature, retaining will in self-desires, or shall he be willing to sur-
render the activities of the highly developed self to the Divine Law, letting the Principle of Being reveal its will and purpose through him? This is the test that determines whether one registers in Christ or antichrist, and is the point of progress

where that which is of God is manifested. The inworking of error, that people should believe a lie, is the judgment by which is determined whether one's pleasures are in mortality (unright-
eousness) or in service to Christ (righteousness).

The end of the world, identified as the "Battle of Armageddon," is to be fought by the opposing forces of Christ and antichrist, and is what it has always been designated, "a war of righteousness." This war is fought on high levels of development, or on Mount Megiddo. It is that point where the kings of the earth (powers developed in self-will or sex sense) struggle against the kingdom of God. The kings of the earth are made up of the animal forces of the ego quickened but not redeemed, while the kingdom of God is made up of redeemed forces. Every ego who takes dominion over the "kings of the earth" fights his battle for righteousness and identifies his forces in the kingdom of God, which is the kingdom of Jesus Christ (Divine Will).

Egos quickening thought and powers but not surrendering self-desires are arrayed against the kingdom of God and must die by the sword they wield, for they become magicians of progressed powers, utilized to promote the glory of the self rather than the glory of the Christ. The beliefs that God's will for man is mortal happiness, superflu-
ous possessions, and other worldly things, and that it is legitimate to attain these things through the operation of spiritual law, are aspects of anti-
christ which are being much developed in this day of increased capacities of godlikeness with corre-
spondingly developed selfishness. God's will for man is that he manifest himself, not in the world, but in the kingdom of reality, using the world's things by which to progress the spiritual con-
sciousness, though not to become possessed by them. All the things of the world symbolically represent states of consciousness. The gaining of the states of consciousness is the essential require-
ment toward spiritual progression. Those who are to lay the foundation of the reborn humanity, as Jesus implied, may receive houses, lands, fam-
ily attachments, but they come as added things because of the Law's domination. But none of these things is expected to possess or to satisfy the consciousness, but are means by which the inner nature is enriched through the comprehen-
sion and gain of the outer values.

One putting on Christ must be kept from the evil, though he remain in the world until its dis-
solution. That is, he must sever connection from worldly desires before spiritual law can express in righteous relation to being and manifest the new creature in Christ. Consecration of the forces to the development of the kingdom of God, or spiritual realities, is the joy of being the means whereby God is made known or Being is revealed, and will give man the "added things" according to his needs. The "added things" are identifica-
tions of spiritual ideas realized, when legitimately gained, and constitute the earthly aspect of the heavenly principles. It is the gaining of the prin-
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1 ciples, and not the things, that establishes the king-
dom of God, and gives rise to the Christ-self, free
from the curse of labor and the tribulations of the
flesh.

The metaphysical aspect of development is the
light that shineth, but egos determine whether they
are in the light by the use to which they put their
newly gained spiritual powers. Now is the time to
covenant oneself to have no other gods but the
one true Jehovah (Divine Will) Principle, thus
fulfilling law with love and making ready to enter
into the Sabbath Day of rest. Illumination of
Christ Mind does not come to quicken powers for
personal use, but for godly use. The godly use of
powers is that which relates to the original Design
that created them. Since all powers that can be
possessed were originally designed to reproduce
the Word (divine man) in organic manifestation,
the use of any power without directly connecting
with its innate purpose is promotive of disorder in
the degree that it falls short in measuring to the
standard of the Creative Principle. One may not
know how to use powers and capacities so as to
reproduce spiritual man, but willingness to use
them in this manner, accompanied with their con-
scious consecration to Principle for this purpose,
will reveal the way. When willingness is present,
the ego's affections are turned godward, laws are
revealed, inspirations inbreathed, and obedience
cultivated, all of which make for identification of
Christ, or Jesus Christ expression. ·

"Greater is he that is in you than he that is in
the world." Christ is within you, while antichrist
is in the world. The world is the fleshly aspect
of nature in which is self-will, or will to be without
regard to one's own godly welfare or the welfare
of others. Self-will is determination to reproduce the self, and while it is an essential in nature, its course must be finished in consciousness and the Divine Ideal attained. The Pattern Man renounced self-desires rather than promoted them, thereby finding that life is gained through forsaking the selfish tendencies of the world and not through attaching to them. Jesus Christ puts antichrist, in which are hell and death, to naught, and quickens in consciousness a light that is expected to climax at the end of the era of “Time” in belief in him. Belief is opposite to denial, belief and denial bearing the same relation as being and not being. “He that believeth on the Son of God hath the witness in him.” The witness is Jesus Christ, the Spirit of Truth, which when he cometh brings to remembrance truths of being in actual manifestation of Being. Before truth can be lived, love must be regenerated, for love, being the determination or will of the ego to be, is that which gives character to the ego identifying him in corruptible flesh (devil) or Christ.

Regeneration, identified in this day, is the heavenly aspect of spiritual law, the means by which the Son is conceived and allowed to manifest himself as the Principle of Being. Those meeting the test of choosing Christ or antichrist, and centralizing desires in willingness to be what God wills man to be, choose the hard but eternal way. Yet, because they choose to be nothing of themselves and to be disciplined in their earthly nature, the love of God triumphantly ascends, making less terrific the chastening, and manifesting infinite gains for worldly desires forsaken. This nucleus of regeneration, developing today, is the matrix in humanity in which Jesus Christ is come, and in
which he sets up his kingdom. This kingdom is not an imaginary one, but a tangible kingdom of substantial egos, from which the new order of both church and state (spirit and body) is to be objectified individually and nationally. This kingdom will be inwardly theocratic and outwardly democratic, being identified in spiritual law in which there is no compromise with the world.

The liar that has denied Jesus Christ must first be overthrown in individual consciousness before the ego can enter the kingdom of God and be identified for universal service. God will raise up his representatives in the earth when egos raise up themselves to Him, giving, in the direction of godly development, forces of spirit, soul, mind, and body heretofore used in development of the antichrist creature. The setting up of the kingdom of God is in the Overcomer who functions the Word or God-laws of Being, the spirit of this kingdom going out from the microcosmic center as rays of light to all who, because of their development in the Christ Spirit, are ready to receive it and to become the sons and daughters of God.

These are they in whom everything that maketh a lie has been overcome, the overcoming centralizing around the "blood of the Lamb."

"Many are called but few are chosen." Multitudes in this day are receiving the light of the cosmic quickening of Christ, but the tendency to utilize the powers gained for selfish or selfless service determines whether they choose to make up the body of Christ or the body of antichrist. The coming of Christ in the flesh (Christ Jesus in his second coming) is a fulfilment of principles heretofore set into operation, and constitutes the revelation of God among men. The material
developed by egos in personal sense and mortal identity will be used to form the essence of the genus of the humanity to reveal Christ Jesus; thus antichrist serves Christ in promoting his manifestation. However, the material elements developed in personal sense are transmuted out of their animality into the Christ substance through regenerative processes before they are fit for use in forming the kingdom of God, or body of the divine humanity. Because there is only One Man and all function in him, both the Christ and antichrist forces serve the same Lord or Law of Progression, though the microcosmic center (Word) in humanity, becomes the controlling factor of the transmutation of all elements and is the will that determines the fulfilment of a cycle of progressed force. The second baptism is through the Lamb's wife (the Bride of Jesus) in whom is vested the authority to Mother the children of God into His kingdom of spiritual reality.

The same processes that inhere in individual development are operative in the universal. The Christ Center is established within, through desires centered in God love and thought; and the Seed of Christ is generated as rays of light to quicken consciousness into life, these rays as spiritual ideas forming the cellular structures of the body. In the universal body of humanity as a whole, the Christ Center is individualized, and in and through this center are influxed and outfluxed the forces of the world and Christ, the elements of the former being crossed with the elements of the latter, so as to effect the dissolution of the forces generated in adultery of darkness. Through this cross of forces the Law of Transmutation is set up and the substance of the Lord's body is
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1. alchemicalized in the heat of agitation operative between the Christ and antichrist forces, both in the nature of man and in the universe as a whole.

4. Tribulation such as has never been and never will be again is prophesied to take place at the "end of the world" or adulteration of dual forces; but this tribulation is essential in promoting the alchemicalization of forces developed, and is to be understood as the necessary process toward manifesting the new creature in Christ. The tribulation is the conflict between Christ and antichrist forces, the means by which the forces of matter are dematerialized and the forces of spirit are manifested as spiritual reality of being.

In individual consciousness, the forces of the world or antichrist die, that is, are subjected to Christ-light, the coats of skins (material encasements) being shed (put off) in willingness to conform to Principles of Being. The ego who is consciously going through this experience is being crucified with Christ, that is, crossed in his forces of Christ and antichrist. During this crucifixion, many seek external means of protection, but should avoid anything that will suppress the developing forces, even though they receive temporary relief, for the forces allowed to die in their anguish will fall into the ground, thereby becoming the soil in which the new germs of life are to be progressed. A true understanding of man as the ground in which God tills the seeds of Christ to reproduce spiritual being will enable the ego to know that physical changes, good or evil, are transitional processes whereby energies are refined and bodily structures eventually redeemed from death. The truth relative to the interdependence of spirit and matter will enable one to
suffer for the kingdom of heaven's sake rather than to crave creature comforts at the expense of developing spiritual powers.

It is written in Scripture that Jesus was made perfect through suffering. At one time, when Peter would have saved him from physical discomforts, the Master rebuked him with the words, "Get thee behind me, Satan; thou art a stumbling-block unto me: for thou mindest not the things of God, but the things of men." The Master treated as Satan that which would prevent him from having an experience which, met and mastered, would serve toward revealing more of the powers and capacities of the spiritual man. The mortal tendency is to avoid the hard experience and to welcome the pleasant one, but the Master, canceling karmic debts and entering into life eternal, knew that the forces of pain also hide realities of being, and that, through conquering the adversary to Christ, he was enabled to enter into the All-Being in which there is no more dissension of opposing forces. Jesus boldly met the enemies of the Christ, generated in the self-will of the world, and, through taking his mastery over the antagonistic forces, reversed their powers, making them attractive to invite into himself the power of God, thus winning eternal consciousness.

The tendency, developed in this day, to heal all manner of diseases, treating them as enemies, having no other purpose in service but to suppress the pain and receive the fee, is one of the antichrist activities that progresses the fallacious aspects of consciousness to their ultimate destruction. One receiving aid in spiritual healing is expected to centralize his desires in the direction from whence came the healing powers, and to
render thanksgiving unto the one true God that afforded him help in times of need. The tendency to heal and not instruct in the correction of causes of diseases is another aspect of antichrist, operative in “high places,” and makes for dependence upon healers rather than dependence upon the Christ within. The ego is thus drawn away from that which will reveal the permanent well-being of man.

Healing and other activities that reveal the presence of God are legitimate in gaining mastery over the lower forces of consciousness, whereby the Christ Self, that will need no healing nor worldly goods, may be ultimately enthroned. But where use of spiritual powers develops selfish tendencies, egos becoming enamored with what they can obtain, antichrist is present. People, believing the good of this world to be the goodness of God, are deluded in their conclusions as to what constitutes spiritual progression. Both Jesus and Paul, as the Word’s expression, voiced the truth that one might have faith so as to remove mountains, and do many mighty works so as to heal the sick and raise the dead, and yet not function in the Lord (love of the spiritual).

The tendency to impersonalize ideas is first necessary in order to detach consciousness from the worldly aspect of forces; but when discipline has been established and the ego is capable of thinking in the spiritual idea, the recognition of ideas in relation to the form or body must be developed, else the ego works outside of his kosmos and denies the identification of Jesus Christ (substance of spiritual ideas, operative in Divine Will) in the flesh. Ideas have their essences as well as their energies (spirits as well as their bodies), and
these are not progressed independent of brain organisms, however much the believers in the non-reality of matter may assert that brain is not essential toward manifesting spiritual being. The inspirations of the Almighty do not operate in an idiot to consciously beget Man. There must be organic organization of mental faculties in order that ideas may be generated in thought and identified in structures of flesh.

God's function of being is in organically identified consciousness, the principles of Being having their expression in organisms of beings (egos). The belief that God is operative without the functions of consciousness, identified as organism, is the antichrist spirit and the denial of Jesus Christ that is prophesied to characterize the race at the end of the world. The Man in which God operates is Jehovah or Man-Woman matrix of Being, mortals, separated in their principles as sexes, not constituting the organisms in which the Divine Will moves to bring forth spiritual being.

The comprehension of the reproductive laws producing brain, is the understanding of the relation of spirit and matter, upon which the foundation of the manifest plane rests. The completed brain of a cycle's progression is the microcosmic center (Word Center) in which the Divine Will moves to regenerate and transform consciousness. The brain, when perfected in Christ (Man-Woman Principle), is the organism of consciousness through which the Creative Principles are infolded and unfolded, this being the process of transmutation and translation that attends the involution of a cycle's evolution into its spiritual qualities. The belief of the dissolution of matter without conscious knowledge of the laws of transmu-
tation is an antichrist activity that denies that
Jesus Christ can come in the flesh, for the forma-
tion of the Christ Body is in the reciprocal relation
that spirit and matter bear in the operation of the
Law of the Lord. The manifestation at the end of
mortality of the resurrected spiritual beings (gods)
is the result of the transmutation of the elements
of matter and spirit into their primal substance,
out of which spiritual being is begotten as the flesh
of the Word.

The flesh of the Word is not matter, but is the
divine quality of being gained in the precipita-
tion of the Christ and antichrist forces that destroy
both spirit and matter (first heaven and the
first earth) to form the new earth (spiritual being).
The Word, as the spirit essences gained in
surrendering the loves of the flesh to the Lord, is
raised up in "heaven" in the brain area of the
organism. The lowering of the spirit essences into
hell (tomb; body) in Christ Law of reproduc-
tion is the means by which the conflict between
Christ and antichrist is set up and the spirit
essences are formed as spiritual being. The Christ
Law of reproduction (regeneration) is operative
from the Word Center or Messenger of the cycle,
controlling the material and spiritual forces of the
entire universe, and utilizing the regenerated re-
sult from the mixture to form spiritual being or
the flesh of the Word. This process is operative in
the overcomers at the end of mortality and is that
which manifests the sons of God, or children of
the resurrection.

St. John, referring to those who seek to go on-
ward and abide not in the teachings of Jesus
Christ, says, "This is the deceiver and the anti-
christ." He suggests that if any one cometh, and
bringeth not the teachings that pertain to the transformation of the bodily organism, he should not be received as of the Christ, "for many deceivers have gone out into the world." II John, First Chapter.

The Spirit of Truth, which is the Spirit of Jesus Christ promised to be revealed in his second coming, must teach the way of repentance, crucifixion, dying to self, overcoming of the world and its lusts. All of these things are operative to accomplish the redemption of the body from death, with the identification of the Word (Christ) as flesh the resultant spiritual attainment. The teaching as to how to attain the good of mortal sense must naturally be in order that egos may ascend above the evil forces, but is only the second step in the process of redemption, and not the paramount goal, as so generally shown among religiously, but still worldly, inclined teachers and students in this "last hour." The surrender of good for godly use is the first connection the ego makes with divinity of consciousness, and must be followed with surrender of himself to Christ before the antichrist spirit can be completely overthrown.

The carnal will or desire of the selfish creature (and all are selfish who seek anything for self—good or evil) is materialism, and may be grouped under three heads: the world, the flesh, and the devil. The world is money power and the lusts and greeds centralizing about it; the flesh is sexual exchanges for fleshly pleasures, though the exchange may be on the plane of mind, soul, and body; while the devil is all personalized powers centralizing about the self-ego rather than about Christ. All processes of desire (soul), thought (mind), and will (body) not adhering to godly...
purpose of accomplishment are material and antichrist in their results. Negation to self-will and desires is receptive to the setting up of the kingdom of Christ in the earth (organic nature), while the dominancy of personal will, developed in concept of God-powers with their use in selfishness, is the antichrist spirit. The latter developed powers wage war upon the negative states, but become the means by which the meek inherit the earth, that is, are manifested in the reality of spiritual being. The authority of the Lord is naturally vested in those meek and humble in spirit, while the authority based upon quickened mind and unredeemed bodies (wills) is the type of antichrist that floods this earth at the end of the age.

The ego is not ready for Christ until, having attained the high point born of women, he comes with loins girded about, which is to say, with sexual desires under control, and is baptized with Jesus in the River Jordan and identified in sonship. Perceiving spiritual powers through the opening of the heavens (mind), the temptation in the wilderness becomes the opportunity of choice of service of Christ or antichrist (Satan). Humanity is now in this wilderness experience and in grand opportunity to choose its position in the scale of progression, this being especially true of those in quickened illumination, these being specifically responsible to God for the establishment of His kingdom in the earth. Understanding of the science of life, gained only through conformity of the natural love to Christ, will enable egos quickened in soul but not yet redeemed in spirit (desires) to choose that good part which cannot be taken away, as well as to help make up that nucleus in humanity through which Jesus Christ
(Divine Will) operates to identify himself in the flesh as spiritual man.

Jesus Christ is the truth incorporated in consciousness, and his gospel is always preached at the ends and beginnings of cycles of progression. He is the Alpha and the Omega of all existence, the means by which progression is conformed to Divine Principles and life is perpetuated. The gospel of Jesus Christ will enable those receiving it to honor God with the whole man, where now, like Ananias and Sapphira, part of the price is withheld, these two typifying the processes of wisdom and love inherent in mortal consciousness by which the self-ego sustains himself in sense of separation from God.

God's requirement of man is that he be something more than a healthy and prosperous animal creature. The gospel of Jesus Christ makes the regeneration and redemption of the body (will nature) the paramount goal of attainment. Since Jesus Christ functions in the will, and the will identifies purpose, thought, and word, which form the body, the surrender of the will of the flesh to the Divine for godly use is the real basis of spiritual development and being. This surrender constitutes the conquest of antichrist by Christ and leads to the reversal of the powers progressed, ultimating in the inner kingdom becoming manifest in the without. The heart is the seat of the desires, affections, and determinations of the ego, and the spirit of love alone determines the motive of one's development. In falling short of service to the all of humanity, one falls short in service to the laws governing his being, for the consideration of the all of humanity is equivalent to consideration of God, the invisible All of all.
Before the all can be considered and the Christ love revealed, one must have put off his bondage to the various units about which his affections have centralized, chiefly the family, the church, and the state. All that makes the liar must be overcome in these departments, which are objectified as means of spiritual development, but which take secondary place as godly development is set up. It is not that family, church, and state centers do not exist in the reign of Christ, but that their forces are transmuted out of the selfish cycle of expression into the heavenly plane. Detachment from the old orders must precede the establishment of the new. The preaching of the gospel of Jesus Christ or bodily redemption is primarily the transformation of the body of humanity, that is, of the external aspects of developing consciousness. It seems destructive to preach detachment from the family, church, and state; but, since all these bodies have their identity in fallacious aspects of consciousness or in antichrist, the dissolution of their present forces is not only orderly but imperative before the manifestation of the kingdom of God among men.

The Master, his disciples, the apostles, and the early illumined Christian followers all preached bodily redemption from sin through the cross of Christ, and based their premises upon the necessity of overcoming the lusts of the world, making chastity an essential requirement toward godly identification. But mankind, bound in karmic experiences in sin, received the truth in lukewarm attention when not in wilful repudiation; and gradually religious workers submerged the true principles, arranging material symbols to stand for the truth of the Word. It is a scientific fact
that at every outpouring of cosmic knowledge there is a corresponding ascension of darkness. Primitive Christianity, centralizing around Jesus Christ, caused its own cloud of antichrist, which, small at its inception, grew until the consciousness of mankind became more identified in the adversary and eventually hidden from the light altogether. In the "last hour," another outpouring of the Christ-light goes forth, accompanied by another agitation of antichrist. But the leaven hidden in the three measures of meal (consciousness in its three-fold nature) creates its own ferment; and out of the chemicalization engendered by the conflicting spirits, the Truth of Being again is manifested among men.

Again, mankind is being tested in its service to Christ or the beast. Does it want Christ or self-development? Spiritual gains or material? Are egos willing to share ill treatment with the people of God, or do they prefer the pleasures of sin for a season? Again the false hope is held out by so-called teachers that people may receive material gain through spiritual law without forsaking attachment to the things of the world. Those who evade the truth affecting overcoming of the world and its lusts, in which adhere the flesh and the devil aspects of developed sin, are not teachers, but false prophets, scribes, Pharisees, and chief priests, who serve antichrist. These always arise in consciousness with the ascendancy of Christ, being the chief opponents of the Christ they claim to promote. However, service to antichrist is essential in the Plan of the whole, and is not without its appointment in the Divine Law, though promotive ultimately of the dissolution of the material world. At the harvest periods that climax
cycles of progression, the direct rays of Christ love are projected into consciousness by means of the Messianic Center, using the antichrist elements to accomplish their purpose of reconstruction. Thus it is perceived that both Christ and antichrist serve the same Law to accomplish the Creative purpose; hence, both are rewarded, according to their service, though one ascends as the other descends.

"There are three that bear witness (of Jesus Christ), the spirit, and the water, and the blood; and the three agree as one." The Spirit of Truth is born when spiritual birth is made a reality, this taking place when activities making for material birth are no longer operative in consciousness. The water is negation of self, consciously generated when God's will is identified, the capacity to be nothing that God may be all and in all being a requisite to receiving the Son and taking on his spirit. The blood is transmutation out of death into life, out of animality into humanity, with corresponding ascension of Christ; it is that regeneration in the body that permits the indestructible flesh of the Word to come forth. It is the witness of the blood that makes the three witnesses one, and that determines, irrevocably, whether one functions in Christ or in antichrist.

The ultimate result of mortal progression is Truth. Truth is Being manifest, the I Am of God. I Am is the Son-Daughter, the Father-Mother; for when spiritual being is revealed, man is born of the Holy Spirit, the Virgin Mother of creation, and not of the will of the flesh. The era of immortality in which is manifested the creation of God in divine-natural order will have nothing of antichrist in it; for the twain, having been made
one in purpose, will be directly governed in the Lord or Divine Law of Love, there being no further progression of the lie, the dual play of forces having been conformed to Christ.

Antichrist or Satan works out the delusion of forces; but, when this pole of progression is finished, the kingdom of the world is surrendered to Christ. Through Christ, death is brought to naught and the kingdom of chaos and cosmos is delivered to the Father, or Divine Law. This Law lays the foundation for the next cycle to be, utilizing the forces of all kingdoms of progressed nature toward a further unfoldment of the Divine Plan. The fruit of the work is revealed by means of the Son-Daughter, enthroned as the Father-Mother, this period of divine manifestation being designated the Lord’s Day. In this Lord’s Day, or Sabbath, there is nothing of antichrist or of that which maketh a lie, but only the glory of God unfolding itself by means of Man. Man is the body of the Son, the organism in which the Christ-Word is developed and revealed. All the known activities of God are promoted by means of humanity and revealed in it as spiritual consciousness and being.
And when he was alone, they that were about him with the twelve asked of him the parables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand. Mark 4:10-12 R V

... This mystery is great; but I speak in regard of Christ and of the church... Eph. 5:22-32 R. V.

Even the mystery which hath been hid for ages and generations but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory Col 1:26-27 R. V

The word *mystery* is translated in the Greek as *sacred*. It is that which hides a Divine secret. Spiritual activities of consciousness are mysteries and hidden until one is progressed to the point where understanding of the principles of life is identified. Then, spiritual illumination supersedes the ignorance of mortal sense and the activities of light take precedence over those of darkness.

It is presumed that the mysteries are known only by those who are members of certain occult and mystical societies that treasure the symbols. But in reality the mysteries are known only to those in whom they are outworking. Members of mystical and occult societies may know the science of the mystery from an intellectual standpoint, but the truth of the mystery is known only to one who is in the process of its development. Initiates in certain cults and societies symbolize the processes of initiation, but the genuine Initiate is found in the School of Life, and is in the unfoldment of the spiritual principles through natural laws of progression. Initiates, being free-born
souls, will not, at this time of the progression of the race, be members of any cult or organized religious society, for they make up the members of the Church of the Bride in which are to be revealed the glories of Christ. This church is consciousness crossed in its divine and human principles to the point where it conjoins with the Creative Laws and manifests the Sonship of God.

Jesus, in talking with the disciples, admonished that only disciples could know the mysteries of the kingdom of God, while those in the outer development of nature were taught in parables. A disciple is one in the discipline of overcoming the wills of the flesh. It is through fulfilling the fleshly course, and in surrendering the powers developed in self-will to the operation of the laws of the Divine Will that the mysteries of God are uncovered to the soul, and their fruit is made substantial in the organic nature of the ego. For, in the last analysis, all spiritual progression must become flesh and dwell among us as the indestructible, deathless character of man. Since the will of the flesh is the activity of the Divine Will, inverted on the plane of matter, the surrender of the powers developed in the fleshly will to the spiritual law marks the ascendancy of the god of the creature above the personal sense, and ultimate in the enthronement of spiritual being. The cross and the crown are simultaneously progressed in the surrender of the will of the flesh to the will of the Divine Principles of Being.

Jesus represented in the race the Initiate, that progressing in the School of Life, had gained consciousness of being in keeping with the Divine Principles. He was the microcosm of the macro-cosm, that is, the identified powers of progression
in harmonious relation to the Principles of Being. 1 Spirit, soul, mind, and body of the ego were not only in harmonious alignment to each other, but also in righteous relation to the Laws of Being. 4 The progression of the race was infolded in the Son center represented by Jesus, and through this center were unfolded the activities of divine consciousness to be progressed in the cycle succeeding his 8 dissolution and divine absorption into the Godhead. The many aspects of development narrated in the Bible as centralizing about Jesus represent the mysteries in their identified expression; 12 but only one conscious of the unfoldment of the principles of the mysteries is enabled to interpret Scripture in its truth, and to discover the fundamental laws of Being, in connection with him who 16 manifested the Law of Being as its finality in the Masculine Pole of progression. All initiates who preceded Jesus in the cycle in which his development was consummated were infolded in their 20 progressing spiritual powers in the Man Principle he represented, Jesus being the consummate and climaxed action of Being as the Cosmic Father.

The mystery of the progression and manifestation of the Cosmic Mother goes forward from the time of the absorption of the Cosmic Father into the throne of the Absolute (God), the Son being identified in the function of the Father in his relation to the race. When the mystery of the Cosmic Mother is consummated in humanity at the "second coming of Christ," all mystery will be uncovered and there be no profanation of it. This is 22 because the Cosmic Mother is identified at the close of the era of mortality, the consciousness of the race being established in purity and unity, through the Deific function she performs. The 26
1 bringing forth of the "Mother and children" is the "greater works" referred to by the Master Jesus, and involves the manifestation of the fruit as the

4 further progression of the Christ-Seed Man in the race since its implanting at the dissolution of the Cosmic Father.

The mysteries involve the progression of humanity by means of Christ and sex; hence their sacredness and their being secret. The mortal sense has become so perverted and abnormal in its concept of the sexual function that mortals are not able

8 to cognize the Christ Principles or the mysteries until purified from the lusts and enticements of the sexual forces. Sex is the activity on the mortal plane by which the Christ spirit is diffused and

12 limited to the plane of matter. The liberation of Christ from this limited plane of sense is involved in the overcoming of the will of the flesh; and in this overcoming, the Mystery of Creation, as

16 ordained in the foundation of the world, is discovered. Sex covers every aspect of mortal existence, the activities of spirit, soul, mind, and body of the mortal being identified in its forces. Hence,

20 the overcoming of the sexual activities, with their conversion into corresponding spiritual realities, involves purification in all these departments of Being.

24 The Mysteries are divided into the Lesser and the Greater Mysteries. The Lesser Mysteries relate to the lower manas or self, and involve those disciplines by which the ego gains self-control and,

28 eventually, immunity from the dual aspects of the external nature. To polarize the dual aspects, becoming immune to either pain or pleasure, joy or sorrow, good or evil of the mortal plane of existence, is to be returned in the elements of the na-
ture to the primitive androgynous state in which the Creative Principles unfold to manifest the new creature in Christ. The Androgyne is the primal Christ Principle, in which the male and the female poles of Creation are united as one.

The Christ Principle operates as two functions within one form, while the sexual progression is the operation by Law of one function within two forms. The crowning Mystery is that activity by which one, polarized in the dual aspects of nature, receives the action of the Lord that unites the polarized essences, developed in duality, with the Christ Principle, and by the union manifests spiritual being. This Mystery is operative when one has reached the microcosmic state, and involves the processes of crucifixion, burial, resurrection, and ascension; though when the Principle has operated in both the Cosmic Father and the Cosmic Mother, the capacity of its operation is established in all those eligible to become the children of God and to enter His kingdom.

The ultimate of development in the Lesser Mysteries is the gaining of soul consciousness, and cosmic knowledge; while the ultimate result of the outworking of the Greater Mysteries is the gaining of God-consciousness, and truth of being. The Greater Mysteries relate to the development of the upper manas, or Christ self. The principles involved in the Greater Mysteries operate in Divine Will and not in the will of personal sense; for not until the ego has surrendered all self-desires can the Laws of Being begin their redeeming and transforming work in consciousness, preparatory toward bringing forth the God-man or God-woman. When the development of the ego is such that the same spirit that raised up Jesus can work
in consciousness, it will bring forth in infallible and scientific law the immortal creature in which the Creative Principles culminate the forces developed as spiritual being.

The culminating point of the Lesser Mysteries is the inception of the Greater Mysteries, though in Divine Law there is always an overlapping of definite states of consciousness that are outworking. When spirit, soul, mind, and body of the progressing ego are in reciprocal relation to each other and to the operation of Divine Will, he enters the straight and narrow path that leadeth unto life. This is not in effort of personal will, but in the dying to all activities of mortal consciousness, developed either in good or evil sense. In the outworking of the principles of the Lesser Mysteries, the ego is crucified in the flesh, dying to all self-desires; while in the outworking of the principles of the Greater Mysteries, the ego is crucified with Christ, and is ultimately resurrected in his likeness.

Primarily, the nature of Man, created in the image of God, is androgynous. This is to say that the ego has within the consciousness the Father-Mother Principle of Being, by which the Son (spiritual being) is begotten and brought forth. The mortal creature is not androgynous, nor is he the Son of God, but is separated in the male and female potencies of Being and is the offspring of the devil. He who gains the Son hath life, the ascension of the Son of God (Christ) in consciousness being a specific attainment. The Christ, in its descent into consciousness to form the manifest world, became diffused and adulterated on the plane of matter. The alignment of the diffused and adulterated essences of being to the purity of the Christ Spirit is essential toward gaining the original
androgynous state in which the Creative Principle (Father-Mother) operates to bring forth the child of God.

It can be discerned in the foetus that the unborn have within the generative region the complementary organs of the opposite sex. Mystically, the invisible and complementary sexual organs react in inversion the forces progressed in the external sexual function, thereby progressing the spiritual worlds within the natural worlds to the point where Satan and Christ in conflict of the flesh with the spirit polarize the potential forces gained. In the conflict of Christ and Satan, set up in the outworking of the Greater Mysteries, the Law of Transmutation is set into operation; and, through its activity, both body and mind are redeemed and transformed from a state of mortality to the Christ state.

Through infinite affinity of sexual forces, progressed in all the phases of the mortal plane, the separated male and female poles of the nature are ultimately identified in distinction. When distinction of forces is gained, the ego being equally progressed in the male and in the female potencies, unity is effected through Christ, that which has been progressed in self-will becoming the medium by which the higher state of being is identified. Yet, at the culminating point of progression in self-will, the ego is in a state of repulsion rather than of attraction to the forces of sex, thus automatically attracting the operation of their counterpartal powers on the spiritual plane. Repulsion and attraction at their finishing point of progression automatically react to each other, repulsion to anything on the plane of self-will attracting under exact law the spiritual quality of that repulsed.
The mystery of the "twain becoming one flesh" is not in the function of marriage as it exists in the dualized forms, except in the sense that adulteration of the energies must precede their purification and transmutation; and marriage is the means by which the male and the female forces, identified in separation, are mixed and adulterated. Those joined in marriage in the mortal fleshly existence are never the "twain," nor can they produce one flesh. Separation and adulteration exist so long as fleshly marriage is experienced; therefore, the mystery of oneness is not in the sexual progression, but in the "law of the spirit of life in Christ Jesus," the spiritual counterpart of the "law of sin and death" (sexual law). The "twain that becomes one flesh" primarily refers to the separated male and female poles within the specific individualized form being united, so as to form one substance of flesh, in which are wholeness and unity. This condition of being could only express in the immortal state in which the Creative Principles are liberated in unal character. But the immortal man is developed from the mortal, immortality being a state attained through renunciation of the powers gained in mortality, with the subsequent Initiation in Divine Will by which sense consciousness is made to yield its equivalent spiritual powers.

The ego is never any farther progressed spiritually than is his sexual progression. This is not to say that the sexual progression is the spiritual progression, for until all the forces of consciousness, developed in the sexual functions, are transmuted into spiritual energies, the essence of spiritual being is not formed. But in that the climax of the sexual progression is the point at which the Crea-
tive Principle operates to bring forth the Christ or Divine-Seed Man, the progression of the forces to a finish in the sexual law is imperative. This finish is no-thing, the nothingness of both good and evil being consciously gained. This progression covers the many lifetimes of existence of the particular ego and is not measured by time but by consciousness gained. The Hierarchy of ministering angels governs the destiny of the ego, this “angelic host” being wrapped up in the “Shekinah” that overshadows the soul at the transmutation of the sexual forces into the corresponding spiritual powers. This is a mystery concerning the sexual function when possessed by the Divine Will, and is the means by which the invisible God-powers are disseminated in the circumference of being, and by which the ego offsets mortality to put on immortality.

Marriage, the mystical union of the forces of the distinctly expressing male and female, is the means by which both the spiritual and natural worlds of consciousness are progressed. This is true regardless of whether the union is “legalized” or not. Speaking as in an uncovered mystery, there is a greater operation of spiritual activity of forces between men and women, uniting their sexual functions in congeniality and love, though unmarried, than between men and women, bound in the letter of the law of marriage, who know not love or attraction. Because of the truth hidden in this mystery, people take their freedom in sexual expression at the ends of cycles, the Law of the Lord utilizing the vital and more harmonious love forces of the race toward the manifestation of a higher state of being. This is a truth in the Lesser Mysteries, and explains the ascent and corre-
spending descent of civilization on the current of sex. "God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God." I Cor. 1:27-29 R. V.

While God utilizes the forces of the world, progressing in the sexual activities of the race, in service to the race, yet only those in spiritual restraints of sense passions are eligible to receive the direct action of the Lord, in the operation of Divine Will. These are the disciples who centralize around the Messiah and to whom is given the power to know the mysteries, they being the identities utilized in the Divine Law to perform the services of the Lord on the spiritual plane of progression. They constitute the "elect" in whom the Godhead is in bodily identity to project in form a new state of being. These are the "brides and bridegrooms" of the Lord, and are the means by which the harvest of spiritual beings is brought forth. In this body of Christ the Greater Mysteries work out, though the passover to the higher state of being is effected by the operation of the "Unspeakable Mystery."

All mystery is developed by means of the Cross and the Serpent. Primarily, the cross is the interblending of light and darkness in which the primeval cosmos and chaos blend to form the energies of spirit and matter. The cross is the crossing of Christ with the forces of the world or chaos; in this mingling is the capacity of mani-
festation of spiritual being, when the two poles of progression are brought under the jurisdiction of the Lord or Jesus Christ Principle. Energies would be distinct and unmanifest without the cross, the invisible powers being made visible by means of the commingling of forces of light and darkness. The Cross, with the mysticism that attends it, operates in consciousness to progress it and to climax man in the spiritual state. The cross of sex is the means of progression in the Lesser Mysteries, while the cross of Christ culminates the forces, progressed in the sexual activities, in spiritual essences and utilizes them toward manifesting spiritual being.

The same Divine Principle that operates to make spirit-energy matter operates to make matter spirit-energy. The conversion of the forces of spirit into matter pertains to the cross of sex, while the conversion of the forces of matter into spirit pertains to the cross of Christ, though the two functions are the means by which the invisible and the visible planes are progressed and their forces finished in their involution and evolution. The essence gained in the transmutation of matter constitutes the "Virgin Mother," in which the Son is begotten and projected as spiritual being. This is a mystery about which the populace will always wrangle; for the "natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, and he cannot know them, because they are spiritually judged."

Primarily, the Serpent is radiation of spirit-energy in the direction of matter, the radiation becoming sensation on the plane of the formed world. Sensation is the means by which consciousness of knowing and feeling (thinking and
being) is progressed, though not until sensation is converted to its primal radiation does one really gain the truth of being. Sensation accompanies the identification of spirit forces as material energy, as well as the dematerialization of material energy into spirit-essence. In the first instance it is pleasure, while in the latter it is pain, both pleasure and pain being the two poles of one principle of action. While the mysteries of progression are carried on by means of the cross and the serpent, they are reciprocal and simultaneous in their activities, there being no sensation without a cross of opposite but complementary forces. The "five wounds of the Cross" is that operation of Divine Law in the Initiate in which the sensations, operative by means of the five senses, are reduced to naught and their spiritual correspondences resurrected. The ego dies to self-consciousness in this initiation and is identified in the Christ Mind and Body. This is effected in the Crucifixion.

The Crucifixion is the fourth round in the Ladder of Life, the first three rounds being Spiritual Birth, Baptism, and Temptation, though these three aspects are complemented by Generation, Regeneration, and Purification. When Purification is completed and the aspirant of the Holy Grail is accounted "worthy to die," he goes through the Crucifixion, with its corresponding Mortification of self, accompanied with the "five wounds of the cross," which make for the death of the self-consciousness. This is followed with Burial, in which Transmutation of the forces of death into their counterpartal energies of life takes place. When life potencies are supreme, the consciousness is Sanctified to the Lord, and Resur-
rection of the Christ begins. This is followed with Ascension and Glorification, when one enters the Session of the Gods, being coordinated with the Christ Principle through which the glories of God unfold in sequential continuity in direct jurisdiction of the Divine Will.

Coordination with the Christ Principle in jurisdiction of Divine Will, while identified as the "Unspeakable Mystery," appears to be the finish, but is really the beginning and the end as one, the circle of completeness being entered at this point. At this point the ego goes through all the activities leading to the culmination, though, being in the jurisdiction of Divine Will, they produce a spiritual effect. The fall and the ascent of forces gained are made one in the operation of the "Unspeakable Mystery," the lowering of the essences of spirit and the raising of the forces of matter forming the substance of the Mind and Body of Christ. The crown that is one with the cross is the gaining of eternal life in the cross of spirit and matter in Divine Law. This is the mystical conjunction of life and death in service to Man and God, and wherein is proven that all things, good or evil, glorify creation and are utilized in service to the ego, Christed of God, and ready to graduate from the mundane plane of existence.

The "Seven Sacraments" contain in mystery the seven specific principles of the forces of the Cross and the Serpent. These Sacraments represent the anointing received by the devotee of Christ in the ascent of the Ladder of Life, and are mystical in their spiritual application. "Baptism" is the illumination that floods the soul at the birth of Christ within the consciousness, and when
expressed in other forms is only a symbolical sign of an inward grace, though it is a scientific fact that not until one has finished his progression by means of the symbols can he enter fully into the spiritual reality for which the symbol stands. People baptized with water are not necessarily baptized with "blood and with the Holy Spirit."

The activities of John the Baptist characterize the letter of the principle, but the One who comes after him takes no cognizance of external sign or symbolical formality. When the ego is developed sufficiently in knowledge and grace to receive the anointing of the Christ Spirit, the baptism takes place in the "River Jordan," or spinal canal in its physiological identification, the human and the divine mingling in essence preparatory toward bringing forth the Son of Man.

Baptism by water in its spiritual sense is the gaining of the scientific knowledges of life, and is present in this day as the genuine scientific illuminations pertaining to Man's relation to God, to the universe, and to his fellow men. While the "baptism by water" cannot give the absolute science of life, this being gained in the baptism by the Holy Spirit, yet it does give one an understanding of the relative aspects of development, purifying and cleansing consciousness, preparatory toward receiving the Christ illumination that gives one the absolute science of Life's unfoldment. This absolute science becomes consciously known through its activities in consciousness, purification gained permitting contact with Divine Love that unfolds its offspring of Life and Truth as one in the devotee of Christ. The absolute science is the "Confirmation" that succeeds Baptism, it being the spiritual reality of the symbolical
rite practised among the religiously progressing. 1

The "Eucharist," or sacrament of the Lord's Supper, is fraught with sublime mystery. It is in Principle the blending of the spirit and matter of 4 the organism of Man with the "bread from heaven," which, when appropriated, makes substantial the flesh of the Word in the Initiate, revealing in its fulfilled progression the spiritual 8 being of man. The attainment of life is in partaking of the substance of the Lord's body in the Passover Feast; for until the "heavenly manna" is eaten, consciousness is identified in death and 12 corruption. In its ultimate principle, the "Lord's Supper" involves the projection into the consciousness of the Initiate of the Divine Love Principle by which the Son is begotten and brought 16 forth as the substantiality of being.

Christians are admonished to partake of the symbolical Lord's Supper until the Lord comes. I Cor. 11:26. This has been interpreted to mean 20 a coming on the clouds of heaven, all the mystical principles of Christ being literalized by those who are not in the kingdom, who, as in the days of yore, cannot know the mysteries because not in discipleship, that is, in discipline of overcoming sense. The eating of the "heavenly manna" is the partaking of the flesh and blood of Jesus Christ, this being the substance and love of the Holy Spirit that can be contacted only by those in the spirit of wholeness; that is, unity of the male-female poles of Being, their unity being the Lord and his operation in consciousness to produce the 28 Christ state of being.

After the "Eucharist" has been administered, the unworthiness of the candidate is uncovered, and "Penance," the next sacrament, is experienced. 36
It is not that the seven sacraments are so distinct that one begins where the other leaves off, but that their unity exists in spirit, the seven unfolding as one, though bearing distinct characteristics. The administration of the Eucharist brings into activity the forces of both heaven and hell, Penance being simultaneous with the conflict of forces that arises as self-consciousness dies. The dying of self-consciousness in the conflict of spirit and flesh necessitates the administering of “Extreme Unction.” This sacrament is not administered to a dead or dying personality in the sense of preparing the person for the grave, as in the symbolical rite, but is that anointing of Divine Love that comes into action when the forces of death give way to the forces of life, and capacity of eternal life is made a reality within the consciousness of the aspiring one. “God is not the God of the dead, but of the living,” though only those are alive who die in Christ; hence, “Extreme Unction” is administered to the living dead, when expressed in Divine Principle.

The “Holy Orders” are those given in the operation of the Hierarchy that governs the destiny of the ego. They are the means by which Jesus Christ is enthroned as High Priest of the body temple. These orders are imperative and absolute; and while the initiate may feel like praying that the anguish they precipitate may not be experienced, yet meek surrender to the operation of the Divine Will is inevitable. The process of fulfilment of these Orders culminates in the next sacrament of “Holy Marriage,” the means by which the ego is joined with the Church and enthroned as a member of the Body of Christ. The Church is symbolized by the humanity of
development gained by the ego, which, uniting with the divinity of Christ, joins soul and spirit consciousness as one, and identifies in spiritual being the ego thus ordained in the God-laws to bid farewell to terrestrial existence and to enter the eternal plane of being.

The sacrament of "Holy Marriage" is that to which St. Paul referred in the words, "This mystery is great: but I speak in regard of Christ and of the church." The Church is the invisible body of spiritual beings, who, having graduated from terrestrial existence, become the "Lords" of Progression to lead earth-bound souls to graduation from the plane of sin and death. However, when the kingdom of heaven is set up in the earth, this Church is embodied in the "elect," and there is then made visible what has been garnered into the invisible planes as the finished fruit progressed. This Body of Christ is the Church of Jesus Christ, with Peter as the rock foundation when it is established as the kingdom of heaven in earth. The principle of "Holy Marriage" operates in Divine Will, and only in the ego who, through purification and regeneration, has gained the primal androgynous state. This is a state of oneness of the primal two poles of being, viz., the male and female of Creative Principle.

The mysteries operate by means of the Word. All is unfolded from the Word, and, at certain times in the progression of the race, all is infolded into the Word, the Messianic character becoming the Word-Center in which the mysteries of the Creative Principle operate to renew and to regenerate the activities of all planes of progression. The mysteries are fulfilled in the identification of the Cosmic Mother, at which time the whole uni-
verse and the race come under Judgment and Redemption. The lower manas of the race will then come directly under the law of the Lesser Mysteries, while the kingdom of the gods, developed from the resurrected forces of consciousness, will come directly under the law of the Greater Mysteries. Scripture states that all mystery is uncovered at the "end of the world," or at the end of material existence. It is through the function of the Word-Center identified as the Cosmic Mother that both Wisdom (masculine pole) and Love (feminine pole) are unified as one, though all initiates that precede her identification are infolded in their progression in this last Messianic character to be known or needed in the mortal existence of the race.

The ego, progressing through the Lesser Mysteries, ultimates in reversing the tendencies of the mortal man, thereby centralizing affection in the direction of the Lord Principle through which the activities involved in the Greater Mysteries are projected. As the mortal dies to the flesh through the processes involved in the Lesser Mysteries, he is made alive in Christ through the processes involved in the Greater Mysteries. It is the reversal of the forces of desire of the mortal creature that enables the ego to connect with the operation of the Divine Will and to be initiated into the mysteries of the Kingdom of God. Therefore, only those who have reached a desireless state of progression are eligible to receive the anointing from on High, and to be put through the rites of Initiation that reveal these principles as infallible processes of Divine Law. The initiations in lodges, secret societies, cults, and organizations of an occult, religious, or mystical nature, are for the
purpose of keeping alive the symbolical representation of the primal principle of Initiation. Yet, the genuine principle of Initiation operates in the consciousness of Man or Woman through Divine Law and Will, the reality being governed in exact opposite manner from the symbol.

Those who partake of the symbolical rites cannot have their spirit, though knowledge of the principles may be present. But knowledge is only the intellectual scientifics, not partaking of the realities of Being. When the realities are gained, one ceases the worship of the letter of the symbol just as a child discards its blocks when it enters the higher grades of learning. Jesus admonished that those who would worship him would do so in spirit and in truth. To worship in spirit and in truth is to turn away from the object to the realm of spiritual principles. This is also to keep the first commandment and to have no other gods but the true God, the attainment of the genuine spiritual consciousness being the understanding of the mystical principles pertaining to the kingdom of God. The kingdom of God is the aggregation of spiritual principles that govern consciousness, whose unfoldment manifests as divine love and eternal life.

The culmination of the degrees of the Cross and the Divine Will and the projection of the "Unspeakable Mystery." This Mystery contains all mysteries progressed in the upper and the lower manas, plus an added action of Divine Will, it being the totality of the mystery of God and Man. While this mystery specifically operates in the Microcosmic Man or Woman, it is the means by which the masculine and feminine poles of pro-
gressing consciousness are united, the union of these poles being consummated by the function of the Lord performed in the Cosmic Mother.

This mystery is the consummation of the progression of Christ in organic form and leads to the identification of the Word made flesh; yet its operation in universal man is coordinate with its operation in the individual center in which it is specifically identified in the Lord's coming. The One in the many and the many in the One, at this point of progression, move in Divine Will to unfold and to infold the glory of God, preparatory toward the manifestation of the children of God as His-Her finished fruit.

The "Unspeakable Mystery" involves the action of the "Lost Word" by which all creation has been progressed and sustained. The "Lost Word" is found in the Daughter, who, returning from the harlotry of the adulterations of nature, enters again into the Father's house and is crowned with the tokens of love and adoration. The powers of the "Lost Word" are centralized in the "Overcomer" who functions the Divine Will in the "second coming of Christ." Through the action of Divine Will, the forces developed in the will of the flesh (sexual functions) are infolded into the Word-Center, and the forces of the gods are unfolded in the direction of humanity from the Word-Center.

The operation of the "Unspeakable Mystery" involves also the psychic worlds or realm of departed dead, this "cloud" of psychic animalized soul force being the spirit of the forms developed in the materiality of the race that is infolded into the Microcosmic (Word) Center to be transmuted and converted into the primal energies in which
the life principle is present. The material counterpart of the Microcosmic Center performs the satanic work, progressing the forces of sin and death to equalized polarity with the forces of truth and life identified in the Christ Principle. Both Jesus, the divine, and Judas, the satanic factor of progression relate to the operation of the "Unspeakable Mystery," it being the deliverance of the divinely progressed forces to the Law by Judas that ultimates in the substantiality of these forces as spiritual being. In the conjunction of the dual forces with the Lord or Messianic Principle, the celestial, spiritual, and natural planes of progression are aligned to the Divine Law, these three planes being consummated in Perfection in the one who fulfils the service of the Lord and becomes the temple overshadowed by the "Heavenly Host."

The "Unspeakable Mystery" involves all the mysteries of Christ and sex in counterpartal relation, and ultimates in a baptism of cosmic knowledge and truth to the race in its two kingdoms of progression, viz., the natural and the spiritual planes. Through the operation of this Mystery, the karma of the race is greatly shortened. Through it, also, the truth is uncovered that there are no mistakes in the progression of the race, states of low and high development being essential to the outworking of the Creative Plan. God is actually perceived to be the one presence and the one power, including all that is, both good and evil, yet including neither in the ultimate summation of this Mystery. It is the point of the supreme paradox as well as the supreme mystery, hence, "unspeakable" in the sense that it can not be told and be understood, but must be expe-
rienced to be known.

The "Unspeakable Mystery," if cognizant to mortal sense, would lead to great self-righteousness and condemnation. It is hidden, not for its protection, for mortals cannot protect the principles of Truth, but for the protection of those who, thinking they are wise in the wisdom of the world, are still lacking in genuine illumination of the laws of Being. When the finished mysteries are uncovered the consciousness of the race shall have gone through the process by which "old things are passed away and remembered no more," Christ Mind will be enthroned in the immortals, and all activities of life will be perceived in their pure primal state. Until that time the "Unspeakable Mystery" remains concealed, though known to one in the initiation it involves, in the degree that it is outworked. It is the Mystery in which God alone is Truth and all else is a lie, operating at the point where the truth and the lie of the "old heavens and earth," respectively, meet in embrace toward the annihilation of both poles of the dual world. The operation of this Mystery is the means by which the "fire" is kindled that destroys the world, mortals eligible to ascension into immortality being transmuted in the conflagration. It is the Mystery in which the powers of good and evil conjoin in the last conflict of dual forces toward the establishment of the unity that makes for spiritual substance.

The "Unspeakable Mystery" is the operation in Divine Law by which the One, identified in the Christ Principle, is made to be sin for the salvation of the world. Since for every advancement the ego attains there is a corresponding descent, and inasmuch as the one ascending is not the one
descending, this implies that the attainment of the capacity of the "Overcomer" involves the descension of egos who counterpart on low planes the progression made on high planes. This being an infallible law of development, the attainment of the Overcomer is made at the expense of those who function the low forces of the racial progression. The center of low forces of progression is designated hell, while the center of high forces of progression is designated heaven. The "Overcomer" of the Microcosmic Center has infolded in the consciousness the spiritualized forces of the race; but for every attraction operating in the direction of the spiritual there has been a corresponding repulsion toward the hellish force. The ego pays his karmic debt at the Passover Feast, operative in the "Unspeakable Mystery," because he is used in Divine Will to promote the redemption of the low factors of the race, repulsion toward the hellish forces becoming one with attraction in the consummation of a Divine Principle, there being only One Principle in the operation of the Divine Will. Being made attractive toward the hellish forces in the outworking of the "Unspeakable Mystery," the "Overcomer" takes up the sins of the world to the Cross of Calvary, transmuting them into energies of higher powers, thus destroying the hellish factors of the race and setting free those in bondage to the lower forces.

Through the operation of the Divine Law, the one who has gained the pure Christ state is separated in principles of being in the activities of the "Unspeakable Mystery," the race receiving the emanation of spiritual energies that go out from the Word-Center, while there is infolded into the Center the impurities of the race. Thus that
which is pure is made impure, while that which is impure receives an impetus of purity, by means of spiritual law, by which it may ultimately gain the attainment of the pure. The Pure One, in being made empty of purity in service to the all, receives in exact law of the Lord the counterpartial fullness of the Allness of God. Having given all, the Overcomer gains all, the forces of adulterated spirit and matter being transmuted, through the Laws that operate in the Word-Center, into spiritual substance, this forming the "mysterious manna" out of which the spiritual body is fashioned and revealed. This manna is the precipitation resulting from the operation of the "Unspeakable Mystery," in which are included all the mysteries involving the forces of God and Man.

The conjunction of the divine with the human principle is the means by which one sups with the Lord in the "Marriage Feast of the Lamb," this Passover Feast culminating the mysteries and revealing spiritual being. "And the Spirit and the bride say, Come . . . and he that is athirst, let him come: he that will, let him take the water of life freely."
THE TWO MARYS

The two Marys represent the two poles of the Feminine Principle of Creation, being designated as the Virgin Mary and Mary Magdalene. The word Mary comes from the root mare, meaning sea. Exoterically, Mary means rebellion, or revolution. The Virgin Mary is the Principle at center, while Mary Magdalene is the principle at circumference. Both represent the whorl of forces revolving from within to the without and vice versa. The revolution of consciousness from light to darkness, and darkness to light, is effected by means of the Mary Principle in rebellion to the forces progressing.

The Virgin Mary is the pure, virginal substance of love, progressing from the God center within the direction of consciousness, and is identified as the Principle of Divine Love in the Soul. Mary Magdalene is the essence identified in matter, adulterated in its projection from the central consciousness outward. Just as a pure inspiration in the form of an idea is adulterated when thought upon, so the virginal love essence of God's own emanation is adulterated in its translation from spiritual essence to form. Death and sin inhere in Mary Magdalene, while life and truth characterize the Virgin Mary essence.

Both Marys are within each ego, the two being the subjective and objective aspects of the Principle of Love. The Virgin Mary is associated with purity, while the Magdalene is associated with sexual progression. Sex is the adulterated essences of the virginal substance, or pure sea, death being in the sexual aspect of nature. Death is primarily
the destruction of the spirit force to form the corruptible element of matter. Even as spirit dies to form matter, ultimately matter dies, and the energies thus liberated form the spirit essence of the Virgin Mary who gives birth to the Christ. Repulsion is directed toward the Mary Magdalene, for only through overcoming the lower aspects of the love progression can the higher be gained. Yet, when the Virgin Mary Principle is gained in consciousness, the ego is established in understanding as respecting the satanic forces, and is not in condemnation of them. The Virgin Mary principle is the activity of divine love in consciousness, and in this love there is no condemnation.

It is the death of the Father-Mother-Son as Christ that forms the world over which Mary Magdalene reigns. But, when the forces of Christ have evolved through matter and their consciousness is gained in spirit, the Virgin Mary is resurrected in the race, she being the heavenly counterpart of the earthly harlot principle. Mary Magdalene is the harlot, while Virgin Mary is the totality of forces, developed in harlotry of sex redeemed in Christ, and identified as the virginal substance of a higher state of being.

Mary Magdalene is developed in the attachments of consciousness to the wiles of the flesh, which, consummated, produce their own repulsions, the result of the repulsions to sensual attachments identifying the Virgin Mary Principle in the soul. Virgin Mary refuses to know the ways of men and simultaneously resurrects the Way of Truth by which spiritual man is begotten and manifested. Virgin Mary is a cosmic principle and is the helpmeet of Man (humanity), her function being spiritual and universal. The function of Mary Mag-
dalene is material and racial, though, when brought to naught, the essences gained in sense consciousness are converted into spiritual substance, which forms the nucleus of the Virgin Mary consciousness.

The Mother Principle of Creation is the throne of God and the means of the race's progression. Both the purity and adultery are progressed by means of the feminine forces of the race, the masculine force being the generating power that brings to manifestation the two Marys. The cause of adulteration is the mixture of the male and female qualities of nature, which, not being established in unity in Christ, produces the material world with its sin and woe. When the Virgin Mary has been enthroned as the Wife principle of Creation, then every male will be conjoined with his own wife, and the result of marriage will be harmony and peace. The Virgin Mary principle will be enthroned in the nature of humanity at the second coming of Christ, and the authority of love and marriage will be vested in the feminine desire, where it primarily exists in the design of God. The mortal race is inverted in its aspects of progression, but the race of immortals will partake of the divine spirit through the second Eve that raises the love essences of the race to the divine nature.

Eve is the human type of Mary, being potentially virginal and adulterous. The era of mortality, generated by means of Eve, brings forth at its consummation the second Eve, who is the Virgin principle gained in humanity. The first identification of the Virgin principle as the Mother of Jesus, who typed the divine humanity to be, is the heavenly factor of which the second Eve is
1 the earthly counterpart. The heavenly factor progresses the spirit and soul of the race, while the earthly factor brings mind and body to a state of equality and purity. The second Eve is the Lamb's Wife, and is the Mother Principle in union with humanity, the union of the heavenly and the earthly factors being the marriage of the Lamb by which the gods are revealed in manifest form. The forces of both Marys are utilized in the marriage and are the means by which the spirits and their forms are united in Christ and spiritual man is revealed.

When the Virgin principle ascended in the race, the harlot principle was also present, for they represent the cosmos and chaos of each other by which the race is both spiritually and materially progressed. There is never an ascending principle of life without its corresponding descending one. The spiritual plane receives the ascending forces and the material plane the descending forces, the former working out the heavenly progression and the latter the hellish progression. However, in the order of unfoldment, when the Lord or Divine Law moves in consciousness, the forces of heaven and hell are reconciled to each other, and the essences of both planes are converted into the substantiality of spirit and form, the unity ultimate in the perfected man.

Both Marys contribute toward the manifestation of spiritual man; for, without the adulteration of the virginal essences by means of sexual progression, there could be no tangibility of spiritual being. Yet, the result of progression in the harlot is not spiritual but material man. It is the translation of the essences of corruption and their rebirth by means of the Cosmic Mother Principle
that give tangibility to spiritual man. The Cosmic Mother is the polarized forces of harlotry and virginity by which she exercises authority over heaven and earth, that is, both the plane of spirit and matter. The function of the Cosmic Mother counterparts that performed by the Cosmic Father, she restoring humanity (consciousness) to its primal relation to Being, and revealing the Creation of God, whose offspring are spiritual beings.

The two Marys represent the Love progression of the race, its consciousness of God expressing. Virgin Mary is the spiritual love gained in rebellion toward the material experiences of love and marriage, with the sequential overcomings which the rebellions occasion; while Mary Magdalene is the sexual love progression of the race, having her seat of action in the sensations of the flesh by which forms are enlivened and perfected. Individually, each ego is endowed with the two poles of Love, one looking inward and upward toward the Source of Being, the other looking outward and downward toward the manifestation. The former develops the spirit of man, while the latter develops the body.

The race is born in the harlot force of consciousness, there being no purity in the mortal nature. The heavenly cosmos within the external nature is the realm of God forces; and consciousness, when capable of depth of thought and feelings, touches the virginal founts within, receiving an action of God by means of the virginal principle of Love. As evolution in matter is finished, the ego gains the virginal purity of mind and soul entitling one to spiritual birth by means of the Virgin Principle. At this point of progression, both
Marys centralize around the Master or Lord, and are usable by him toward the further progression of humanity.

Mary Magdalene is made up of two poles of adulterated love essence progressed in the race by means of the married wife and the "scarlet woman" or harlot. On the other hand, the Virgin Mary principle is progressed in the race as the love impulses that are never consummated on the plane of matter, and by the sacrificial love expressions attending the spiritual progression of the ego. Each has its own low and high pole of expression, and each ego at some time touches all four aspects ultimately four-squaring the Feminine Principle of Being; that is, gaining both the harlot and the virgin in polarity of forces and enthroning the desireless state of consciousness with which the Christ Spirit conjoins to manifest spiritual man.

The race thought has conceived the Mary Magdalene factor to be the inhabitant of the "segregated districts," but as much harlotry functions under the cloak of marriage as under the sexual intercourses of men and women not sanctioned by marriage laws. Until the twain of God's creation, the Man and the Woman of Being, are united in consciousness, marriage is the means by which Mary Magdalene's function is perfected: that is to say, the means by which forms are perfected and evolution of matter is finished. The Virgin principle of Love is progressed in the disappointments of life, the experiences of unrequited love, and in the sacrifices made for those beloved. It is gained in what is lost materially, the material loss always causing its counterpartal spiritual gain to arise. The material gain belongs to the harlot.
Both Marys must be progressed to a finish and their forces equalized in the Divine Will before spirit and form can be united as one, and a new state of being arise in which there are no longer any dualistic qualities.

All who gain the Virgin consciousness must have lived through the adulteries of sex sense. This is to say that all must live through their course in sin in order to be mixed in their qualities of being, for without the mixture with its sequential separation in the Lord, neither the spirit nor the form of the Divine Ideal Man could be fashioned. It is the conflict of forces of spirit and matter at the finish of sin's progression that identifies the ego in Christ and manifests spiritual being. This conflict is exemplified by Jesus and Judas, these two being the masculine objectives of the Virgin and Mary Magdalene, respectively. Through this conflict the commingled forces of spirit and matter are transmuted into the virginal essences, and spiritual man is resurrected from the tomb (body) of material sense.

Spiritual progression is carried along with the material, all spiritual essences gained becoming identified in the Cosmic Womb, which the Virgin Mary types. When the spiritual essences have formed a nucleus of purity in consciousness, the Virgin Mary principle is embodied in the Woman chosen to perform the cosmic service. This woman mothers humanity spiritually, and, through projecting the Son substance, impregnates humanity with capacity of attainment of purity or virginity. The aggregation of the spiritual essences in the Womb-man (Virgin Mary) is Mary's being with child of the Holy Ghost. The Holy Ghost is the totality of spiritual essences generated in the race.
which, becoming identified in the Cosmic Womb (Wom-an), form the substance of the Lord’s body. The emanation of this substance into the consciousness of the race is the projection of the flesh and blood of Christ’s body, the appropriation of which gives eternal life to those who receive it. Those receive the influx of divine purity in this Passover Feast who in their racial progression are pure enough in their love expressions to help form the virginal essence, each one receiving at the Lord’s coming according as his work is.

One cannot attract in the operation of spiritual law anything higher than he has progressed in the natural law. The natural law is sexual progression, and in its expression one determines his purity or adultery and his allegiance to either the virgin or the harlot factor of love. “Ye cannot serve God and mammon” is equivalent to “Ye cannot serve the Virgin Mary and Mary Magdalene” at the same time. Repulsions to the activities of sex sense lead to the identification of the purity of spiritual sense, until, when the Virgin Mary has been identified, the Lord or Divine Will moves in its own Feminine Principle and reconciles all the dual states to Christ. Man, in personal sense, does not make this reconciliation, it being made in the Lord, that is, in the illumination of the Christ Mind. The two Marys stand in polarized equality of development at the end of the ego’s course in sin, and the Lord or Divine Will moves in the consciousness of one thus progressed to reconcile the good and evil forces to Christ and to utilize them in manifesting a higher state of being.

The Love of God is His Son. This Love is piled up in the Woman who identifies the Virgin Mary
principle. All who have within their natures the developed love essences, so as to be in a state of innocence and purity, receive the Son when given birth by the Virgin Mother, and thus are enabled eventually to partake of the nature of the Son and to be raised into the spiritual state of being. The Creative Principles are embodied in the race as persons, these incorporating their spirits into the race, so that ultimately the race is in a position to be directly progressed in the Divine Will. Mary the Virgin and Jesus type the heavenly love principle in the feminine and masculine factors, while Mary Magdalene and Judas type the earthly feminine and masculine factors. These four factors of the Love Principle progress spirit and form to perfection, all being identified in one action of God at the end of mortality in the Christed ego. Christ has the keys of hell and death, controlling the harlot factors.

The substance that identifies in the Virgin Principle has been gained in progression by means of Mary Magdalene. It is not that the impurity of harlotry is ever the virginal essence, but that spiritual forces progressed in matter, with the the enticements of matter (sex) overcome, give rise to the Virgin in whom is the Son principle or substance of virginity. The Son is always in the Father-Mother, though the love (woman) progression of the race contains the mystery and is not uncovered until law is ready to fulfil sexual progression and to reveal spiritual man. Hence, God in His Feminine Principle is not fully identified until the end of the world, when Love fulfils Law and enthrones God's own spirit within the race. God's own spirit is His Feminine nature, which is the Principle of Divine Love given to
which, becoming identified in the Cosmic Womb (Wom-an), form the substance of the Lord's body. The emanation of this substance into the consciousness of the race is the projection of the flesh and blood of Christ's body, the appropriation of which gives eternal life to those who receive it. Those receive the influx of divine purity in this Passover Feast who in their racial progression are pure enough in their love expressions to help form the virginal essence, each one receiving at the Lord's coming according as his work is.

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form humanity and in which it has its being.

Both Marys progress spiritual man, since he cannot arise on the spiritual plane until he has been progressed through the material. The son of Mary Magdalene is the prodigal, but the prodigal becomes the beloved son when he returns to the father's house, though he cannot return until he is tired of feeding on the swinish elements of the sex nature, where the animal propensities are progressed.

The virginity of the Cosmic Mother is always adulterated by the projection of the racial force identified as Joseph, representing the inheritor in the race of the Divine Christ-Seed, raised up in Mary, the Virgin. The Virgin principle supplies Mary Magdalene with the capacity of her next cycle of progression, even as she gains the raised-up substance of purity because of the forces progressed in sexual expression. Joseph is the mediator on the earthly plane by which that which has ascended is again descended, the Virgin Mary being the matrix in which both the godly and racial principles are progressed. In her appearance at the first coming of Christ, the Virgin Mary was utilized in descending the Divine Spirit in the direction of humanity, but, in her appearing at the second coming of Christ, the essences of materiality are ascended in the direction of the spiritual. This descent and ascent complete a whorl of forces and make the within (spirit) and the without (form) one, giving rise to the Son of Man race, which is the visible identification of the result of Christ's progression in humanity in the two poles (Virgin Mary and Mary Magdalene) of being.

The Virgin Mary gives birth to the Son of
God, first at center in individual identity, and second at circumference in universal identity. The individual is the central Christ spirit which comes out of purity, while the universal identity is made up of the many members of the Christ body that have transcended the enticements of the harlot sense. Man is both central and circumferential. It is the operation of Christ both in the first and in the second coming that unites circumference with the center and makes the progression gathered within manifest. The kingdom of heaven is come into the earth, "When two shall be one, and that which is without as that which is within, and the male with the female, neither male nor female." II Clement 5:1.

The principle of immaculate conception is in the purity of consciousness that conceives spiritual man, that is, in the Virgin Mary. The function of bringing forth spiritual man is preeminently vested in the Virgin Mary. However, when humanity is enthroned in the Mother-Father Creative Principle, as it will be at the second coming of Christ, the twain (male and female) will be united in virginal capacity and the counterpart of the principle of immaculate conception will operate in the race. The result of this principle will be the manifestation of a people who, being united in the male-female qualities, will not be subject to sin, hate, strife, and death. The crossing of the Son Spirit into humanity, as in the birth of Jesus, involved not only the relative factor of the principle of immaculate conception, but also a principle of redemption by which eventually death will be overcome.

Immaculate conception, in its absolute expression, is the progression of the Word (Christ Spirit)
in those who, having been resurrected into their god estate, will perpetuate their lives above the plane of birth and death. These will not convert spiritual forces into material form, but, being transcended above material form, will translate the virginal essences into its own spiritual form, being in identity the Word made flesh. The flesh of the Word is indestructible and spiritual, though convertible in law of translation to either the visible or the invisible planes of Being. In other words, the absolute principle of immaculate conception is operative only in the Gods, and is the means by which continuity of life is progressed when birth and death have been overcome.

The relative factor of this immaculate principle will give rise to a higher mode of generation and birth on the human plane, the desire for motherhood being identified in the woman, as well as the choice of selection of mate. When Jehovah creates the new thing in the earth, that is, encompasses the Man with the Woman, which is prophesied to take place at the end of mortality, all the functions of humanity will be reversed, and consciousness will be aligned to the Divine Will in spirit, soul, mind, and body.

The Virgin Mary and Mary Magdalene are the two poles of one Principle, cooperative in Divine Will to effect redemption; in their finished work they redeem the body from sin and death. At this point, Mary Magdalene is swallowed up in the function of the Virgin Mary, the two as one appearing in the second coming of Christ as the Woman, with the moon (sex forces) under her feet and the sun (spiritual forces) over her head, referred to in the twelfth chapter of Revelation. This Woman gives birth to the Manchild, that is,
gives spiritual birth to humanity as a whole, raising up the Sons and Daughters of God as the direct result of the operation of spiritual law vested in the function of the Virgin Mary in the race's progression.

The Virgin Mary is the divinity of love, and Mary Magdalene at her highest point is the animality of love expressed in mortality. When mortality has passed, the human type will be characterized by the descending principle of the "second Eve" (Virgin Mary progressed as the Wife Principle) and the divine love typed by her ascending principle. Virginity and harlotry in polarity at the end of mortality will identify a heavenly and an earthly principle of a different character, for God writes His own new name (character) in consciousness, and the race is progressed from a different premise of the Creative Principle. The redemption of the race at the end of mortality means the offsetting of harlotry as well as the actual identification of the spirit of virginity in humanity.

The curse is lifted when Man is returned to the spiritual substance (dust) from whence he was taken, this substance being the essence of virginity or enthronement of the true Wife principle in nature. When each ego is joined to his own wife or husband, the offspring will partake of the divine nature, progressed in the race by Christ in the function of the Virgin Mary. The curse has rested upon the harlotry of sense, this being the progression of the race in the bondwoman: When the freewoman arises, the race will be identified in joy instead of in pain; Isaac, the offspring of Sarah, typing the humanity of the race, born from the woman set free from the
1 harlotry of sex sense.

The Virgin Mary has been called the "mother of God." She is the Mother in the sense that she is the helpmeet of humanity through which the action of God is directly expressed to progress the God-qualities of Being. She is more than the mother of God; she is Mother-God in whom are also the Father and the Son Principles of Being, for the three are one in Divine Law. However, the temple in which the triune Principle operates bears the same relation to the principle as humanity does to God. She is the Means by which God in His three principles operates, but the Cause of the operation is always greater than the means. This is to say that the interior God principle is always greater than the exterior manifestation, though the two are one in Spirit. God's action in humanity is always by means of the Womb-man, or Virgin Mary, the Supernal Mother Principle through whom the qualities of Creation are infolded and unfolded.

Woman is the giver of Light and Life, Love and Truth to the race, though she has been progressed interiorly until the end of mortality, when she is raised as the Creative Lord of every soul. Her Son is Christ, the emanation of Divine Love, that, hidden in "three measures of meal," eventually leavens the whole lump of humanity, enthroning in it the virginal principle of being. Christ is the Divine Feminine Principle in action, though, being positive in expression, is designated as the Son rather than the Daughter. The Daughter factor is one with the Mother, and at the end of mortality, when the Cosmic Mother performs the function of the Lord, the Father-Mother and Son-Daughter factors are One, the Christ Principle
having gained the entire Family of God. This four-square Christ Principle is enthroned in the Heart of humanity, and out of its love progression will come the perfected Man-Woman whom God idealized as His image and likeness in the Creation. Each ego will be polarized in the male-female qualities of God, generating, in Divine Will, love and truth into expression.
REDEMPTION THROUGH THE CROSS AND BLOOD OF JESUS CHRIST

I am the living bread which came down out of heaven; if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh, for the life of the world. John 6:51 R. V.

Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed 53-55

He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father, so he that eateth me, he also shall live because of me 56-57

For Christ sent me not to baptize, but to preach the gospel, not in wisdom of words, lest the cross of Christ should be made void. For the word of the cross is to them that perish foolishness, but unto us who are saved it is the power of God. I Cor 1·17-18 R. V.

Blessed be the God and Father of our Lord Jesus Christ in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace Eph. 1.3, 7 R. V.

Apart from the shedding of blood there is no remission of sins. Heb. 9 22.

For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace, and might reconcile them both in one body unto God through the cross, having slain the enmity thereby. Eph. 2 14-16 R. V.

This is he that came by water and blood, even Jesus Christ, not with the water only, but with the water and with the blood. For there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one. I John 5 6, 8 R. V.

Redemption is the act of giving an equivalent for that which is held in bondage. Spiritually, it is an atonement for forces held in the bondage of death, the giving of the spirit of Life for these
Redemption Through the Cross and Blood

forces being the principle of redemption effected in Jesus Christ. Forces of intelligence emanating from God identified in the celestial realms as Christ, the "beloved son," or Ideal of Being. This Ideal in its expressing powers became diffused in materiality, losing its identity in death, its inherent unexpressing power. Light, the emanation of the Infinite, in which is capacity to be God's Ideal Man (Christ-Man) begot on the plane of solidification of energies (flesh) its identity, Jesus Christ, the manifestation of God-Man as the Light of the world.

The crossing of the forces of light (Day; Spirit) and darkness (Night; matter) is the cross in its primal inception, in which is capacity to manifest Being. The crossing of God-Man, gained as the Light of the world, into the race is the conscious outworking of the primal cross of Being wherein is capacity to bring forth the multiplied sons of God from the primal Son Principle. The continual crossing of intelligence (capacity to know) with will (capacity to be) in the race generates love, the primal urge of Being, which, when fulfilled, manifests Man in the God-nature.

As forces of light and darkness, that is, wisdom and love of heaven, or understanding and will of earth, emanate their energies, being drawn toward center and circumference in reciprocal relation, the cross is set up, all energies becoming adulterated as they approach the manifest plane. The emanations of Christ (Divine Light), in which is polarity of positive-negative (male-female) essences, interblend with forces of darkness so as to lose consciousness of distinct character, yet retain their inherent capacity to be one during their sojourn in the chaos of Night. It is this
inherent capacity, identified in the ego, that forces desire and capacity to know God, which, fully climaxed, reveals spiritual being or Jesus Christ.

Jesus Christ is the identification in oneness of the forces adulterated in humanity, and is the principle through which the cross is robbed of its death and the blood of its human element. The reconciliation by means of the cross, referred to by Paul, is the crossing out of the enmity engendered when forces of spirit and matter became adulterated on the plane of the manifest.

Redemption through the cross and blood of Jesus Christ is a scientific and literal principle, though the vicarious factor of atonement, in the common acceptance of the matter, must be superseded by an understanding of the principle. Mankind, being the matrix in which forces both spiritual and material gestate, ripen, and fruit themselves, is one matrix or body. The Word that was with God in the beginning and which is God identifies at circumference (humanity) as the microcosmic center through which the Law (Lord) operates to transform and redeem the race. Primarily, the Word, differentiated in its elements, became mankind; hence, all that is, is by and for the Lord. The microcosmic center is Jesus, the center of divinity in humanity. This is the center in which are aggregated the spirits of the Word, or the unity gathered out of diffusion. In this center, or Jesus, are gathered the essences of spirit developed by means of the material.

When center and circumference are in equal and complementary progression, the Law or Lord operates, and through centrifugal force projects from spirit to form, and through centripetal force influxes from form to spirit. Thus, matter yields
an essence of substance to spirit, and spirit an element of power to form, all humanity undergoing refinement and transformation, though both a constructive and a destructive factor are operative in the Lord.

The catastrophes that attend the ends of cycles of progression are caused by the principle of atonement, there being destroyed at circumference that which has served its purpose of progression and which can go no farther in its present organization. Eventually, at the redemption of mankind from death, this redeeming principle of Jesus Christ, operating by means of Love, translates and transmutes the essences of spirit and matter progressed into the substance of the Lord's body, out of which are fashioned the children of God. This last act is predominantly vested in the authority of the Woman Christ Principle (Feminine function of the Word), for the supernal Mother gives birth to the children, or formed expressions of Elohim.

The accomplishment of the microcosmic center has a redemptive effect upon all the members of the body of humanity; but not until the members are so conjoined in their elements as to present the virgin essence out of which the Son is formed can God's regenerative laws operate to reproduce in them the Man-Woman of God's creating. The fact that an ego, identified as Jesus, attained the God-state of being, thereby entering into redemption from death, or whether he did not, does not imply that salvation has been effected for the entire race. Each cycle produces its microcosmic center, representing the spiritual advancement of the race up to that time. The operation of the Divine Law in this center makes the forces gained
in Christ the Saviour of the world, though only those eligible to receive the spiritual operation of the principle become the organisms through which the further spiritual progression of the race is unfolded. The Saviour is present as a redemptive principle, which the Microcosmic Man dissolved in essences becomes, but conjunction with the Saviour is essential to effect salvation from sin and death. All live because of Jesus Christ (Microcosmic Principle), but only those who eat the flesh and drink the blood of the Lamb (purity) enter into life.

Since sin is sense of separation from God and is operative until the dual states, in which is the cross of adulteration, are transmuted out of their adultery into virginity, each ego must find the way that leads to life. The Way is Jesus Christ. Jesus Christ is the totality of polarized energies of Being in which there is no adultery nor death. The polarized energies are the result of unities effected in the intelligence and will of forces developed, its climax being the unity of the wisdom and love of consciousness, otherwise the male-female forces.

The will of God is His love; hence, the establishment of the love essence in wholeness (oneness; not duality) is the essential requisite that makes for the identification of spiritual being.

Love is the product of forces generated on the flesh-and-blood plane, reduced to No-thing (Naught) and moved upon by Christ, the eternally polarized (One) principle of God, the means by which Being is revealed. Christ is the causative power of himself, drawing the finished fruit (virginal essence) of the flesh-and-blood consciousness, and, at its identification at Center (Father-Mother), liberating it again as the Love of God,
the principle of Being by which spiritual man (Christ Jesus) is formed.

The love of the flesh-and-blood plane is the generated energy of the intermingling of good and evil aspects. The surrender of attachments to these aspects of mortal sense makes for the ascendancy of cosmic knowledge, in which is capacity to know without further experiences in the flesh. The love of God, the gestating energy in which Christ is identified, is known only as the ego ceases to be in bondage to the loves of fleshly experiences as a means of gaining knowledge. The ripening of the fruit of "the tree of the knowledge of good and evil" is indicated by the identification of cosmic knowledge, or capacity to understand man and God in their reciprocal relations. The comprehension of the true character of man implies the surrender of the false sense, and a willing ascension into Christ must follow the quickening of cosmic knowledge. Where understanding is not coupled with willingness, conscious disobedience is present, which is the "worse thing" than lack of knowledge that can come upon the ego feeling his way from darkness to light.

Primarily, sin is a subconscious activity, a necessary prelude to self-knowledge. That is to say, without independent action the ego would be an automaton, not gaining consciousness of himself, which is not to gain consciousness of God. In sense of separation from God, he is obscured from God, though having within consciousness the pattern of the man he is to be. Forces generated but not climaxed in perfection have to be reckoned with, and redemption is made necessary. It is not that God willed that men should sin, but
that, in God's will to be, the principles involved in Being became identified in their progressing and sequential order; hence, the ego must sojourn in night (unillumination; lack of light), forming the proper attracting matrix in which he idealizes his capacity to be, even as God, moving in the No-thing (Unexpressed of Himself) idealized God-being, and, in the idealization of Himself (Christ), set into operation the desire to be manifested, which is to say, to be Man. In natural order, the ego desires to be Man, which is to be God manifested.

The ego suffers from lack of knowledge (light) as he evolves through chaos, the nothingness of evolution, but God has no part in the affliction. Being in the unknown, the darkness, suffering through ignorance of God, the ego experiences at his present evolutionary ascent, tribulation equivalent to his lack of conscious knowledge of God.

To illustrate: Let a perpendicular shaft 1,000 feet in length represent the connection between earth and heaven (man and God). The ego who is stationed at a height of 600 feet lacks knowledge of that between 600 and 1,000 feet, hence, suffers at his point of ascent the lack represented between where he functions and where he is capable of functioning. Being created to function at 1,000 feet (Perfection) and yet functioning at 600 feet (mortality), the ego suffers because of what he does not know, and since what he does not know represents God unknown, the suffering engendered in the unknown is not known by God. Moved as was John on Patmos, I say, Let him who reads understand.

God does not cognize sin nor its effects in the sense that he keeps a record of the ascending ego.
as a "judge" keeps track of a race horse. God is Unknown and Unmanifest to consciousness in the degree that the ego does not cognize his Christ powers and capacities and express them in righteous use. Sin is progression in unillumination, or lack of consciousness of God omnipresent, and continues so long as self-consciousness exists. The death of the self at the high point of its attainment is necessary to bring to pass consciousness of eternal life. This is the point of crucifixion with Christ and leads to knowing both God and Jesus Christ. Lack of knowledge of Being is failure to be God's manifestation, and is to be the manifestation of the devil, the aggregation of forces developed in ignorance of God, or in the will of the ego to be without knowledge of Being. The Son of God, or Jesus Christ, is manifested at the highest point of development in self-will that he may destroy the works of the devil and bring the ego into Christ.

There is a purpose in suffering, but it cannot be known until, through crucifixion with Christ, the ego goes through the process necessary toward his resurrection from the dead. Forces of agitation, anguish, antagonism, and resistance have a disintegrating effect upon the material encasements of the body consciousness, and must be consciously felt in hell before they can be transmuted into elements of construction and substantiality. The intensity of hell is felt in the crucifixion of the ego with Christ, ordained in the authority of the Law (Lord). This is the Gethsemane experience, and all raised up in the "last day" must drink of the "wrath of God, which is prepared unmixed in the cup of his anger." The baptism and theocrasis of the Woman, who complements
the Man, emanate the "wrath of the Lamb" in its final degree, the means by which the children of Elohim are drawn within to center and the many atone with the One in the second coming of Christ.

The final act of triumph over hell and death must be accomplished in the Feminine Principle at the point sin had its inception. This conflict is described in the twelfth chapter of Revelation, and is the last act of the principle of Redemption in the cycle of "Time," for, with the passing of the world and its lusts, there will be no further need of a Messianic center. In other words, when the type Man and Woman are identified in consciousness, and their spirits are disseminated into the all by means of the Law or Lord, all men and women are identified in capacity to manifest the image and likeness of God's idealizing, and are atoned in nature to the cosmical laws that govern manifestation.

The identification of forces generated in self-identity built the flesh-and-blood consciousness with the seminal essence, the reproductive urge to be, and the blood, the formative element of being, as the chief factors governing this plane of expression. These elements are the seat of the primal desires. If desires be carnal, carnality being the enmity of death, the seminal essence registers the impressions, and the blood forms their corruptible cells, the seminal seed or cell of mortals being the identity of the Word disintegrated, or forces adulterated. On the other hand, if desires are spiritual, the incorruptible cells are formed by means of the cooperative action of the seminal essence and blood. The seminal essence is the physical masculine identity of the "River
of Life” flowing out from the throne of God, or essences of radiations of God’s desire to be, operative in consciousness; while the ovum of the female is the physical feminine identity of the “River of Life.” This is the river to which St. John refers in Revelation as a “river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb . . . and on this side of the river and on that (positive-negative, or male-female sides; two sides) was the tree of life, bearing twelve manners of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.” When this river is restored again to its primal divine relation, there will be no curse.

Sin has its identification in the fluidic elements of the organism; the will to be, without knowledge of Being, having its primal identity in the reproductive and formative essences, viz., the seminal essence and the blood. Forces of light and darkness, crossed in their elementary emanations, identified as spirit and matter, both of these being coexistent with the flesh-and-blood consciousness. Materiality offleshly consciousness is characterized in its inception by the animality of sex force, expressing as service in selfishness, and climaxed as humanity of sex force, expressing as service in unselfishness. The former develops the person; the latter, the individual. Through the polarity of these two factors of I expression, the ego is reduced to No-thing in his self-identity in good and evil, and, being in a state of Naught (0), is made receptive to invite the identification of Christ, the procreating principle of consciousness that leads to the revealment of Christ love, with its climaxing manifestation of spiritual being, or
Christ Jesus. The expression of Christ love is characterized by selflessness, the capacity to manifest God irrespective of the attractive or resistant aspects of mortal consciousness.

The cross of elemental forces of good and evil eventually identifies in the ego as death and life, these factors having their organic identification in the blood. The blood is the mating ground of forces generated out of the activities of spirit and matter of the fleshly consciousness, whose polarization with Christ, when reduced to No-thing, permits the identification of Christ in the blood; hence, blood in its ascending aspect is the means by which man is saved from destruction and death (sin) in contradistinction to the fact that blood, in its descending aspect, is the identity of death.

The shedding of blood by which sin is forgiven is not a losing of material blood in conflicts on the flesh-and-blood plane, but is the translation of its elements into the substance of Divine Love, out of which are fashioned the organisms of the redeemed. The redeemed egos are manifested at mortality's close, being the climaxed progression of the god-spirits disseminated as the Bridegroom and the Bride, that is, Jesus Christ in Male and Female Function.

It is scientifically proved by members of the fraternity of materia medica that the red corpuscles contain within themselves their own life-giving element, which, liberated in the blood, has power to overcome any diseased condition of the organism. These inspectors of the physical organism discover that the blood cell (corpuscle) containing the life-giving force is not sufficiently combusted, so have devised means of extracting a certain number of drops of blood from the
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organism, and, placing this blood in certain chemical elements, permit the combustion of its cells, with their corresponding multiplication of powers. Later they inject the chemicalized result into the veins of the body, there to make its circuit through the impure blood system, converting forces of disease into vibrations of life and harmony. This same operation produces a marked mental change as well as a physical one, giving rise to the idea that the blood contains the saving power of the organism if its red corpuscles could be made to express this service naturally. This process portrays what goes on in the organic essence of the blood when the life and death (spirit and matter) elements, contained in the cell (corpuscle; interblended essence of seminal and blood elements) are polarized (joined as one), and the substance of Christ is formed, which, receiving the action of God's will (divine love; desire to be), gives rise to the immortal cell consciousness, with its capacity of eternal life in process of alchemicalization.

The white and red corpuscles of the blood are the identified emanations of spirit and matter, respectively; the white corpuscles are the rematerialized energy liberated at the dematerialization of the red ones, and the element of life in contradiction to the element of death carried in the red corpuscles. Viewed in mortal sense (lack of knowledge of truth), the red corpuscles appear to carry life, but it should be perceived that this energy is the animality of life which is disintegrating in its nature, and, hence, is not a genuine expression of life. When life is present in the nature of man, the white corpuscles, the principle of spirit, will be in supremacy of power and num-
ber, though this condition would reverse the present nature. Mortals are dead though they appear to be alive. Life springs up when polarization of the natural elements of spirit and matter is accomplished. This takes place in the blood; therefore the blood is the seat of the formation of the virginal essence in which the Christ-Seed is resurrected.

Carnal life, the animality of existence, is the product of understanding and will in sense of separation. It is born of animality of forces, and is characteristic of progression in hell and death. Human life marks the ascension of usages of good in consciousness, and invites the identification of knowledge of God. Eternal life is the product of the union of wisdom and love, which constitutes the parental essence in male-female polarity, coming into being at the polarization of spirit and matter in its fulfilled embrace. Since this final conjunction takes place in the blood, it is in the blood that the evolved essences of wisdom (male force) and love (female force) conjoin, the positive essence of the blood mating with the negative essence of the seminal fluid. The cross of Christ must be literally set up in the blood, thereby causing the death of the personal ego. This death is a living death, but ends in deathless life, or consciousness of life eternal. Jesus Christ organically identifies spiritual being when male and female polarity of essences is established, though this work is primarily carried on by means of the microcosmic center in the jurisdiction of Divine Will.

The conjunction of the positive-negative (male-female) essences in the blood stream (stream of energies) is the holy marriage, the mystical union
of the Bride with the Lamb, through which the robes of the ego (fabrics of consciousness gained) are made white as snow. This marriage is the blending as one of the twain originally joined in God, which man in self-conscious identity put asunder, but which the ego in consciousness of God's love permits to conjoin again in Christ. When this marriage takes place, man is crucified (crossed) in the flesh with Christ, and the corruptible gives way to the incorruptible in exact polarity, being governed by the love (will) of God. Death is swallowed up in victory. This is an individual process only in the microcosmic center of divinity in humanity, ordained in Law to be identified at certain times in the ongoing of the race; though from this center in the cross of Christ (not cross of sex), the principles gained in oneness are outfluxed to the circumference, and all who believe in Jesus Christ appropriate (eat) the substance of the flesh and blood of the spiritual body identified in the microcosmic center. Following the outflux of the Holy Spirit, those "who are Christ's" are impregnated with the Christ-Seed (Word) by which they are grown into the kingdom of God (gods).

Scientists show that a ray of polarized light has greater death-producing powers than rays in adulteration, and through turning the pure ray upon the flesh they can perceive its power to reduce to corruption the fleshly elements. Through this experiment, one can discern what takes place in the organism when the male and female energy, adulterated in mortality, begins, under laws of polarization (mating) to conjoin again as one. The ultimate of the spiritually progressing ego is death to the natural elements by means of a Law.
that transcends the processes of mortal death. Through this death, life is liberated and the Christ-Seed or Word is raised within.

While polarization has its climax when the two of a lower state of energy become the one of a higher state, the antagonism of opposites is carried along from the beginning of mortal existence, showing itself in the organism as disintegration of structures, commonly referred to as disease. It should be clearly discerned that disease is the dying to sin, the result of the antagonism of the separated energies, induced by the polarization of the opposite but eventually equal forces. In regeneration, effected by Jesus Christ, suffering is engendered without the identity of disease. The appearance of disease compels conscious conjunction with the Something or God's will. It is negation of forces which automatically attracts the positive pole, the calling upon God for healing, symbolizing the desire of the negative forces to mate with their counterpartial positive forces.

It is written of Jesus that he was made perfect through suffering. This is to say, that the divinity of the ego was uncovered through the disintegration of the corruptible elements. Corruption is the natural result of the separation of the male-female essences in cell structure, and is the element of death that, moved upon by Christ, is conformed to incorruption. As Christ, the conjoined male and female androgyne principle gains ascendancy, the fleshly forms or cells are corrupted through this higher rate of energy, leading to the complete crossing out of the fleshly element. As the I ego dies, the I Am or spiritual being is made alive. An alchemical process is going on continually in the organism, transmuting dual states out of their
adultery into the virginity of Christ; and only conscious connection with Christ by means of wisdom and love permits the tribulation to be shortened for all flesh, and the saving of that remnant that is essential toward the identification of the ego in Christ Jesus, or spiritual being.

The cross of Christ is operative only from the microcosmic center, or through Jesus, the cross of the human and the divine. Jesus, crucified in the Law or Lord, furnishes the energies of Divine Love and Will by which the forces of nature, crossed in sex, are polarized, transmuted, and transformed into energies of a higher vibrational rate. The divine orgasm is the going forth of the Holy Spirit to impregnate the neutral essences of spirit and matter with power to assume higher forms. The orgasm of the sex act is the means by which the heavenly aspects of the Christ-Word are mixed with the earthly elements. Heaven and earth form the spiritual and natural worlds, and both are progressed by means of consciousness, sexual and Christ forces in adulteration forming the objective heaven and earth that pass away with the end of the world, the attendant alchemical change producing the new heaven and earth that will reveal righteousness and purity.

The orgasm of the sexual expression is destructive to spiritual essences but promotive of their formation on both the heavenly and the earthly plane, but is reversed in its effect. This is to say, that it is the formative power of consciousness until matter reaches its high point of evolution, when it becomes the means by which matter is destroyed. However, the destructive power of the Lord is introduced into consciousness by means of the Word before sexual law can be
superseded by the Law of Love and spiritual being formed. The destructive power of sex is not conducive to the formation of spiritual being except in an indirect way, the dissolved elements of matter regenerated and translated into spiritual energy being directly controlled in the laws of God. The conflict of Jehovah (Man-Woman) and the serpent overthrows the reign of matter, and fulfils the law of sin and death (sexual law) with the law of the spirit of life in Christ Jesus (Law of Love).

Love of God, consciously developed by the ego, makes possible the alchemical process through which one dies to sin and its result, death. As love of God is given conscious and willing expression, sex love, the adversary (reverse power) to Christ, must be consciously and willingly surrendered, else the cross of Christ is robbed of its sanctifying powers and the blood made impotent in its fleshly as well as in its spiritual aspect. Jesus, himself, lost only the son of perdition in his transmutation, meaning that he surrendered the activities of sex force to their primal will to be the Man God idealized, and by so doing became Being in organic identity. “No man can serve two masters.” The mastery of sex force reduces the two masters to one, leaving man, in his male-female polarity (holy marriage), the means whereby the powers of God take on organic identification to reveal spiritual being. Man is in male-female identity when both the seminal essence and blood yield themselves to the primal desire to be, the desire to be a god, leaving the primal desires to fashion spiritual man in Divine Will and order. The development of oneness of male-female qualities, coupled with the conse-
cration of all the desires toward the revealment of spiritual being at whatever cost to the personal ego, is the exoteric process that identifies the esoteric, and that leads to the transmutation of the ego out of the elements of flesh-and-blood consciousness into consciousness of Christ; out of conscious identification in death into conscious identification in life.

The crossing of the elements of the flesh-and-blood nature, or fruit of the "tree of the knowledge of good and evil" with Christ, converts the cross of adultery into the crown of purity, the blood into a radiation of truth, and the seminal fluid into an essence of Love. The projection of this trinity of forces into humanity at the dissolution of the ego attaining sonship, as in the case of Jesus, is the descent of the Holy Ghost, the whole ghost or shadow (identity in form) of forces generated and fruited in their cycle from the Unknown to the Known, where God becomes Being, and Man, the reality of the Ideal (Christ) appears, clothed in eternal verity of being.

The descent of Jesus Christ into the tomb of matter typifies on the manifest plane the descent of spirit-emanation of light into darkness, culminating in death in matter, where the spiritual ray becomes diffused in night or unillumination. It is in the earth, typical of matter, that the ego works out his salvation from death and resurrects the ray of spiritual light that lost its pure identity in the flesh. The resurrection of Jesus Christ marks the raising of the organic forces above the plane of materiality, identifying the ego in his divine natural or immortal state. Out of this state, the ego is further transmuted into substance, with which Christ conjoins to reveal
1 spiritual being, or God identity. This last act takes place above the earth plane, where consciousness, freed from death, fully polarizes with the Father and ascends by means of dissolution into the Godhead, though in the ascension there is a counterpartial descension of forces that makes for a further revelation of Being in their season of fulfilment.

The dissemination of the flesh of Jesus Christ (essence of substance) into humanity constitutes the impregnation of human essence with the Holy Ghost to reproduce the family of gods (Order of Melchizedek), though the identification of the Mother Principle of Deity precedes the manifestation of the divine family; the appearing of the Woman Lord follows in natural order the disappearing of the Man Lord, in its period of revelation. The breaking of the body of Christ was the cutting in two of the united male and female poles of being, the forces of both principles of being going out as the flesh (body; female) and blood (spirit; male). All who were sufficiently polarized (crossed; married) in their male and female forces became at the dissolution of Jesus Christ the potential gods, whose revelation of being constitutes the fruit of mortality to be gained at the end of “Time.”

Since it is the conjunction of the polarized energies of the blood and seminal fluids with Christ that constitutes the Holy Spirit, its dissemination into humanity at the dissolution and passover of Jesus Christ was equivalent to the incorporation into the blood and seminal fluid of the organic body (humanity) of an element of Christ that had in it gained consciousness of life, with increased capacity to manifest more of Being.
This truth prompted the Master's declaration, "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." John 15:22 R. V. Now that Jesus Christ is identified in consciousness as a regenerative ray to reproduce immortal being, there is no excuse for continuance in sin. Humanity is saved by and through Jesus Christ, but must receive his spirit through entering into selflessness before the saving principle can effect redemption. Yet, there is a time for all things to occur in God's order of culminating His Plan.

Redemption from death takes place in Absolute Law and not in the desire nature of mankind. But it is a great delusion to believe that mankind can continue to waste, in riotous sex adulteries and expressions, the essences of the blood and seminal fluid, and at the same time be saved. However, herein is the paradox and the mystery of godliness. At the introduction of the Christ spirit into humanity, the sexual forces are stimulated; the riotous expressions of lust, sex, and debauchery attending the end of a cycle being the current of hell destroying itself, though an agent of the Divine Law to effect the redemption of the race.

The incorporation in the race of the action of Divine Will, while destroying the adulterous forces, is also reconstructing the dissolving energies into higher qualities of spirit and form. Egos who have finished their mortal course, having died to sin, are crucified with Christ, their redemption being effected in the Law of the Lord, who both destroys and constructs. The children of the kingdom come first under the destructive power of the Lord, the dissolution of their spiritual elements and their automatic projection in the
direction of humanity being comparable to the crucifixion of Christ, though operative from the Messianic center identified at the end of the world.

The many members of the Body of Christ are governed in the Law of the One (Christ), all going through a similar process by which their mortality is dissolved and spiritual being is manifested.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered: and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." John 15:4-8 R. V.

Before the ego can be in the vine (Jesus Christ), he must have been transmuted out of the energies of sex love into the love of God, thereby forming the essential virginal essence in which Christ can act to give birth to spiritual man.

The attainment of virginity of consciousness is the identification of the Virgin Mary principle that mothers the Christ seed. Belief in Jesus Christ is the identification of this virgin principle, belief in His Name meaning the taking on of his character. His character is substance of God, the identified climax of the flesh-and-blood consciousness generated out of its adulterated elements. The "living bread" (substance), which the Master designated himself as being, is the substance of God, the element formed when spirit and matter
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in diffusion are reduced to naught, and moved upon by God's will (Christ), in which is polarity of wisdom and love: male and female forces yielding their fulfilled fruit of virginal essence. "This is the bread that cometh down out of heaven, that a man may eat thereof and not die." Jesus declared that this bread that came down from heaven was himself. "I am the living bread which cometh down out of heaven: if any man eat of this bread, he shall live forever: yea, and the bread which I will give is my flesh, for the life of the world." John 6:51 R. V. Since the blood is the life of the flesh, and is the point of conjunction of the generated forces of spirit and matter, the transmutation of spirit and matter in their polarized energies into substance, through action of God (Christ), identifies the flesh itself as living substance. This is the bread from heaven (substance from God).

The giving of the flesh of Jesus Christ for the life of the world had its negative identification when he consciously died to sin, and crossed the adulterated forces of nature (flesh and blood) with the Christ spirit, this crucifixion culminating in his death to self on the plane of matter, with its counterpartal expression of resurrection on the plane of spirit. The sequential ascension and dissemination of his substance-body into humanity was the giving of his flesh for the life of the world, the positive identification in the flesh being the descent of his spirit into humanity. This is to say that the forces of flesh raised to spiritual qualities, emanated in Divine Will into the race in law of projection, penetrate the organisms of consciousness eligible to receive them, producing a like translation and resurrection in those who have the same spirit, that is, Christ. Through the
operation of Jesus Christ (Principle), humanity, still identified in the cross of adulterated forces, may be generated out of death and corruption into life and immortality, though conjunction with the principle for which he stands (two in one; holy marriage) is essential before the process can take place.

Eating the flesh of Jesus Christ is an action that takes place when his spirit, which is the Spirit of Truth, is appropriated and made a living reality. This is accomplished in the Law of Transmutation, operating in humanity by means of the microcosmic center (Word). The crossing of Christ (God Principle) into Jesus (Man Principle) forms the counterpartal relation of substance and form, or spirit and flesh, necessary to permit the dematerializing of matter and its rapid metamorphosis into spiritual energies. Those who have ceased to eat of the “fruit of the tree of the knowledge of good and evil” are eligible to eat of the “tree of life” centralizing around the cross of Christ. Through eating the flesh (substance of truth) and drinking the blood (energies of love), the ego is transmuted out of materiality of both mind and body into the mind and body of Christ. The culmination of this principle comes with the resurrection; and the ascension above the mortal plane of existence of the children of God reveals the fruit of the redemptive power of Jesus Christ, manifesting in his image and likeness those who partake of the nature of the One Man and One Woman of God’s creating.

The flesh of the Word is the incorruptible eternal spiritual leaven or essence that comes down from heaven and begets the offspring of God.

It is developed and disseminated in Divine Will,
the virginal matrix or "Virgin Mary" center being the means by which the Son or Word is identified in humanity as the principle of life. Wireless telegraphy is a good illustration of the principle of projection contained in the Word, by which it is distributed in its essence to those ready to receive it. Through the laws of transmutation and translation, the essences of humanity are transformed to divinity in the ego who incarnates the spirit of God and centralizes as the Word, the microcosmic center. Since all that is primarily came out of the Word, power to control all elements by means of this Center is resident in the Word, the god-centers in the circumference of humanity being the recipients of the "flesh and blood" of Christ, or the transformed energies of truth and love.

The Word is always a seed of God raised up into the celestial wisdom and love of God (Christ). These principles are emanated into the consciousness of humanity as the "flesh and blood" of Jesus Christ, the temple of the Lord's body always being in atonement with the heavenly and the earthly powers. The translation of the Lord's body, like the going forth of the primal Light of God-Mind, impregnates all who receive it with a ray equivalent in power to its original identity in Christ, and thus becomes the Father by which the Mother is raised up to give birth to the Son. The baptism of the race by the Mother Principle of God is the dissemination again into humanity of the raised-up potencies of wisdom and love, and the means by which the sons of God are to be fashioned in the "last day." This baptism is that of the Bride in contradistinction to the first baptism by the Bridegroom. These are the two witnesses of the Word who form the generic principle of spiritual Man.
The descent of the Holy Spirit into sinful humanity produces the alchemical change in the fleshly organism by which the body is redeemed from death and the Son is resurrected. The principle of Purity represents the Lamb slain and is the only means by which corruptible elements are transmuted out of their impurity and made white as snow. The descent of the New Jerusalem or Holy City (Bride) is the final marriage of the powers of heaven with the earth, and is not only the means by which the children of God are to be raised up, but also by which the righteous earth (race) is to be manifested.

The commemoration of the Lord's Supper, with the wine and wafer, symbolical of the blood and body of Jesus Christ, is a rite meant to keep active in consciousness the memory of the Lord's death until he comes, that is, to impress the truth that it is death to the natural man in whom sin inheres that redeems the ego and supplies both the body and blood of a new covenant. The redeemed bodily force is the identity of flesh as substance essence, while the blood is the essence of love redeemed or consciousness of Christ gained, the raising up of the body and blood constituting the fruit of the cross to manifest Being. The blood and body of Jesus became the germinal seed of both the spirit and the flesh of a new era of humanity by which other sons are to be raised into newness of spirit and eternal life. The eating of the flesh and drinking of the blood of the body of Christ must produce in the eater a similar essence. This is the essence of virginity, the primal substance of the Word out of which the Son is generated and revealed. This is a spiritual process, though it involves the transformation of
the flesh as well as the spirit of man.

The belief that symbolical bread and wine may be transformed in the hands of a priest into the body and blood of Jesus Christ evidences ignorance of the law of transubstantiation, which can only operate in organic identity or in the nature of man. Man alone can be transubstantiated or translated into the blood and body of Jesus Christ, the spiritual and the material elements of the organic nature being metamorphosed into the essences that primarily formed them. This is a process incidental to those who adhere in the spirit of Jesus Christ, and is carried forward in the law of Transmutation. Transubstantiation is effected by the High Priest Jesus Christ, and any other priest can only ape the principle. The keeping of the Lord's Supper after his coming is itself a transgression and indicative that egos are dead in sin rather than dead with Christ, for to be dead with Christ is to also be raised with him, and in a state of conscious reality.

Symbols are lawful until the reality appears; therefore, those in discipline of overcoming the activities of the fleshly nature, through the gospel inaugurated by Jesus Christ, may worthily partake of the Lord's Supper until he comes. When the Lord or Law of God, which is His will operative by means of divine love, is set up, then does man feast continually in the substance of spirit, and all symbols become as naught. Man is himself, in the ultimate, the eternal symbol of the various activities of principles that inhere in Christ, and when he appears in Reality he shall have put away all childish things. As one eats the flesh and drinks the blood of Jesus Christ in the "Passover Feast" inaugurated in the second baptism, he is trans-
muted out of the animality of nature into its humanity, and thence theocrasized into pure spiritual being. However, man of himself cannot attain righteousness; redemption is effected only through the cross and blood of Jesus Christ. The operation of this principle is with the Father, and is not measured by time, but by Law.

Jesus Christ was the Word made flesh, the manifestation of the Christ Seed which was implanted by God in humanity at the descent of His spirit in Himself to idealize man in His own image and likeness. Flesh in its divine natural state is not material nor spiritual, but immortal substance. It is the manifestation of substance, the polarized energy of the mating of spirit and matter. On the flesh-and-blood plane (nature), flesh is corruptible, being identified in the supremacy of death, while, on the immortal plane, flesh is incorruptible substance (deathless). On the plane of sonship, with eternal life as its characteristic of attainment, flesh is transmuted out of its organic elements into the original essences of the Word, going out as emanations of truth and love to clothe the egos with their garments of light. Jesus Christ is the primal cause of all that is, having within himself the identified and unidentified powers of Creative Being; hence, all redemption from bondage in sin is through him, though this redemption, in its genuine action, is carried on in a manner very different from that assumed by the average Christian.

Redemption through the cross and blood of Jesus Christ constitutes the “unspeakable mystery” and can not be expressed by words of mouth. The author knows it through being, and those whose eyes are opened in these “latter days” will be able
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to comprehend its operation from a mental premise. However, it is its identification in physical organism that makes for redemption, and this aspect of the process is knowable only to those who are in the way of it through being.

All who participate in the redemption must die to sin and become correspondingly alive in Christ. This process is organic in its climaxing result, transmuting the ego out of entanglements of death into life. Since the whole personal aspect of self-conscious existence is the sin that obstructs the ego from Christ light, it is the surrender of the self-man and his carnal and personal activities of mind and body that enables one to take up his cross (allow forces to ascend) and put on the Jesus Christ nature. Who among you are willing? Who are ready to die to the aspects of mortal existence, with its limitations of love and hate, in order to be numbered among the redeemed of Christ, Truth again asks of the many purported followers of Jesus Christ. The end of the cycle that marks His second coming in the flesh is at hand, but only virgins with oil in their lamps (sex force redeemed into substance in their bodies) can meet the bridegroom and go into the marriage feast where the Lamb (the forces ascended into innocence and purity) is the light of all.

The last sacrificial rite essential toward revealing the Christ Man is the sacrifice on the altar of truth and love of the animal passions, in which are the aspects of death and corruption. The conscious surrender of the animal forces automatically invites into action their counterpartal heavenly forces, in which are will and desire to manifest spiritual being. The climaxing organic result of
this surrender is carried on in the blood and seminal essences, the solidified energies of matter and spirit, whose interblending of forces produces the substance or virgin essence in which the Christ seed takes root, gestates, and grows. This principle, being identified in the witnesses of the Word, is already a working factor accomplishing its purpose with less resistance than before consciousness received the benefit of the impregnating essence of the body (flesh) of Jesus Christ. However, it should be perceived that consciousness is not in reproductive function to bring forth the identities of Being until it is in its primal relation, that of male-female as one, or two-in-one state. Consciousness is capacity to know God with corresponding capacity to be His Ideal, Christ Jesus, which is Being identified in humanity. This capacity is not existent in the world until the holy marriage principle is set up.

The holy marriage principle is polarity of dual states so as to establish the male (positive) and female (negative) forces in their primal oneness. This principle is identified by the “Bride” or Lamb’s wife, through whom the Father and Mother essences of God are ultimately disseminated in consciousness and death is destroyed. All who inhere in Jesus Christ receive the impregnating and formative powers of the Father-Mother and are redeemed out of the elements of sin and death into purity and life. The victory of the Woman over the beast establishes the Creative Order of progression and enthrones love of a divine nature as the supreme will of man. The triumph of the Woman unites the family principle as One, and makes the three that bear witness, the Spirit, the water, and the blood one in their expressing
capacity. Spirit, soul, and body joined as one makes for the ego's conscious alignment to the laws of God, and is the means by which God is directly revealed through man.

Giving to the Almighty the equivalent of that which has been held in bondage through sin is the act that redeems the ego from attachments to the good and evil of the flesh-and-blood plane and makes one attractive to connect with the redemptive principle which Jesus Christ, in his heavenly and earthly aspects (Christ and Jesus), is. It is love that has been held in bondage on the earth plane until such time as the ego, ready to mate in himself the male and female energies, should give to the development of the love of God that which he has given toward the development of the love of the self on the flesh-and-blood plane. Only a complete surrender of the natural will of man will permit the polarization of the opposite but equal forces and allow Truth to illumine and Love to govern. The consecration of the desires to God, for godly use, determines the status of the evolutionary development, when the ego is willing to conform in act, at whatever cost to the personal man, to the inspirations of the Almighty that flood the soul when surrender of personal will is consciously effected. The crucifixion with Christ at the surrender of the will of the flesh makes all powers developed on the flesh-and-blood plane usable toward the manifestation of spiritual man.

Sanctification is the conservation of forces, formerly utilized on the personal plane, to God for use in fashioning spiritual man, and is the crowning climax of the cross in adultery that leads to the establishment of the virginity of the essence generated. When sanctification takes place, the
will of God is set into action, and forces identified in Christ yield themselves to reproduce spiritual being. Sanctification is accomplished, not through the will of man but through the will of God, though the surrender of self-will (sex force) is the primal step leading to its identification. When sanctification is attained, the cross in death gives way to the crown of life; the blood of the mortal becomes qualities of spiritual energy, or radiations of light. The light that lighteth every man that cometh into the world is fruited in its expressing powers, and Christ, the seed of divinity, is disseminated again into human element, there to complete another circuit that leads to the fuller identification of Being. Jesus Christ, the first principle of light demonstrated, became the governing power, the head of the Body that is now forming. What is climaxed in Christ, in individual consciousness, is always sown as a seed in the universal, there to quicken all who receive the redeeming force into their inherent godlikeness.

Paul’s many admonitions relative to the saving power of the blood of Jesus Christ are not figurative but literal in their import. His declaration that “apart from shedding of blood there is no remission of sins” is a scientific fact. Since sin is in the blood, and sense of separation from God makes man mortal, the shedding or putting off of the elements that make for blood is the one way whereby sins are remitted, or redemption established. Sin is in mortality, including in the aggregate the aspects of both good and evil emanations, all personal efforts of good standing between the consecration of man’s forces to God for use in forming spiritual essence, until surrendered for the kingdom of heaven’s sake. The seat of desires
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is in the blood, the blood being the solidification of 1 essences of feeling felt or love to be; therefore, the overcoming of carnal desires is in the shedding of blood that makes for material flesh. As this 4 process takes place, blood is transmuted out of its element of animality (redness; materiality) into the whiteness of spirituality, this condition being called by the "wise and prudent," from whom are 8 hidden the wisdom of God, "anemia," though revealed to "babes in Christ" as the natural metamorphosis essential toward the establishment of immortal structures.

All the capacities of God are innate in consciousness, but are of little value in the life of man to bring him into freedom from sin and death until he consciously establishes belief in God and cooperates to identify spiritual realities of mind and body; for, whatever may be said to the contrary, the body, in the last analysis, registers the reality of being, and is that through which the 20 essences of God are manifested and distributed. This is true, not only from the standpoint of deeds, but from the standpoint of flesh, the deeds expressed being the means whereby the character 24 of the flesh is predetermined. The Jesus Christ capacity of redemption is identified as a working principle in the consciousness of humanity; but not until it is cooperated with in its own spirit can 28 at-onement with this regenerating principle be. Man cannot be at-one with that to which he is opposed. At-onement is another name for at-tunement. When one is attuned to Jesus Christ, one 32 strikes the same key of spiritual power and becomes at-one with his spirit identified within, at the same time metamorphosing the flesh into the indestructible element.
To live in sin, to be attuned to the lusts of the flesh, to seek personal gains, and to cater to selfish interests, and then to rely upon the vicarious atonement as a saving principle is to make a parasitical body of mankind and a farce of the works of Jesus Christ. Jesus Christ is a saving principle identified in man through God's law, but members of the Man family are saved only in the degree that they enter into his spirit, permitting the law of God to dwell in their mortal bodies, by which they are raised up into the image and likeness of a son, putting off the corruptible and putting on the incorruptible flesh. The ego enters into the spirit of Jesus Christ only when he is consciously redeemed from the lusts of the flesh and all other proclivities of the adversary, with which man consorts until joined with the spirit of him who overcame the darkness of hell and commanded that the things that he did shall those who believe do also.

The blood of bulls and goats, offered in sacrificial rites, had no power to remove sin; only the blood of the I-man can be offered as an atonement for separation, and, so offered, makes for the unity essential to effect resurrection into life and sinlessness. The first sacrificial rites of offering animal forces to God in atonement for sin was fulfilled in the second offering of the animal forces of man himself. Jesus made one sacrifice for sin, the sacrifice of self, in which are identified the animal forces, and proclaimed himself to be the Way that leadeth unto life. As Paul says, "For by one offering he hath perfected for ever them that are sanctified. . . . Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and liv-
ing way” (not a dead rite of the letter) “through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water,” (denial of fallacies of the flesh) “let us hold fast the confession of our hope that it waver not; for he is faithful that promised. . . . For if we sin wilfully after that we have received knowledge of truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. . . . It is a fearful thing to fall into the hands of the living God.” Heb. 10:14, 19-23; 26-27, 31 R. V. The living God is the action of Christ in organic nature whereby crucifixion of the flesh in Christ is carried on. The travail preceding the birth of spiritual man is a “fearful thing” until understood.

John, in Revelation, shows that the redeemed are those who have washed their robes, and made them white in the blood of the Lamb. The Lamb is often referred to in Scripture as Jesus Christ. To make one’s robes or states of consciousness white (pure) in the blood of the Lamb is to drink the cup he drank, communing in such a way as to contact the Master in the Passover Feast; for the passover of energies identified on the flesh-and-blood plane into spiritual substance constitutes the essential requisite of redemption (purification). When substance or virgin essence has been formed, the blood (life) of Jesus Christ enters into action, and sins are forever remitted through this at-onement of self with Christ. Redemption in Absolute Law (Lord) is a universal operation,
1 though primarily it is worked out in the individual who functions the Word and performs the service of the Lord. This individual is the Lord, identified first as Man and then as Woman, and through this microcosmic center the spirits of God (Christ) are liberated to accomplish their atoning work in humanity. All come within the scope of the grace of God's love, though each receives the operation of the Law (Lord) according as his work is in the creative design.

Jesus' appearing to his disciples after his resurrection, inviting them to "handle me, and see . . . . that it is I myself; for a spirit hath not flesh and bones," is proof conclusive that the spiritual being is identified in organic and fleshly vesture, though these elements are no longer held in bondage to death. The reappearing of this body of light in the person of the Lamb's wife identifies again the Body of Christ. This fabric of flesh is the Word or Christ essence, which, in its dissemination as the impregnating Holy Spirit, father-mothers all those who are attuned with its elements into the kingdom of the gods. All redemption is through the blood of the Lamb and the cross of Christ, operative in humanity by means of the microcosmic center. The personal ego must die, but die to sin. All death other than that which makes for conscious identification of truth, love, and life is illegitimate, though its presence in the race is not without a purpose: death is ultimately to be destroyed by Jesus Christ.

The immortalization of the whole man (consciousness) is the primal requisite toward knowing God, and constitutes the redemption which Jesus Christ established as a working principle. The man who is raised up entire unto the Lord is not a
spirit, but is the substantiality of spirit, matter, and Christ in their reciprocal transformations engendered during the tilling of the soil of consciousness carried on in the ego’s progression from darkness to light.

Man is I Am in his redeemed state, I Am constituting Being identified and revealed in eternal (deathless) nature. Jesus Christ is the I Am Principle of Being identified and known; he is the identification of God in the earth (human element or reality of being), the center through which all activities of God are influxed into the nature of man and by which his redemption is carried on. Jesus Christ is to humanity what the sun is to the planet. He is the center that projects the direct rays of God’s love, as well as the receiving station of the indirect forces of developing consciousness. Just as the sun receives the impurities of the planet into itself, transforming and regenerating them into energies of use, so the Son (Jesus Christ) regenerates and transforms the essences of hell and death into elements of higher use, liberating into the chaos of transmuting forces more of the love of God to be known and progressed.

The processes of redemption are ordained in God-Mind, not as a means of freedom from sin, but as a means of progressing into manifestation more of the powers and glories of Being. When elements of nature are conformed to the Creative Law, progression will harmoniously proceed, the will of God or Divine Love exercising supreme jurisdiction over both heaven and earth (mind and body). The cross and blood of Jesus Christ shall have perfected their work at the dissolution of mortality, the revealed fruit being reborn humanity as the earthly expression and the virgins as the heavenly.
Enmity between the spirit and flesh of the reborn humanity will be abolished, for the middle wall of partition shall have been broken down, both being reconciled in one body unto God through the cross of Christ, operative at the end of “Time,” which also slays the enmity of the fleshly nature.

For the Son of God is come, and hath given us an understanding heart, that we may know what is truth, thereby entering into the Love of the Lord Jesus Christ, whose spirit is omnipresent as the eternally united Father-Mother Principle of Being.

From this springeth the creation of God, and the redeemed race.
MORTALITY: IMMORTALITY: SPIRITUAL BEING

As we have borne the image of the earthy, we shall also bear the image of the heavenly. I Cor. 15:49 R. V.

For if we have become united with him in the likeness of his death, we shall also be in the likeness of his resurrection, knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin ... Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Rom. 6:5-7, 11 R. V.

But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Rom. 8:11 R. V.

Because I live, ye shall live also John 14.19 R. V.

For as many as are led by the Spirit of God, these are sons of God. The Spirit himself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. Rom. 8:14, 16-17 R. V.

Immortality is consciousness of life gained. Consciousness ultimates in the manifestation of man as the principle through which God is revealed. When consciousness is gained, life is brought forth, though life eternal is the climaxed fruit of immortality, spiritual being constituting the character of Man in his eternal identity. Immortality is the spiritual counterpart of mortality, even as incorruption is the counterpartal mate of corruption, and is put on when the mortal man is born into the spiritual. In other words, when all the forces that make for the mortal man have been transmuted out of their fleshly identities into their spiritual realities, immortality of consciousness is gained, and temporary states, subject to reactionary law, give way to substan-
tiality of principles, subject to the law of Jesus Christ. Mortality is in the law of sin and death, while immortality is in the law of Life (Jesus Christ).

It is Jesus Christ who governs immortality in contradistinction to Christ, Christ being the science of which Christ Jesus is the art; or, otherwise expressed, Christ is renewal of mind, while Christ Jesus is identity of bodily transformation, making for the new creature of deathless nature. Jesus Christ is the underlying eternal principle of Divine Will that promotes being. Christ Jesus is the Word (Christ) made flesh, while Jesus Christ is the flesh made Word, or returned again to its potential relation in Being. Christ Jesus is the Seed (Christ) made flesh, while Jesus Christ is the flesh (Jesus) made Seed. The immortality of humanity is to be attained through making its seed flesh, though the seed that makes for immortal, incorruptible flesh is Christ; hence, the Christ seed must be raised in consciousness before the incorruptible flesh can appear. This is a function particularly characteristic of Jesus, the microcosmic center, (though this center receives the New Name of God in the second coming of Christ), through whose office all who are attuned to the principles of Being receive a redemptive and transforming effect.

One may be redeemed in character, having gained sufficient light of Christ to function above the thoughts of the race mind, and yet not be in conscious identity of Principle (Jesus Christ), so as to permit immortality and life to take over the possession of the organism. Hence, "many are called, but few are chosen." It is the renunciation of the loves of the flesh that permits the "spirit that raised up Jesus" to take up his abode in man and
to bring forth the image and likeness of God. The forces of love make up the energies of the natural man, and, when regenerated, are transmuted out of death into life. When life is identified, Jesus Christ law is operative, and the cellular organism is in process of resurrection.

Consciousness gained includes the bodily identity of the powers and capacities of God, and is not an ethereal state, existing independent of bodily identification. The whole man is spirit, soul, body, and mind. The immortal creature has brought to the plane of body (external consciousness) conscious realization of himself as spiritual being, though spiritual being, like eternal life, is the fulfilled realization of immortality, the consummation of Man in God. Immortality forms the basis of spiritual being and eternal life. Having been resurrected from the dead state by means of the Holy Spirit, or the emanation from the Jesus (Word) center, man is in a position to go from plane to plane in the spheres of development in continuity of expression, no longer being disorganized in the dissolution of death. This eternal continuity of consciousness is eternal life. This is not a permanency of being as to form, but is an ever-unfolding, ever-developing mind and body in cognizance of progression.

The natural man is a mortal creature, subject to the laws of sin and death, while the spiritual man is an immortal creature, subject to the laws of truth and life. A spiritual man is not necessarily one who thinks he is spiritual; he must be identified in the spiritual through overcoming the characteristics of the mortal nature. Since the characterizing factors of mortality are birth and death, the immortal attains to his spiritual estate through
1 consciously overcoming these two factors of mortal existence. This is something more than establishing disbelief in the realm of mind that Man is born or dies in mortality, though disbelief is requisite toward bodily identity in the law of life. Disbelief, engendered in mind, is followed in its season of harvest, when the disbelief is coupled with the act of faith that produces the new expression, by transformation of those organic forces relating to the ideas disbelieved out of death into life, reproducing incorruptible states where corruptible have been. This, however, is not an individual accomplishment, but is governed in the plan of redemption, operative from the microcosmic or Word (Jesus) center. Egos who partake of the spirit of Christ make up the members of his body, and when properly aligned, through overcoming, are, through Jesus Christ, the eternal principle of Being, initiated into the processes of transmutation which ultimately resurrect the ego from the elements of death and corruption.

As the processes of transmutation go on, stimulated by God's laws of regeneration, implanted in consciousness by the spirit of Jesus Christ, who, in his dissolution, became the Seed to raise up the immortals, the organic nature of man is fully redeemed from death, and immortality is established in potentiality. The Seed of Christ, in his first coming, quickens the Mind of Christ, and identifies the Woman principle of Being, or love. The second baptism, that accompanies the second coming of Christ, quickens the Body of Christ, and identifies the Man principle of Being, or wisdom. The potential essences of both the Man and Woman of God's creating, identified in humanity as spiritual principles, father-mothers
the inherent gods, and, in its season of fulfilment, the immortals appear as arch-natural humanity.

The first-born of them who slept, or the first fruit of mortality, climaxed his immortality in spiritual being and eternal life, becoming the reproductive and regenerative sperm of spirituality to quicken others, dead in trespasses and sins, into a like consciousness of being and life. Those who are united with him in the likeness of his death, attained through dying to the will of the flesh (sex seed), shall be united with him in the likeness of his resurrection. The spirit of Jesus Christ is a seed sown in humanity to raise up other bodies, and when harvested must reveal the creation of God in its heavenly and earthly aspects. These creatures are raised into spiritual identity through crossing out the elements of death, inherent in the fleshly desire nature, though this is not entirely a personal overcoming. Each works out a certain process of salvation in overcoming the love and hate of mortal sense, thus being in readiness for the work of the Father (Law) when the Cross of Christ is introduced. This is followed by the "likeness of his death" or a crucifixion of the mortal, operating in Divine Law through Jesus Christ, the Principle that aligns both visible and invisible planes to manifest more of God-Being.

Since immortality is the climaxed expression of mortality, there must be cognizant to mortals certain laws whereby they may consciously attain to the immortal state. Exoterically, these laws are expressed in the ten commandments, though, when esoterically applied to the consciousness, these commandments are fraught with a meaning generally overlooked by one who sees only on the surface of things. The first command-
ment, "Thou shalt have no other gods before me," following the declaration, "I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage," is an acknowledgment of the one God, or Jehovah. Jehovah is Yahveh, the male-female Creative principle, the wisdom and love of the Godhead in potent oneness. The keeping of this commandment makes all attachments of mortal sense eventually obstructions to spiritual birth and immortality; this necessitates the plan of redemption through Jesus Christ. Consciousness must be developed in law (Moses) before it can receive the love of God (Jesus Christ); hence, the ten commandments of the Mosaic state of progression must be obeyed and kept while the ego is in the law of sin and death, obedience to them breaking the yoke of bondage of mortality and setting the ego free to enter into the Promised Land of immortality (Israel).

Each commandment is a covenant as well as a command. The "Thou shalt not" is fulfilled by doing the opposite, there being both attraction and repulsion needed to develop the dual nature of the mortal state. Being identified in repulsion and attraction, the mortal creature, inverted in his relation to Christ, is made negative in his self-will powers, thus attracting knowledge and love of Christ. While positive in self-will, the ego is attractive to the powers of the world and repulsive to the powers of godliness. As mortal states come to cessation, being fully developed in sin (imperfections), the ego is reduced to negation, automatically becoming attractive to the powers of God. Thus it is seen that one cannot receive God-powers so long as he is desirous of gaining the powers of the world. When the ego becomes
positively expressive in Divine Will rather than in the will of the flesh, he will have died to self-desires and is ready to function as the Lord directs, the “Thou shalt not” having been fulfilled in love that is divine in its character.

The ten commandments, in their entirety, are coincidental to the law, of which not one jot nor tittle shall pass until all shall be fulfilled. The law commands obedience to certain fundamental principles governing the development of the mortal creature: laws which, fulfilled, lead to the identification of immortal consciousness. The law, tending toward this passover from a mortal to a spiritual state, may be summed up in all that is meant by the word chastity. It was sometimes referred to in ancient days as the paschal law, and, primarily, dealt with sexual commerce for reproductive purposes only, climaxing when this function had been fulfilled, in adherence to chastity and celibacy, with immortality as the goal of attainment. However, as consciousness was progressed outwardly in materiality, the functions of generation were modified and changed, so as to conform to the necessity of development, and the regenerative and generative aspects of law were merged in one. Since adultery must climax in death and corruption, consciousness is adapted to the necessity, apparently losing the purities of being in order that they may be gained on higher planes.

Chastity is a purity of elements eventually gained from the adulterous mixture through the redemptive power of Jesus Christ, and is that virginity of elemental substance that forms the rock foundation of the temple of the regenerated or immortal man. It is the “white stone” of the over-
comer that becomes the Holy Spirit emanation, which, impregnating the prospective children of God, quickens them into a like state of substance.

Immortality is gained when death is consciously overcome; hence, it is not possible of attainment until the chaste consciousness is put on, so as to permit the union of the inherent male and female poles, through whose union the death incorporated into consciousness at the time of their separation is entirely overcome. The use of the male-female energies for reproductive purposes is still an indication that the inherent male-female poles are not united; hence, death is still operative. However, when one has finished flesh-and-blood development, having progressed the objective family to his heart's content and discontent, provision is made whereby he may enter into a higher state of being and progress the Self of God, who is the identified Father-Mother-Son in one, after which mortal families are patterned. The family united in an ego means that death and mortality are finished.

The reproduction of the mortal body depends upon the cultivation of sensual thought, the offspring of desire directed away from the God-center. The reproduction of the immortal body is dependent upon the cultivation of the spiritual thought, the offspring of desire directed toward God. Since the thought produces the seed, there must also be capacity of seed transmutation set up in order that the redeemed thought may transform the form through which it operates, that is, the bodily consciousness. Immortality is the result of putting off the tendency of the seed to gravitate toward sacral brain, or sex center, thereby preventing the reproduction of the germs and
sperms of the essences of forces, that have their 1
inciapiency in desire not Christed in its ten-
dency. When chastity of tendency is put on, the
ten principles of life which inhere in the ten 4
commandments are resurrected and the “Thou
shalt not” state of consciousness, which produces
suppression and death, is superseded by a doing
of the virtues, the opposite of the sins forbidden 8
as outlined in the ten commandments. Moses,
the law, must ever proclaim “Thou shalt not,”
while Jesus Christ, who fulfils all law with love,
must promote the “Thou shalt” doing power that 12
develops the creature godward.

The climax of immortality is biunity, that is, two
in one (male-female), in opposition to the one-in-
two state of mortals separated in their male-
female qualities. The various intercourses of
males and females, promoted during mortality,
produce diffusion of male-female energies in the
bodily nature, and permit form to be fully 20
progressed. Mortal form is the product of duality,
for duality governs the plane of mortal exist-
ence. The duality governing the plane of mortals
is an expression of low vibrations and is promo-
tive of death in the sense that, as polarization
of dual states takes place, the low dual energies
die to themselves and are replaced with higher
dual states. Polarization in density of matter, as 24
characteristic of the flesh-and-blood plane, is
attended with the acme of resistance being the
offset at circumference to the attraction that in-
heres at center. After repeated polarizations of 22
energies, refinement of consciousness is ex-
perienced, and egos, separated in their constituent
oneness, are conjoined in equality and complete-
ness. As this process is inwardly going on through 26
the evolution of the mortal creature, a like change is carried forward as respecting the activities of the external nature.

Males and females eventually come to a realization of their individual completeness, taking on immunity from desire to conjoin with the opposite sex in any form of sense expression. Having finished their sojourn in the adulteries of the flesh, being dead in potential desires tending toward fleshly attraction, the egos put on the ideas of the Christ Mind, and begin to identify the immortal nature.

The conjunction of the male and female qualities as one in the individual ego is the stone the builders of mortality rejected, and against which, the Master predicted, the storms of hell cannot prevail, once the house (identity of the ego) is founded upon the Rock of substance. John indicates in Revelation that the immortals, who are to make up the Body of Christ, are those purchased out of the earth through purification, and constitute those no longer defiled by women, women typifying the various activities of the feminine aspect of the sex nature, that in which the loves of the flesh entice the ego into confusion and adultery. The purity of the immortal creature is an attainment consciously made, and is finally identified when the Son of Man is lifted up. This is to say, the seed energies of the ego have been raised through desire, centralized in Christ, and made the substance of the immortal body, by which the Son or offspring of God is really revealed.

The mortal is one in two as respecting the Creative Principle. That is, the Word or Christ Seed, separated in its component parts in self-
Identity became identified as a distinctly male and female creature, each belonging to the other in potentiality, even as the halves of a single cell belong to each other. The emanations of Christ, in their primal impetus to be, became two in their identified character; this identity showing itself as sex at the climax of the Third Root Race. The distinct identity of sexes was developed during the Fourth Root Race, with sex conjunction between the two (parental matrix) producing the one (child), revealing, as we have it today, a propagative law. The impetus that prompts the conjunction of the two sexes is reproduction, though the revealed one to be brought forth is the self of the individual ego, rather than the ego of the disorganized world awaiting reembodiment. Yet, until consciousness is made alive in Christ, and individualized, egos bring forth themselves through generative law, the impetus of parentage being the desire of the soul to express more of itself through another embodiment. Parentage is prompted, not by the prospective parents, but by the ego desiring to be born, each soul identifying the parental matrix suitable to further its progression in the flesh. An ego, repudiating the ways of men as respecting birth, not only raises his own consciousness in receptivity to a higher law of being, but raises the whole reproductive stream of energies to a like impetus of being in those ready to receive a similar advancement.

Before the individual self can be brought forth in completeness, the ego must die to the attractions of the separated selves, that is, to the attraction operating between the sexes. When fleshly generation has been finished, the ego has gained the male and female of himself, and is in a position
to bring forth the immortal man. At this point of progression, the ego is a polarized parental matrix identified in the Creative power of the Word, and governed in the Divine Will (Jesus Christ), the regenerative law of Being.

Primarily, death in the flesh is developed through the attraction that draws the soul forces toward the plane of manifestation. The ego dies to Christ in the soul and enters into experiences in sin. The ego gains knowledge through experience, and dies to that which has been developed, for knowing sets up its own desire for more knowledge, which automatically repulses what is known or experienced. Sufficient experience in sin sets up sufficient repulsion to attract a higher impetus of light, with corresponding regenerated desire that leads to the identification of the real man, or Christ principle. However, higher states of consciousness developed, both in the within and the without are the lights that beckon onward and the means whereby egos, brought to nothingness through polarization of dual states, are urged out of darkness. Thus, ascension is ever present as an impetus to those still needing an objective by which to grow.

When death is identified in Divine Will as it is in the cross of Christ, it constitutes the "divine dark" or "black" of alchemy out of which are chemicalized the essences of life and immortality. Death, instituted in Divine Will, is the destructive power of God that dissolves the elements of mortality, liberating the inherent spiritual forces for use in forming a higher type of being. The love of the sexes that progressed death, surrendered, and utilized in Divine Will, is the means of identifying immortality, as well as
bringing death to naught. Divine will is introduced as the action of Jesus Christ in the process of redemption and is not operative in self-assertion nor personally expressed. Man of himself cannot attain righteousness. Righteousness is gained through Jesus Christ, and consists of alignment of soul, body, mind, and spirit to the Christ-Word of Being. Activities of the fleshly nature of the sexes serve the ego to fruit both death and hell, these being operative in egos gaining knowledge in experience. Inharmonies make it possible to die to the desire for self-indulgence and cause the desire for freedom to arise, all of which is innately worked out in exact conformity to laws governing being.

The egos, being separated in their constituent oneness, having worked out their unity with all men to a considerable degree, meet, under law of progression, the opportunity to conjoin the two as one in a heavenly relation, in contradistinction to the earthly one. Since the heavenly relation of the two (male-female) is pre-existent in Christ, this opportunity does not present itself until thought and desire are trended in the direction of Christ and immortality is perceived as approachable and possible of attainment. That which was joined as one in God in ideality must be joined again in Him in reality, and the exact counterpart of this principle, like every other principle, must be objectified on the earth plane. The coming together of the harmoniously progressed and reciprocal male and female is not an opportunity for indulgence in fleshly sensations, but one of lifting up the desires unto Christ, both participants being consecrated in godly use of forces to reproduce the man of God’s idealizing. The renuncia-
tion of fleshly desire constitutes that which makes for the identification of the twain, joined in God, in fulfilment of the desire of the two that were primarily identified in sexual activities on the flesh-and-blood plane.

The experience of soul mating four-squares the two to the circle of God's love, and mortality is fruited of its self-desire. Love consummated in sex expression must inevitably end in repulsion at some point in the ongoing of the ego. The point of repulsion gained through experience is also the point of attraction to the heavenly bliss that overshadowed the ego of Eden, before it was made two sojourners on the plane of the flesh in sex love; but the bliss of a heavenly love can only be gained through repulsing that which makes for the mortal aspects of love.

Biunity is set up when the ego realizes his two-in-oneness within, and since a realization shows forth its fruit on the objective plane, biunity in heaven (mind) follows the experience of soul-mating, though all karmic debts of the flesh must be fulfilled before the male and female essences are organically identified to manifest spiritual being. The "fall of man," that is, the descent of the spirit (Christ) into the chaos of consciousness, is fulfilled at his resurrection into life, when conscious willingness to lose one's life for the sake of Christ within is fully established. "Who knoweth the spirit of the man that goeth upward, or the spirit of the animal that goeth downward?" The animal is subjected to Christ at the last renunciation of the ego, identifying himself in oneness with Christ. Having died to fleshly desires, the ego goes through an actual dying process in the flesh, corruption becoming more potent in its identification,
with incorruption identifying in consequential order. As the ego died to Christ when he became alive to flesh, at this point of his advancement he becomes alive to Christ and dies to flesh. As dying precedes the resurrection of the germs of life, quickened through the impregnation of the Holy Spirit emanating from the microcosmic center, the dematerializing elements of mortality yield themselves to the Divine Will and immortality is identified in essence. When the spirit of the man that goeth upward, or Christ, has waged its last war with the spirit of the animal, or beast, that goeth downward, and Satan and his angels have been overcome, the ego comes forth from his grave (mortal body) identified in immortal being.

The transmutation of sex seed is the climaxed attainment of mortality and is gained primarily through overcoming fleshly desires though ultimately in the law of life in Jesus Christ. The spirit of the beast goeth upward when fleshly desires are reversed with desires leading to the development of love of God. This is Moses (discipline in law) lifting up the serpent. Thus, the beastly essence (essence of mortality) serves Christ in identifying the substance of immortal being. The agitation of the conflict between the spirit of Christ and the beast, otherwise called the spirit and the flesh, is essential in dematerializing matter and reducing it to its original energy of spirit. For even as the serpent is lifted up in the surrender of fleshly desires to Christ, so the Son of Man is lifted up after his descent into the tomb to dematerialize matter and overcome the elements of death and hell. The primal energy or Creative Force is gained out of the mixture of the forces of the spirit and flesh, induced by the projection of the Holy
Spirit (Divine Will in essence) into the adulterated forces.

The original energy in the government of the Lord is converted into spiritual substance and forms the foundation of spiritual being. There is nothing out of order in the progression of the race. All is right in its place and all things work together to reveal more of the powers of God in man, though until the dual world has polarized in its energies, one pole of the principle of progression is operative in destruction and is thought to be everything else than what it really is. The mystery of creation, revealed at the end of mortality, reconciles all things to the First Cause, though the recognition of the dual aspects in their relation to God makes for the passing of the mortal world altogether.

The sensual aspect of the mortal nature is represented by the ass, while the divine-human is designated the “white horse.” As the low and high factors of the mortal man are crossed in their emanating forces, they are made immune to sensualization, and can bring forth only that which is neuter, or neutral in its being. This neutral state is referred to in Scripture as the “foal of an ass,” and is the divinely natural state to be attained as one climaxes his sojourn in mortality and prepares to become joint-heir with Christ in the kingdom of God. Consciousness, identified in neutrality of nature, is in a position to ride triumphantly into Jerusalem (city of peace), becoming joint-heir with Christ in the attainment of spiritual being.

The harvest time, at the end of the world (passing of material states) must reveal the immortal fruit of the immortal Seed (Jesus Christ), sown in
consciousness, and establish the family of gods in their biune (eunuch) character. The perpetuation of the race is under law, and is founded upon a fundamental premise of Being which transcends the sexual law, it being an objectification of a Creative process that operates spiritually to produce a greater revelation of God-Man. The world, with its lusts, is the objectified activities of the emanations centralizing about Christ, but is so far removed from center as to constitute unillumined forces. Yet the reconciliation of all worldly forces to Christ precedes the harvest of spiritual gain, it being the action of Divine Love that sets all free from condemnation at the ends of cycles. This freedom is gained through revelation of Truth, hence, when the Truth makes free, man is free indeed.

The assumption that God is good, and all not good is not God, implying that there are two powers expressing in independent opposition, is a limited concept of life that is unworthy the name of science or truth. All that is not good is not God, that is, God not yet revealed or known, and only a comprehension of Deity in its seven modes of expression will enable man to understand that all activities have their incipiency in the Creator, and that there is only one power and one presence. Man will understand the allness of God (seven aspects) when he enters into his seventh day, or Sabbath, an ascension reached when he rests from all labor in sexual generation, characteristic of the six activities of consciousness preceding the identification of the seventh.

Man receives Christ when he is ready, under law, to do so. Spiritual attainment is best promoted when desire, thought, word, and deed proceed as...
one. The disciples of Jesus Christ were especially fitted to receive his spirit at its dissemination, but according to their individually developed capacities. They, in turn, were commanded to preach the good news, of immortality and eternal life in bodily identity, to others, who, in turn, passed the ideas along until the purity of the primal seed sown was lost in an antichrist religious system. The antichrist religious system is the natural progressing darkness coincidental with the progression of light, and constitutes the un-illumined soil in which the illumined ideas are promoted. The light disseminated in the theocrasis of Jesus Christ in the first coming of Christ was something more than mental ideas promulgated. It was the essence of wisdom and love, the potential father-mother principles of being that entered into the flesh and blood of the recipients. Through the regenerative ray of Christ-light, humanity is quickened into greater capacities of mind and body, leading ultimately to an ascension above the plane of matter in the likeness of the crucified One.

The Creative Principle of God identified its male-female potencies as the Christ of heaven, which objectified in the earth as the I-man, the symbol of the Christ Self. The I has in it the inherent desire to know and to be, and automatically projected its desires forming the essence of its own fertilization, identifying in its season the inherent two (male-female) qualities in distinct sexual character. These two eventually conjoined in sex to produce the one expression of their desires to know and to be, and thus identities of mortals were set up through ages of evolution, naturally showing, as circumference of con-
sciousness was approached, fewer qualities of the original principle. Therefore, while the fundamental principles of Deity underlie progression, these principles are not inherent in the flesh in their primal pure relation, but are in order of reversal identified in the objective world as forces in opposition to the light that emanated them.

As identities in darkness are reduced to naught, through reversing their vibrational energies by means of reversing thought and desire, the opposite Christ principles are resurrected, and man is thus permitted to identify in the heavenly aspect of nature and reveal his immortal character. Christ is not found in mortality, but is identified in his own elemental substance, developed out of the conjunction in nothingness of the positive-negative (male-female) forces.

Mortality serves immortality and is a necessary prelude to the identification of eternal identity, the night of chaotic existence being experienced before the light of the day of immortality can dawn. Mortality is developed in self-will, self-will being desire to know and to be, prompted in absence of knowledge as to what one should know and be. Mortality has in it the impetus of Being, but Being not known; hence, all the unknown states register as confusion and inharmony, and not as harmony, though harmony naturally follows the climax into nothingness of its reciprocal mate of inharmony. Is God in the inharmony? Is God in the mortality? God is in both inharmony and mortality in unexpressed qualities; yet, God is not Being until expressed, any more than the creature is man until immortality is attained.

The mystery of life is in the cross of forces, and all are saved through the cross of Christ with
adultery, though saving is essentially the raising of the ego into life eternal and spiritual being. The Son of God is the Saviour, the ever-present principle of redemption that raises into everlasting life all who believe in Him. There is only one Son of God, the Jesus Christ Principle. He is the same yesterday, today, and forever, the absolute action of God to progress consciousness into a greater manifestation of Being. Those who receive the operation of this Son and are evolved in his spirit are in life, and capable of manifesting their sonship through the Spirit of the Son. The perishing of the forces of darkness, evolved in reciprocal relation to the forces of light, is the falling into the primal dust or essences of No-thing, there to become the impetus through which a higher gain is made; herein is the Son of God manifested to destroy the works of the devil (dual forces). All serve, either in darkness or light, but only those consciously giving themselves as a ransom for many reap the heavenly gain of conscious ascension into godlikeness. It is what is consciously gained that brings about eternal identity. Eternal identity is life everlasting, and is the fulfilled fruit of immortality, identifying man as a Known principle of God whereby more of the Unknown is made Known, or more of God is revealed as Man.

Life is the opposite factor of death and has its impetus in Christ, though, in its relative identity in materiality, it is only existence. Existence is a negative form of life, an opportunity in mortality to objectify the powers and capacities of the man that must be known. Every manifestation is an objectified expression of a force that originally had its impetus in God, though, through increased
multiplications, the forces have been adulterated so as to have lost their inherent godlikeness. However, the adulterated forces make up elements of the soil (worked consciousness) that keep the Night of the creative principle in identification, and so yield themselves toward the further crossing of energies essential toward generating neutrality of forces. Neutrality of consciousness is essential toward immortality and spiritual being.

As the ego objectifies his infinite resources, and knows his own powers through subjecting the darkness of forces to the Christ spirit, innate within, victory over death and hell is carried along and life and heaven (harmony) are instead established. The ascension of life over death (immortality over mortality) is not attained at once, though there is a climax when distinct identity of any quality is set up. As life ascends above death, being generated as sin is overcome and the Christ impetus takes command, immortality triumphs over mortality, and the ego puts on factors of eternal consciousness (spiritual being). Eventually, definite actions of God's laws, such as spiritual birth and crucifixion with Christ, identify, and the government of the individual is transferred from self-will to God-will. God's will is life omnipresent. Life omnipresent characterizes immortality and leads to the identification of consciousness of God or spiritual being.

Both God and man are unknown in mortality, while in immortality both are known. When spiritual being is attained, God is the Known and Man is the Unknown, sense of self-consciousness being swallowed up in the identity of the Christ Self. In God's kingdom, both God and Man are
Known in their ideal and in their real states. The absorption of Man into the kingdom constitutes the Reality of the Christ, or Ideal idealized in the beginning. Man is Unknown and God is Known when self-will has been merged in God-will and all sense consciousness has been supplanted by consciousness of Christ. This means that the desires and tendencies of mortal existence are entirely overcome and spiritual being identified.

The mortal creature, functioning in the various activities of the sex consciousness, is dead in trespasses and sins, therefore does not know life in his mortal state. This does not imply that mortals are doomed to annihilation, but that the ego, being identified in the government of God in its inherent, if not known capacity, has the power to gain himself out of the mortal elements, and to overcome sin, and in so doing to gain life. In the degree that an overcoming of sin is made, in that degree immortality overcomes mortality, and God and man are correspondingly known. Aggregations of overcoming, all of which identify substantiality of consciousness, lead eventually to spiritual birth, and man is born into the kingdom of God, having capacity to reveal fully the Christ ego in deathlessness or spiritual identity.

Man, identified in spiritual being, will overcome all sense of time and space, being able to come and go at will, independent of vehicles of transportation. Man, in bodily identity, is expected to be himself the vehicle in which God's powers are made tangible, and has capacity to exercise all power in heaven and in earth. These god-beings, born of God's will, are destined to appear on the manifest plane, and to identify the millennium, the first day (1000 years) of the Sabbath Day, the
Jubilee year of the Lord. In the ultimate, their earthly dissolution will make up the more highly evolved Seed of Christ to be disseminated in consciousness, whereby more of God's will may be universally known, even as Jesus was the individual life-sperm that quickened universal consciousness in readiness to bring forth these god beings. Coincidental with the appearing of the god beings, the 144,000 Creative Principles, the immortals must be revealed. The Mother Principle of God gives them birth, she being the identification of the Spirit of Divine Love in contradiction to sex love. The spiritual emanations developed from the first coming of Christ take form as Body, the Bride, she being the second Eve of the second Adam, who is to mother the living men.

The immortals will partake of the nature of the Cosmic Father and Mother, through whose conjunction in the flesh (identity) they have their birth, while the gods, or biune beings, progressed from the heavenly aspect of Christ, are manifested as the creation of God. Humanity, the earthly counterpart of divinity, is the circumferential man or race, while the gods are the central Man or individualized egos, spiritually born into the kingdom of God. The male-female polarity gained in the Man-Woman Lord Principle squares consciousness to Christ, and permits the Woman, in her spiritual estate, to encompass the man; or, in other words, love, the feminine aspect of Christ, assumes its righteous authority and dominion over man, restoring all who participate in this Jubilee to their righteous alignment to principles of Being.

The reversal in consciousness of the use of good and evil forces, identified by the first Eve as mor-
Science of Love with Key to Immortality

1 tality, leads to the revealment of the second Eve, and immortality in the flesh. Just as the first Adam became a living Spirit of Truth in the
4 embodiment of the second Adam, reversing the limited states of thought and desire with truth and love, so the first Eve becomes a living spirit of Love, through the embodiment of the second
8 Eve, reversing limited and impure states of desire and thought with love and wisdom, these two polarizing in the earth the principles each represents, thereby establishing the Reproductive Center in
12 the earth that counterparts the Creative Center in the heavens, and so bringing to pass the reproduction of humanity and the gods under spiritual laws.
16 It should be perceived that the activity of the Lord in the Woman identity is not another Lord, but the primal and only Lord principle in the Mother function. Just as there can be no whole
20 (holy) emanations from the throne of God (heaven) without the twain joined in Him, neither can there be whole or holy identities in the earth unless the Reality (Mother) of the twain is estab-
24 lished. Wisdom and Love, in their positive-negative polarity, are the emanations of this polarized Center in its heavenly identity, while understanding and will represent its earthly char-
28 acter. Wisdom and Love of heaven, and understand-
32 ing and will of earth, four-squared in consciousness, bring immortality and life to light, as well as establish the god beings in eternal
36 identity in the throne of the Father-Mother. “He
that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat
down with my Father in his throne.”
36 Jesus Christ is the identity of God, but is Male-
Female in potential ideality, the image (male) and likeness (female) of Ælohim's creating. The identification of the Lord in maternal function is inevitable, and must be before the immortals can be raised from the adulterous element of mortality. The Gentiles, out of whose essences of consciousness the Mother Principle is developed, identify the Lord in maternal function, in contradistinction to the Jews, who brought forth the Father principle. The Jews and the Gentiles represent the law and spirit of progression, and are reciprocal in promoting the type Man-Woman and Woman-Man, the two aspects of the Lord Principle. Always when the Jews are ingathered, the Gentiles are scattered, and vice versa; these two phases of consciousness constitute the opposite but equal means of progressing universal forces. As it is written in Scripture, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things God hath prepared for them that love him." What God hath prepared he will reveal, for the order of God is to reveal fully in body (identity) as reality, that which has been idealized in potentiality. The Mother Principle of God cannot be hidden, and the age of immortals will reveal her out of the pure substance, created through love regenerated and redeemed.

The comprehension of the fundamental principles of Being, coupled with an understanding of the science of life, is made possible only through love redeemed. It was love obscured that covered consciousness with the petty deceits and deceptions of mortal sense, and it is love that rends the veil which obscures the true vision of life and reveals the principles of God in their
order of fulfilment. When one comprehends how the Man Christ was brought forth, one may behold the manifestation of his mate, the Mother of the

Father, he, himself, identified in the womb of humanity, and whose ascension above the race mind (sex consciousness) would inevitably appear at the time appointed for the ingathering of the manifestations of the Seed of himself, sown at his dissolution.

The immortals, like their Father-Mother, will be united in principles of being, having been redeemed out of sex sense in which are the resistant states of good and evil. Because of the polarized identity in the flesh of the Father-Mother, the aspiring gods will more readily put on their robes of righteousness, and enter into the way that leadeth unto life eternal. Immortality climaxed is life eternal, with consequential absorption into the Godhead as the Known factor of Being, through which progression of humanity is always carried forward. God and Man, in cooperative and reciprocal relation, always furnish the essential qualities whereby both are more fully known and revealed.

The Principle operative to produce the immortal consciousness is identified in those egos who support the Christ function at the ends of cycles. These of necessity are farther advanced than the race, being the immortal qualities in human identity that is in the world, and yet not of it. That which is immortalized in the few becomes the Means to the Cause by which another and greater action of God is projected. Being advanced beyond the race consciousness in all cycles, and the organism in which God moves to project more of the principles of Being, these Christed
Mortality: Immortality: Spiritual Being

Egos are themselves advanced at the end of Time to a degree of progression transcending that attained by the race. The mortals are graduated into the immortal consciousness, while the nucleus of immortality in which the laws of God function to advance the race, and which needed to exist prior to the race's identification in immortality, is advanced to the state of spiritual being. This is true of an individual or a group of individuals, the central Ego or Messianic character attaining the celestial degree of the Word, the supporting factors being identified in the spiritual. The coordination of the celestial and the spiritual produces the natural plane, which is manifested as the immortals.

Spiritual being is eternal identity and is known only in the kingdom of God. Spiritual being characterizes the heavenly aspect of consciousness gained, while immortality characterizes the earthly aspect. The Master's declaration that he had not yet ascended to the Father, though endowed with powers above the mortal expression, indicates his comprehension of a fuller revelation of man than immortality. Identified in immortality, he levitated rather than gravitated his way among people, consciously appearing to those whose spirits bore a reciprocal relation to the All he was identifying, and made known his presence. His forty days' sojourn on earth, following his resurrection, typified the squaring of the four departments of being, viz., spirit, soul, mind, and body, to the circle (4:0) of completeness, and climaxed in his dissolution and spiritual identification in eternal life.

The Master's eternal life consciousness was gained in earth but harvested in heaven, even as
his sonship was revealed on earth but climaxed in heaven. As a resident of earth he was the Son of Man, the manifestation of the evolved and fulfilled expression of humanity; but, as a resident in heaven, he is the Son of God, the polarization of the two aspects of sonship producing his dissolution and absorption into the Godhead. Returning into the throne of God, he became the Father as a Known principle, the means whereby the family of gods, who are to reveal their sonship, are to be begotten out of humanity. At the dissolution of Jesus Christ, the essences that made up his Son of Man identity, in which were the Son of God potentialities, were generated into humanity, and to all who received him, gave he power to become the children of God.

Since all is in consciousness, and there is no space, time, nor limitation in consciousness, no one, regardless of his bodily identity in space, was obstructed from receiving the Christ seed of sonship and life that emanated from the Lord in his dissolution. The projection of the essences of Being into humanity is the Deific orgasm, and involves all aspects of the manifest world, since the manifest plane came out of the Word primarily. However, only those identities of being who are attuned in spirit, soul, mind, and body in potential purity of elements are eligible to impregnation by this Holy Power (Divine Will: Love) and can be begotten of God. Only the activities of the self-man at any time constitute an obstruction to the actions (emanations; movements) of God, and obscure consciousness in its capacity to contact the principles liberated from the identified Center of the Godhead in humanity, or Jesus Christ; though his primal potency, given off, has
an organic identification, and the identities created out of the sowing of his seed-flesh are those who are to make up the family of first-born into the kingdom of God, to be ingathered in his spirit at the end of the world.

"I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." John 10:14-16

R. V. All are to be brought into the kingdom of God through Jesus Christ in their season of progression. The "little flock" constitutes Zion to be set up when the world, built in dual sex sense, has been dissolved. These make up a "kind of a first-fruit unto the Lord," and are raised in the first resurrection. These are Christ's at his coming, his own organism of consciousness gained out of the progression of the race.

Spiritual being is first a consciously desired attainment and is identified through being spiritual. To be spiritual is to reverse the activities of the mortal sense in every particular, these activities being made up of good and evil aspects. Activities of spirit, that is, motives, must be transmuted out of self-desires and aligned to the one motive, legitimately authorized, of desiring to be only what God would have man be; that is, to be perfect even as the Father in heaven is perfect. This means having but one God to promote, and that the Jehovah of Being (Yah: male; Veh: female). When this conception is gained, the soul must be freed of her adulterated conceptions of affections, delights, and lusts in which she has
illegitimately bound the ego in death and mortality. The essences of love, formerly expressed in either high or low states of mortal sense, must be conserved to reproduce spiritual being. Mental activities, in which thoughts run riot, must be consciously controlled, and their forces made nothing, when not possible of higher ascension. Thoughts not godly in their tendencies are reduced to their elemental dust through offsetting them with Truth, the Truth being a radiation from the spiritual center, capable of overcoming mental forces of lower vibrational character. When soul is made pure in her desire, the thought form (cell) is freed from its impure stimulation and naturally takes on a more godly character.

Relative to the thought, as to its formation, is the word, the medium of expression of thought. The word is made up of generated forces of soul and mind, and is the mould that coins the invisible energies into genuine or spurious forms. It is the word which is impressed upon the fluidic body of soul, which forms the generative seed, and which identifies the body in corruptible or incorruptible manifestation. Bodily activities indicate the identification of the will nature in its relation to good and evil, and are the means whereby spiritual being is fully developed, the will determining the capacity of the ego to connect or not, with the spiritual impetus, continually flowing from the Godhead, or which is still latent through having no invitation to come in. It is not until the Jesus Christ law of transformation is set up that the body comes into its divinely ordered position in Being.

The external garment of flesh, called the material body, must die; hence, its genuine
transformation can come only through interior processes of law. But the death is not a mortal dissolution as persons die and are buried in the grave, but a dissolution of the mortal elements effected in living consciousness in the Law of the Spirit of Life (Jesus Christ). A clean bodily consciousness is promotive of the identification of Jesus Christ within, standing as it does for self-will in control, which automatically invites the ascension of God's will (Jesus Christ: Jehovah) in consciousness. Since the natural creature is more cognizant of body than of any other department of being, his redemption from material body identity cannot come through ignoring it, but through comprehending the true nature of body and conforming himself to principles governing the manifestation of spiritual body (spiritual being). Conceiving the true nature of the body to be the Holy temple of God, in which the principles of Being are eventually to be made flesh, regard for the bodily man supersedes disregard, and life in the external body takes on truer and purer expression. Coupled with the ascension of illumination as respecting the whole being of man, purification of the body enables the within and the without to harmonize in manifesting the ideals perceived. The ego in spiritual being, having all power in heaven (unformed) and in earth (formed) planes, is identified in the deathless body of the Word (Christ.)

Jesus Christ, the first-born of every creature, is the first principle of the body of God, and while he contains the All in potentiality, he manifests the Father of the triunity in his first identification in humanity, leaving the universal Mother principle and the children of God to be revealed in
1 earthly identification in their cosmical order. Jesus, as to the Father identity, constituted the Son of God matrix, the three in one (Father-Mother-Son) in the heavenly aspect, and the two in one (Man-Woman) in his universal earthly function. Jesus attained, in his individual identification as spiritual being, the one in one, and as the Holy Spirit became the identification of the One (God) in the One (humanity or Man Universal), becoming in Being the macrocosm of the microcosm whereby the next principle of God will be outworked. He, through the Woman-Man or Mother function, now brings forth the individual members of God's family, the two-in-one god creatures, the first branches of the Vine of immortality, implanted in consciousness at his attainment of life and being. With the male-female qualities in their negative-positive aspects, each being active-passive in its plane of expression, polarized, the two will square to the principle of One (God), and out of the divinely established parental centers there will be formed (born) the universal expression of the Body of Christ. The coming forth of the children of God is in the will of God, and not in the will of the flesh; therefore, these parental centers do not function in sex love, but in the love of God.

The Mother Principle or Divine Love gives birth to spiritual being. While the Mother is fathered in Jesus Christ, both poles of the Womb-man principle must be identified in humanity before the children of God can be begotten and brought forth. Jesus proved the Man and quickened the Woman in humanity, and now, at the end of another polarized day, the Woman Principle of humanity appears, out of which are to be gestated
the children of God, though it must be perceived that two whorls of this Principle operate side by side, one on the spiritual plane, and the other on the natural plane. The Woman of Jesus Christ, or Lord, will reveal his Body, and at the same time identify the will in humanity whereby a higher expression of man is brought forth in the natural element, though the reduction of animal consciousness to nothingness is essential before this Principle will be manifested on either plane.

The dissolution of the animality of the race is in the Law of the Lord functioned in the Woman, the destructive, constructive, and preservative factors of the Lord Principle operating as one, these being essential to the formation of the substance essence (primordial dust) out of which the Christ Body is formed. The introduction of the "wrath of the Lamb" in the second coming of Christ is that which operates to dissolve mortality and at the same time to humanize and to spiritualize the essences gained, the ascending forces forming the organism of the god-beings, and the descending forces the next order of humanity, that is, the immortals. Changed in principles of being, the reborn race reveals the spiritual good of creation, while the gods identify the Creative Force in its primal essence of wisdom and love.

The two kingdoms will naturally appear when the world, generated in adulterated consciousness, has passed away. The kingdom of God, composed of the "elect body" or the gods, is the direct offspring of the Jesus Christ Principle and is begotten out of the one Son of God in Man and Woman identity. The kingdom of heaven in the earth is the earth in which is to dwell righteousness, and is composed of humanity in which the
elements of immortality and divinity may be progressed in divine law. Both kingdoms are identified by the Lord in the first and second coming of Christ, and constitute the "heavens and the earth," created in Ælohim. Without the operation of the microcosmic center at certain times in the ongoing of the race, there would be no perpetuation of existence nor spiritual progression. All things are for the Lord and by Him, and without Him is not anything made that is made.

Spiritual being is attained only through Jesus Christ, that is, through the operation in consciousness of the Principle which he is in his eternal identity. This operation takes place when certain laws of Being are conformed to, these laws being allowed liberation when renunciations of the activities (wills) of the fleshly nature have been sufficiently aggregated to become the No-thing of self-will that automatically invites the Something of God's will into action. In other words, forces of self-will, allowed to die to their natural tendencies, automatically cause to arise their corresponding eternal counterparts of God-will. When the essences generated in Divine Will form a nucleus of spiritual being, the ego is born of the Spirit, and God's will, or Jesus Christ Principle, takes over the reproduction of the immortal man; the immortal man being consciousness gained, or Mind known. Mind known, or immortality, must reduce to No-thing all the activities of good and evil of mortality and form the Great Negation in life (heaven) that forever offsets the Great Negation of death (hell). This negative state, attained in God's will, is the identified No-thing of God-Principle, or Woman, out of which is reproduced the Something of God in spiritual identity (male-
female polarity), that is, spiritual being.

Nothing is the legitimate end of mortality, and No-thing the legitimate end of immortality. Nothing is consciousness of good and evil brought to naught (0; nonexpression), while No-thing is consciousness of Christ, the Great Negation or essences of wisdom and love gained, in which God moves to beget spiritual being. Nothing is that which is thought to be something, while No-thing is the something in capacity of Being all. No-thing is not consciousness undeveloped, but consciousness not expressing, though capable of progression, while nothing is consciousness reduced to cessation or death. No-thing constitutes the aggregations of Nothing, moved upon by light of God (Christ) and transmuted into polarized energies in which the two opposites, but equals, have been merged into One.

A mortal functions in evil at his beginning and in good at his ending; an immortal functions in good at his beginning and in Christ at his ending, while the spiritual being is in Christ in the beginning and in Jesus Christ at his ending. Evil, reduced to naught (0) through nonbelief, promotes the good, the negative aspect of immortality, while good, reduced to naught (0) through renunciation, promotes the Christ or positive factor of immortality. Christ identified, through self-will renounced, brings Jesus Christ to light, or establishes spiritual being. As good and evil both give way to Christ, the No-thing of God-Principle is identified, which is the womb or Mother element that receives the impregnation of the Father (Jesus Christ; the Something of God) to reproduce the Son, or man in the likeness of God (spiritual being). Apart from Jesus Christ, man is nothing,
while, joined with him, man is No-thing, the receptive and attractional essence of being, out of which is fashioned the Christ ego in eternal life and identity.

The goal of self-will (mortality) is to be something, which, when attained, is nothing. Through conscious surrender of the good and evil of nothing, the No-thing is gained, the No-thing containing forces developed but not active in their primitive propensities. Being in a state of negation, these forces become the means whereby higher and more godlike powers are generated, the elements of mortality naturally giving rise to the essences of immortality. Immortality in its turn, emanating the positive-negative forces of Christ, builds in reciprocal order the Jesus Christ state, progressing consciousness entirely out of will to be anything else but God’s will, or, in other words, out of self-will: the will to be, without knowing what to be, gives way to will to be what the Father wills. When God-will or Jesus Christ Principle is set up, then is spiritual being in process of fulfilment, the crucifixion, dying, resurrection, ascension of forces being carried forward in sequential order, making in the ultimate for the revealment of God or spiritual identity.

The manifest identity of the No-thing personified must scientifically precede the appearing of the Something, or spiritual being. This is both individually and universally true. Just as the womankind of mortality identifies its potential mothers through which children of the world are born, so the Womanhood of God’s promotion must identify the Mother of the Father through which the children of God may be given birth. Since God’s womanhood is in unity rather than in diver-
Mortality: Immortality: Spiritual Being

sity, and is in purity rather than in adultery, and since there is only One Man to bring forth, the Mother of God's children, like the Father, is that One Principle in which the all of humanity inheres, and the means by which all are quickened in wisdom, love, and life. This Woman Principle is reclaimed out of death even as the Man Principle was reclaimed, and will be the reversal in identity of all mortal forces. Through Her, the Woman Lord, the new earth, in which is to be manifested righteousness, takes on form preparatory toward housing the immortals, who manifest, in regenerative order, the divinely conjoined Man-Woman Principle (biunity) of God. The regenerative power is in the Word, the means whereby the Son of the ego in immortal identity is proclaimed the child of God.

Immortality is the highest goal for man in the earth, and spiritual being is its fulfilled attainment of reality in heaven, or in the Godhead. All that is lost in earth (body) is gained in heaven (spirit); and all that is gained in heaven (spirit) is eventually returned to earth to produce a higher state of manifestation. Ideals are made realities, and in reciprocal relation heaven and earth are promoted as one. The Godhead is the throne of the gods, the fourth dimensional egos, who, having been transmuted out of grossness of matter, ascend into the body of light, becoming the embodied God principles. Perfection gained is God-consciousness, an attainment incidental to the Great Ascension that succeeds what has been designated the "Fall." The "Fall" is the projection of spirit consciousness in the direction of bodily identity, while the Ascension is the translation into the essences of spiritual being in which...
form inheres as a capacity of being, subject to the Divine Will.

Consciousness gained, that is, principles of being known, is immortality expressing, though at its incipiency there is only the potential capacity to gain illumination in Christ. Immortality identified in its progressing laws gives one knowledge of heaven and earth, the within and the without, promoting all-knowing as well as all-being. In the heavenly aspect of consciousness, being precedes knowing, while in the earthly aspect, knowing precedes being. One functioning in harmony with the laws of Being gains what is known, first through being what is to be known, knowing constituting Truth. The being that makes knowing possible (Truth known) is love of God developed sufficiently to invite the inspirations of the Almighty, this love being identified when the male-female poles of God’s creating are made a working factor in consciousness. Knowing (Truth) gained is Mind identified, or immortality established. The essences of immortality incorporated into the physical domains identify spiritual being, or deathless identity. What is in heaven (Spirit-Soul) is known in earth (Mind-Body); knowing and being becoming one as both God and Man are known. When all-knowing is gained, all-being is identified, and the two, expressed in conscious action as one, manifest life eternal and spiritual being. Spiritual being progressed ultimates in the Being of God, man, after his identification as an immortal ego, ascending into great heights until swallowed up in Being itself.

"Behold, I tell you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the
trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” I Cor. 15:51-53 R. V.
THE LAW AND THE SABBATH

This is love, that we should walk after his commandments.
II John 1:6 R. V.

Except ye fast to the world, ye shall in no wise find the
kingdom of God, and except ye make the Sabbath a real Sabbath,
ye shall not see the Father. The Onxschuchus Lozia.

For the law was given through Moses, grace and truth came
through Jesus Christ

John 1 17 R. V.

AW is the innate operation of Divine Will
by which the ideals created in potentiality
are made substantial and tangible. The
Law is the Lord. The Lord is the action of the
primal Principle by which Being is manifested.
All the commandments, whether those of the
Mosaic Law, given on Mount Sinai, or of Jesus,
given on Mount Olivet, are aspects of the one Law,
and the means by which consciousness is disci-
plined in its unfoldment so as to culminate the plan
of Creation and to manifest Being. Being is God
made tangible as Man. Man, who manifests Being,
is humanity, which reveals the powers of God in omnipresence. The “heavens and the earth” of
the Ælohim’s creation ultimate as Man, identified
in the Mind and Body of God. This consumma-
tion of the Creative Plan is effected by the Lord,
or Absolute Law.

The Lord exercises jurisdiction over the pro-
gression of both Night and Day, or over the
unillumination and invisible as well as over the
illumination and visible. “All power is given unto
me in heaven (invisible) and in earth (visible).”

It is the Lord or Law that creates evil and makes
good. The evil is the process of development of
the unillumination or Night, while the good is the
process of development of illumination or Day. In

the Lord or Law the two are one, the means by
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which the manifest plane is progressed and changed. The "yes" and "no" of creation, representing the attraction and repulsion of progression, are in the Lord, and through these two poles wisdom and love are gained, or consciousness is eventually identified. Consciousness is Man, in universal spirit, all-embracing and inclusive in the understanding of life and being.

While the Law is of the Father, it is not the Father in entirety. The movement of the Father in the Mother of Him-Herself is the innate action that identifies Law by which that idealized in the primal desire of Being may be brought forth. Since the Son or tangible operation in humanity of God's Law is one with the Father, there being only one Principle, the Law or Lord is in the Son. It is through the Lord, or Law of Being identified in the Son, that humanity is divinely governed. When the Lord comes, that is, the Law operates in its Absolute principle, all the elements of consciousness are aligned to the primal Being, this ultimating in epochs of progression, having beginnings and ends in relation to human development. At these times the Lord or Law levels all things, even destroying that which has no further evolving tendency. However, the destruction of the Lord reduces to primordial dust or essence that which is no longer essential to the processes of Being, and through another inbreathing prepares the essences for use in the promotion of another cycle of expression.

People who do not perceive principles of Being and reconcile all to the One Cause will at once assert that the Lord does not destroy; for, schooled in the belief that a God of Love gives only that which is good, they fail to discern that it is good.
to dissolve in the heats of translation and transformation that which has served its purpose in progression, and which as waste would become an obstruction to the further unfoldment of both God and man. It is the mutability of body that permits the Infinite powers to be progressed in sequential order, and it is the Lord who governs this progression. All things work together for good, and the Lord or Law controls all things, whether good or evil. In reality, good and evil are but the operation of the two poles of the One Principle, both ultimating eventually in the substance of the Lord's body, or in the manifestation of the reality of the Ideal of God-Mind. It requires, however, the action of Christ to convert the essences gained in duality into capacity of use toward manifesting the reality of the ideal, or the divine substance.

All dual (two) factors are essential toward the promotion of the One, though when the without (body) conforms in development to the within (spirit), the two will conjoin in the Lord, and progression will then proceed in the law and order of harmony. The manifestation of substance of Being in conformity to the Lord or Law of progression will bring into expression the earth in which will dwell righteousness. When the two factors of progression are in unity, harmony will be the natural result. This will usher in the Sabbath Day or period of progression, free from the labors of material sense (self-will and thought).

There are always two poles of progression. Moses, who gives the Law, represents the discipline that makes for the manifestation of the body or external nature. Jesus, who fulfils law with love, develops the spirit or internal planes.
The two progress as one in the development of the ego. When one reaches such a point of advancement that the without is in harmony with the within, the Lord or Law delivers the kingdom to the Father, who fashions in His image and likeness the man who is to dwell in His eternity or Sabbath Day. This can only take place at the end of an era of development in which the body is aligned to the laws of Being, and is that advancement that makes for the “second coming of Christ,” and the resurrection of the dead. Those who have “washed their robes” have a right to enter into the gates of the city, that is, are identified in the spiritual center of Being or Jerusalem, from whence their development in love of the Lord will proceed to manifest the body of light and life.

The Absolute Law of the Lord is a principle of exact justice. It deals with the just and the unjust according to the developing need. Retribution and compensation are the two aspects by which Absolute Law operates. These two aspects ultimate in the judgment at the end of the era of duality, a proceeding resident in the Lord by which the two are no longer operative, but are made twain in spirit and body. The “great and terrible day of the Lord” is the leveling down of the diversities of the manifest plane, and the alchemical process that brings order out of the chaos attending this point of advancement. At this time the world would naturally be in the hands of the lawless, and the antichrist spirit would be expressing at its most dominant point. But the disorder attending the birth of a new cycle of progression is the necessary means of dissolving the disorderly factors. Back of the chaos at any
time is the cosmical action of the Lord; and darkness most agitated indicates that light is expressing in corresponding degree. All movements of darkness and chaos are simultaneous with movements of light and cosmos and both proceed from the same source, the Lord of Being.

The setting of the name Lord upon Jesus of Nazareth, who functioned the Word by which another cycle of progression was identified in capacity to be, is quite in keeping with the Truth that the one in humanity who fulfils Law with Love and is crowned in the Christ-Seed, is the center through which the Lord or Absolute Law of Being operates to destroy, preserve, and construct forces toward a further revelation of God's powers among men. He or She who functions the Law is in alignment in being with the Absolute Principles in the four departments of expression, viz., spirit, soul, mind, and body, therefore is the Law or Lord in manifest identity. While the Law or Lord is greater than the center through which it operates, it having an Unknown as well as a Known factor, Jesus, the microcosmic center, is the totality of the Macrocosm bodily, and is the means by which the powers of God are identified in humanity for a further unfoldment. In this way the kingdoms of the world come at certain times directly under the jurisdiction of the Lord. The race cannot be cognizant of these principles until the Sabbath Day appears, when Man in universal spiritual consciousness is revealed. This is the time when there is nothing hidden but that shall be uncovered. Prior to this time, the activities of the Lord are done in secret, though the fruit of the Law must always manifest in its season of reveal-
The two great commandments of love expounded by Jesus, the Christ, will govern humanity in its Sabbath Day, though they were emanated in advance of their realization, as are all principles of progression. There must always be a mental contemplation before there is a physical manifestation. These two commandments will operate when Law is fulfilled with Love. The fulfilment of Law will take place in the second coming of Christ and will usher in the Sabbath of the Lord, that is, a cycle of progression in the government of Divine Law. This will come to pass, not because the world of men desire it, but because it is the Law of progression. The process by which this is brought about is both mystical and literal and involves the crossing of Law and Love in human consciousness. These are activities relative to immortality, and work out in the chaos and cosmos preceding the cycle of Day, or eternity.

The ten commandments, called the Decalogue, govern the mortal development of the race, but are not really kept by any one until the end of the era of time, when those inhering in the Overcomer are enabled, through the operation of the Lord, to die to self-consciousness, evolved by the ten commandments transgressed, and to be made alive in Christ. At this time the “Thou shalt not” of the Mosaic law given on the heights of Sin are brought to negation of doing (inactivity), and await that action of the Lord in the “Thou shalt” which will fulfil all law and raise up the city of Zion, or the consciousness of the redeemed. This involves the finished process of evolution and involution that attends the end of a cycle of progression in which the spiritual fruit developed is harvested.
The "Thou shalt not" of the ten commandments implies a doing of the things forbidden. These commandments were given to repulse consciousness toward the low planes of development in which it naturally trended while progressing its God-powers from center to circumference, though they could not absolutely retard the progression. But, having reached low points, there must be repulsion to the low states automatically to attract the sequential high points to be progressed; hence the "Thou shalt not" inherent in mortal development to offset the doing at the time of its fulfilment. It is through doing that knowledge is gained, but, without that operation of Law whereby one would be attracted to higher states of development, one would become absorbed in the physical aspects of the doing and excessively identify in materiality. The Law provides all conditions of growth, and no one is without divine guidance, though it must of necessity partake of the character of the ego's development.

The first commandment, "Thou shalt have no other gods before me," following the declaration that it is Jehovah God that one should worship, is the admonition that one is to be interested only in that which will unfold spiritual man. Spiritual man is unfolded through the operation of Divine Will. Before man can know the Divine Will, he must have first developed the will of the natural man to its highest point. In this process of development, things occupy the attention of the ego, with little or no cognizance of the Creative Cause of all, until intelligence, developed in doing (willing) prompts consciousness to look beyond the sense plane to the realm of cause. Through seeking after the Cause, one invites the action of Divine
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Will, and a higher state of progression ensues. When the divinity is aroused within, the ego detaches affection from the things of the world, thereby turning consciousness in the direction of the within, and thus fulfilling this commandment. Yet, until self-consciousness is dissolved by the Lord in his second coming, this commandment cannot be absolutely kept, for man of himself does not attain righteousness, but is finally redeemed by the Lord or Son of God. The fulfilment of the first commandment is the fulfilment of all of them. The Sabbath Day is the consecration of the love of the spirit, soul, mind, and body to the service of the Inward One, and the love of the neighbor follows in sequential order.

The worship of the one true God forbids the worship of any personality, and, as well, makes null and void the worship of self. As the things of the world fail to satisfy the developing ego, one is forced to seek satisfaction in spiritual development, and Jehovah, the Lord, eventually receives the homage of the soul. Jehovah is Yahveh, the male-female principle of being, out of which both wisdom and love are projected. Sex worship is the violation of this commandment, though in one’s unfoldment the principle is always reversed on the manifest plane. When the forces of being are consecrated to God, sex love will be superseded by the love of the Lord, and all the activities of men and women will be promotive of harmony and life. The adjustment incidental to the fulfilment of the first commandment is consummated at the “end of the world,” or material consciousness, when all forces reversed on the plane of matter are aligned again to the Law of Being. When the two, separated in sex, are joined
in the Lord, the manifest world will reveal the Lord's body, or essence of virginity, out of which is fashioned the God-man, or divine humanity.

"Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments."

Who is free from making graven images and from worshipping them? In other words, who is free from worshipping the objective world, with its creature effects? Only as the underlying powers and capacities of the objective world are perceived to be of God, and consecrated to His use, can the affections governing worship be transferred from the without to the within and true worship set up. When affection is centered in the without, adultery of forces is promoted, and adultery, set up, must come to death; hence, the sin, or sense of separation, entertained by one, runs its course, venting its iniquity upon the children, or offspring of the first iniquity, even unto the third and unto the fourth generations of them that primarily set up adulterous conditions. Every thing brings forth after its kind in exact law of Jehovah. The iniquitous conditions experienced by the generators of hate, and the loving kindness received by those who love, do not indicate a partial nor personal Lord, but an operation of Law that governs the progression of mortals.
A graven image is one constructed in the consciousness of death or unillumination. The bowing down of man in subjection of his spiritual powers to the powers of greed and gold, the rendering of service with cash as the object of gain, are the most common violations of this commandment. Worship is devotion to a particular object to the exclusion of other expressions. The various institutions, developed in materiality, foster the spirit of greed, hate, and gold. However, through the identification of transgressions of law, developing egos are eventually enabled to conform to the "Thou shalt not," and are thus turned in the direction of the supreme center of devotion, fulfilling with truth and love the law transgressed. Worship of the creature must be transferred to the Creator, though this is possible only after creature-worship has fulfilled its course as a means of establishing man in the consciousness of self-love and knowledge. Graven images will be robbed of their capacity to entice man away from the one true God when the Source of Being is understood.

"Thou shalt not take the name of Jehovah thy God in vain for Jehovah will not hold him guiltless that taketh his name in vain."

Name means character. Man, in his true character, is to be fashioned out of Jehovah, but must raise up the substance of himself unto the Lord (Law of Being) before he can function in the Name of Christ, the Ideal Man. Man ignorantly put on a false character when he put on personal sense, and so must suffer in his ignorance, being guilty of law transgressed, hence, not guiltless in the Law (Jehovah). All is vanity, that is, vain, that is produced in any other Name than that of
Jehovah, the Lord God. All the productions of mortal sense, the mortal creature included, must come to naught and enter its cycle of nothingness before the true character of immortality can be put on. The Name of Jehovah thy God is biune character (male and female as one); therefore, the ego utilizing powers and capacities without intention of reproducing the spiritual man is a violator of this commandment, and must suffer the result of his ignorance until the Law is kept.

The belief that cursing is taking the name of God in vain is well founded. The name or word of speech identifies the spiritual power underlying the word, liberating it to form that for which the power stands. To curse in sense of hate is to utilize a mighty power in a current of reversal to the principle of being, and to bring to pass inharmonious conditions. Any speech that especially coordinates with the powers of God, through the word that identifies the power, is more destructive in its operation than is speech not directly voicing the name of Deity. However, the curse of the Word is not without its divine purpose ultimately, though only "angels" are employed in the Divine Plan to "pour out the vials of wrath" necessary finally to dematerialize matter and permit the identification of the substance of spirit. These angels are the "seven spirits" of God that attend the beginnings and ends of cycles of progression, and are operative by means of the Lord principle. The wrath of the Lord or Lamb, referred to in Scripture, is the curse of the Word, but is not in vain, for it is the means by which the Law of Transmutation is enabled to transform mortality into immortal elements.

"Remember the sabbath day, to keep it holy.
Six days shalt thou labor, and do all thy work; but the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.”

The Sabbath is the day of rest, or cycle of progression, in which one reaps the fruit of the work of the preceding cycles. The work of the six days that precede the seventh or Sabbath is generation. Generation is the means by which the powers of the Godhead are objectified as mankind, each cycle of six days, or movements of consciousness, making up a generation, culminating in the seventh or Sabbath Day. Generation is carried on by means of sexual law. Sexual law is superseded by spiritual law in the seventh day, for the Sabbath is governed in the Lord. It is the alignment of the organism of man to principles of Being by which the Lord manifests the creation of the Father-Mother in divine will and order. During the six days, or movements of consciousness, progression is carried forward in self-will (sex consciousness), with the seventh movement revealing the fruit of the work. This revelation comes through the operation of the Lord, and marks the reversal of all forces of the universe in one cosmical action. The reversal of universal forces gives us, at the end of the material order, the Great Sabbath, or continuity of progression in eternity, with all limitations of space and time that have been developed subjected to Divine Law. There are minor expressions of the Sabbath according to
the advancement of the race in the outworking of the Creative Plan, though all partake of the same nature, a minor cycle being designated the millennium.

In reality, or physical identity, the sabbath is the seed of man, and appears in its divine state when the Lord takes over the government of consciousness. The sabbath day is to be holy unto all states of consciousness evolved, as represented by the son (intelligence), daughter (substance), manservant (understanding), maid-servant (will), cattle (life forces), and stranger (unknown). When all the forces of being are hallowed unto the Lord, or are consecrated unto the use of the Divine Law of Love, the manifest expression of man will be in harmony and righteousness. The seed of the Sabbath day is the Word or Christ, God-Being revealing Him-Herself by means of the Androgyne nature of man, or the holy seed. Instead of generation in self-will (sex sense), as is characteristic of the six cycles of progression, the seventh day manifests the principles of regeneration and the direct revelation of the God-powers by means of Divine Law, self-consciousness being effaced in those who ascend into the Sabbath of the Lord.

The Sabbath is possible only when one has fasted to the activities of the world, that is, has ceased from attachment to the various activities on the sense plane of consciousness. Only those eligible to enter into the Sabbath ever receive the operation of the laws of the Lord by which sex sense is superseded with spiritual powers. This is an organic procedure as well as a mental one, for it is the purity (Truth) of mind that permits the ascension of the Word or Seed of Christ from the tomb of death (material body). When the Seed
is risen, the laws governing spiritual being are made active factors of consciousness. The immortal creature is the natural result of these laws, though immortality ultimates in eternal life and spiritual being. The millennium or one-thousand-year reign of Christ is that function of the Law (Lord) that develops the immortal essence in the direction of spiritual being, these essences being identified in organic identity in the Great Cycle or Sabbath of eternity, as the gods, the manifest fruit of Elohim.

The Sabbath day is the seventh day, the state of fulfilment, and has its mortal significance in the Sunday or day of rest from worldly activities. The perfect fulfilment of this commandment in the letter, as well as the other commandments, leads to the identification of its spiritual import. The controversy as to whether Saturday or Sunday is the real Sabbath is closed when it is known that neither one constitutes the Sabbath day, it being cessation from mortal sense, with its adulterous aspects of mind and body. One who understands that polarity governs the manifest plane, it being an underlying principle whereby the positive-negative (two) states are neutralized and made ready to yield their generated essences to the one (Christ), does not see in the changing of the Sabbath from Saturday to Sunday a calamity, but an outer manifestation of the identification of a change effected at the end of a cycle of darkness, and a further ascension of light. After the resurrection of the Christ Principle, the first day of the week replaced the seventh as the Christian Sabbath, exactly as it should in conformity to law governing the external plane. The seventh is always fulfilment, and marks the beginning of the
one of a new order, hence, with the identification of the Christian era, centralizing about Jesus Christ, the sabbath of the old order, the seventh day, was fulfilled, and the first day of the week (Sunday) became the Sabbath of the next order of progression. A calendar change always accompanies the end of a cycle, marking the finish of an old and the beginning of a new order of consciousness.

If there be those who still rest on the seventh day instead of the first, clinging to the old order, this, too, can be perceived to be the outworking of a law that would not be entirely effaced from consciousness so long as by it mankind may progress; if it is still needed, it should be beheld with gladness rather than contention. It is at the end of an age that all differences are understood and adjusted, the two are made one, and the Jubilee Year, the Sabbath Day of the Lord, is set up; hence, the negative and positive aspects of the literal Sabbath must be carried along in conscious existence, out of which is generated the third part, the Israel of Reality. Only those who enter into immortality will keep the Sabbath Day of the Lord holy, and forever rest from the generation of the aspects of mortal sense on the plane of mind and body. Having, like Jehovah, made all there is to be made, in six days, humanity is expected to hallow the seventh day, and bless their fruits unto Jehovah that brought them forth out of Egypt (the will of the flesh) into the Promised Land of immortality, where covenants are fulfilled in the love of the Lord. Man rests from all generation in self-will and thought on the seventh day or function of being, and in the Sabbath (Seed) builds spiritual being, the temple of the Lord, in which is the
eternal identity of God.

The Sabbath is the seventh principle of being, or function of the Word (Seed). No one can be born of God until the seventh day, hence, the seed cannot remain within to fashion spiritual being until the Sabbath of the Lord is set up, though a conservation of the natural forces developed in the six cycles of progression is essential preceding the seventh. However, conservation of the natural forces is only preliminary to the resurrection of the Christ Seed. It is the use of the Christ Seed that manifests the glories of the Sabbath Day. Primarily, the forces of desire governing the generation of mortals must be cut off in order that the holy (whole) family of God (Father, Mother, Son) can be raised within, out of which the Daughter is begotten. Regeneration begins when generation has been fulfilled in law.

Isaiah writes that the eunuchs that keep the Lord’s sabbaths and hold fast to his covenants shall be given a memorial and a name better than that of sons and daughters. “I will give them an everlasting name, that shall not be cut off.” Isaiah 56:5 R. V. The eunuchs of the Sabbath are the Sons of God, begotten from the one Son in the process of development in the race, and are eternal in being, when identified as the involved fruit of Christ Seed. In the Sabbath Day the forces of Being will be expressed righteously, though preliminary to their righteous expression they must be conserved in Christ. The Sabbath is ushered in under Messianic law, the chosen of the Lord (Law) becoming the central plexus in humanity through which the principles of translation and transmutation are utilized in conforming the essences of corruption to incorruption, and mor-
“Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.”

The commandment that honor should be rendered to one’s father and mother has an exoteric sense which mortals are expected to obey, yet in its real meaning this commandment refers to allegiance to the parental matrix of creation (Jehovah) out of which the godly man is generated. Rendering honor unto earthly parents begets love and promotes harmonious mortal expression, yet is not possible of fulfilment except in Christ; that is, honor of earthly parents is itself ultimately a dishonor to God; hence, this commandment cannot be fulfilled in the fleshly relationship. Honor of earthly parents must climax in forsaking that beloved, as the world sense demands it, when consideration of the Christ Self is fully established. However, consideration of the Christ Self cannot be until this commandment has been literally fulfilled, that is, until parents have been personally honored, for until one loves the personal father and mother he cannot gain the identification in consciousness of the heavenly Father and Mother. Yet, the kingdom of heaven is gained only when the world’s activities are repulsed.

Jesus indicated that at his coming the members of the family would be set at variance, and that a man’s foes would be found to be the members of his own household. He also admonished that if one hateth not his father, and mother, and wife, and children, as well as his own life, he cannot be a disciple of Christ, which seems greatly at variance with the Mosaic commandment. But when it is
comprehended that personal worship leaves off when worship of God begins, one can perceive that the honor of parents is contained in the honor of God. The honor of God may not be contained in the honor of parents, hence the necessity of reversing the affectional (love) attitude of mortal sense in order to gain the reality of spiritual sense. One fulfils the law with love when the adoration of the heart is directed toward the one true God. When the love of the entire being is consecrated toward the development of the godly principles, one is in a position to really love his parents, though the love thus expressed is in principle, and is therefore impersonal and constructive, rather than personal and destructive.

Jesus gladly and willingly surrendered attachment to the sex forces centralizing about his fleshly identity, and through giving his forces wholly to Jehovah, allowed the will of God to so prevail in him that it finally swallowed up all sense of self, revealing the Man of God's will. He indicated that his mother was one who did the will of the Father who sent him, thereby fulfilling the honor of an earthly parent in honoring all. A corresponding renunciation, on the part of all who follow after him, converts both honor and dishonor of parents into nothingness, and permits the ascension of the Christ love, which is operative toward all alike, and makes for the fulfilment of this fifth commandment in order and righteousness. Honor rendered unto the holy parents within, alone, assures that "thy days (living) shall be long in the land (consciousness) that Jehovah thy God giveth thee," for life eternal is the fulfilled fruit of this commandment, when all love that has been projected outwardly in the family relation...
shall be returned to God in holy use.

"Thou shalt not kill."

He who willingly or ignorantly divests any form of conscious existence of bodily organization is a violator of the commandment, "Thou shalt not kill." The supposition that this commandment reads, "Thou shalt not kill a man," may appease the conscience of the meat-eater, the sportsman of game and fish, but it cannot annul the scientific fact that any action that violates the current of life and love in any particular is destructive to the whole current. There is only one principle of life and love, though characteristically identified in the different kingdoms. A violation of law in any realm of consciousness, the all being One, throws out of order the law in all other realms, and makes for universal inharmony and woe. Granting that this commandment is received by a majority of mortals to apply to the killing of men, what about the support of war in the wholesale slaughter of mankind? What about patriotism that compels people to sanction murders, identified as wars, which, through cultivating national love, must at times of war convert that love into national hatred in the hearts of the ignorant and unthinking? What of the common law of self-defense? That is not love which can at any time produce that which is destructive when expressed in selfish sense. Woe is man who puts the puny interpretations of mortal sense upon these ten commandments meant to govern and promote the well-being of the natural man!

One may kill and slay by means of mental forces as well as by physical ones. Mental assassination has been known to certain states of consciousness in the more advanced cycles of progression. Yet,
when the race is able to ascend into use of highly evolved mental powers, the Lord intervenes to turn the hearts of humanity in the direction of the Father, that the powers of mind may be utilized in manifesting the greater glories of the Infinite. “Black magic,” in which inhere the perverted functions of mind, serves its place in the progression of the race, and is always conquered at the end of a cycle by the Christ Spirit. There must be agitation in consciousness to destroy death eventually. “Thou shalt not kill” is an admonition to repulse the processes of death coincidental to progression in darkness and adultery. All these commandments are progenitors of the standard of the Lord to be, when the race has finished its course in darkness and is ready to manifest light and life. Through repulsing the tendency to kill, the desire for life is developed. There must be centers of attraction in the race as well as centers of repulsion to progress consciousness through its dual activities, and to consummate redemption.

The tendency not to kill is gained through first killing in this inverted dual plane of existence. When the ego put on material identity, descending into low forms of matter, and needing food, clothing, and shelter, the tendency to murder and kill arose. Yet, there is a divine purpose in the perversion. It can be scientifically deduced that physically identified substance, destroyed in its identity, liberates the essences of forces that formed it, these essences becoming the impetus of progression that develops the spiritual planes and replenishes the heavens with consciousness of life and motion. Spirit essence is latent until coordinated with matter. That which is physically organized progresses the material planes, but that
which is physically disorganized progresses the spiritual planes. In this will be found the justification of everything that appears wrong to mortal sense. All egos participate in progressing both sides of the proposition of being, forces ultimating in the identification of the Lord's body or Son Principle. The Lord controls both life and death, utilizing their essences toward producing the spiritual and natural planes of being. "I kill and I make alive." Deut. 32:39. Without the operation of this Lord Principle, there would be no life expressing, that is, no spiritual or material identities by which heaven and earth are eventually brought together as one. The bringing of these two factors together as one constitutes the Lord's Day, or Sabbath, in which all things are justified and redeemed.

The commandment, "Thou shalt not kill," is fulfilled when one dies to self, in which is the seat of all murderous tendencies of both mind and body. The primal murder was the slaying of the seed life on the plane of sex sense to reproduce the mortal man, and all tendency to kill comes out of the separation of the primal father-mother (male-female) principles of being. Killing began when the sexes were separated, and it will cease when the "twain" are again made one flesh in Divine Law. This involves the dying to self-consciousness and is the losing of one's life by which eternal life is gained. The development of the human above the animal tendencies will make for less destruction both in the individual and in the universe, but not until mortality is swallowed up in immortality will the tendency to kill be entirely eliminated. God works by means of Man; hence, the ego must consciously take dominion over the
destructive forces of his own nature pending the action of the Lord that will set him free from the slavery of sense consciousness, when the law is fulfilled with love, and man rests in the Sabbath (Christ Seed) of himself. When the Woman and the Man are joined in the Lord, killing cannot be.

"Thou shalt not commit adultery."

Adultery is the mixing of the forces of spirit and matter. Mortality is in adultery and reaches its high point of adulteration at the end of the material age. Adultery is physically operative by means of the sexual law (law of sin and death), and is the action by which death is eventually destroyed. However, it requires the operation of the Lord at the climaxing point of adultery to generate out of corruption the essences of incorrupt and to transform mortal states of being to the immortal. The law, as Paul says, is the power of sin. This law in adultery is marriage in its literal sense. Marriage is the means of progressing the adulterated forces of spirit and matter, ultimating in the power to destroy the adulteration produced. Yet, it is the marriage principle of the Lord that reduces to naught the elements of death and destruction.

The marriage laws, as they are enacted among mortals, constitute an action of adultery, all men and women being adulterously conjoined until the end of the era of materiality, or the "end of the world." Paul, speaking of conditions attending the "end of the world," said: "Let those who have wives be as though they had none, for the fashions of this world passeth away." Adultery runs riot in mortality and the seal of marriage is often a sign of its expression. However, adultery cannot be alone confined to licensed sex conjunctions, but
includes all forms of impurity. Until spirit and matter are merged into Christ-substance through alchemical law, the elements of being cannot be pure, hence, not freed from adultery.

The Law of progression, by which all essences of substance are primarily adulterated, provides, when the extreme pole of adulteration is reached, for a reactionary effect which destroys the mixture, culling out of the process the refined essences to be used in the next cycle of progression. Civilizations rise and fall in conformity to this principle, and both the ascent and descent are made through the operation in mankind of the sexual functions. Mortals, seeing only the surface of things, assert that civilizations are destroyed through the licentious sexual expressions that accompany their dissolution, but the alchemical processes of spiritual law are inherent in the apparent disorder, though controlled by the micro-cosmic center of Christ identified for the purpose of effecting redemption, and inaugurating a new cycle of progression.

The belief that adultery consists of the sexual relation of the married with the unmarried is the literal interpretation placed upon this commandment by the self-righteous. Scientifically, the exchange of forces of males and females in sexual commerce must be adulterous, whether married or unmarried, until the Woman or Bride is joined with the Bridegroom, and the law of the Lord or Love, in divine will, sanctifies the conjunctions of men and women in the holy marriage. This involves an organic change, the conversion of the sexual stream of energies into their primal essences, and the setting up of the Law of the Sabbath (holy seed: Word) in the being of man.
Sexual relations are legitimate in the degree that they are prompted by love, irrespective of literal laws of marriage, though, until the government of the Lord establishes the body as the holy temple of God, these relations still partake of the character of death and adultery.

The overcoming of impure tendencies as respecting sexual expressions is the means by which processes of adultery are reduced in power in the physical organism, though primarily the control is a spiritual one. Pure thoughts ultimate in pure seed substance, changing not only the character of the seed, but also the vibrational forces attending sexual conjunctions. However, the mortal mind cannot attain the purity that makes for the holy marriage, though the overcoming of impurities, and the ascension of the Lord from the hells of death in the organism of the Overcomer, furnish the identification of the Christ Center from which proceeds the operation of Divine Law (Lord). This Law raises those eligible to redemption into the capacity of the Christ Mind and Body. Those directly inhering in the transmuting principle of the Lord will be resurrected in the body of light, through whose function in Love the spirit of the Lord is to encompass the earth.

Adultery inheres in the mind, soul, and body of mortals; hence, its fulfilment must include the adjustment of the activities on all these planes to principles of truth and love. Adultery, having been set up by mortals, climaxes in its own excretia at the end of the age of mortality, furnishing the elements of corruption as forces of death, by which incorruption and life are brought to light. Adultery, like antagonism, destroys
the material encasements of the life-germ within, and, when moved upon by the risen Son, yields its harvest of reality. One in the wisdom and love of the Christ Mind may behold all things working toward the manifestation of a righteous condition, though the adulterated states, developed in duality, must be transformed in Divine Law (Lord) before the real harvest can be.

"Thou shalt not steal."

This commandment may appear to be obeyed by the average mortal, developing usages of good as respecting external things, but, until truth is innately established as a governing policy of life, honesty is not known nor is stealing unknown. Thieves and robbers abound among mortals, plying their trades on both the mental and the bodily planes. The seeking of any good, without recognition of the Infinite Resource and the good of another, is a transgression of this commandment, and develops the various forms of stealing that characterize the external life of the race. The use of any force of consciousness for purposes less than the creative design is dishonesty, hence, a violation of the commandment, "Thou shalt not steal." The Great Whore of commercialized and sensualized greed reaches her zenith of thievery and dishonesty at the end of the material age (world). St. John, picturing her destruction, says, "And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more; . . . and the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and men shall find them no more at all. The merchants of these things, who were made rich by her, shall stand afar off for the fear
of her torment, weeping and mourning; saying, 1 Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls! for in one hour so great riches is made desolate.” St. John, no doubt, perceived the ushering in of an age wherein the wealth of the world, measured by things and money power, should be no more: 8 an age when consciousness, Christed in thought and purpose, should speak into existence the thing needed, forsaking the marts of trade through having restored its love to the original substance, 12 thereby making possible the connection with the Infinite Resource out of which all things were primarily made.

Money power, the aggregated result of the eighth commandment transgressed in perfection (error climaxed), reaches its desolation at the end of mortality, and an entirely new order of service will succeed the destruction of man’s desires for selfish gains. When the substance of Divine Love is formed within, man’s powers will be creative rather than reproductive. Rising out of the love of self into the love of the Lord, he will coin out of the inexhaustible substance the supply of his every need, transcending the rule of gold with the love of service. When man is established in righteous relation to the inward Christ Principle, he will have command of the “rays” of gold, silver, and precious metals, alchemicalizing into form by means of the Word the supply of his needs. The Law of Transmutation which transmutes the essences of man’s being will enable him to command the ethereal realms of forces in formation of good needed, thus superseding the “curse of labor” with the rest of the Sabbath.
"Thou shalt not bear false witness against thy neighbor."

The neighbor is the righteous self, the Christ.

To bear false witness against the neighbor is to misinterpret the laws of progression, seeing that as good which is evil, and that as evil which is good. Until the dual aspect of progression is cast out altogether, and everything is seen as of the Lord (Law), one bears false witness against his neighbor, though he must of necessity gain the discernment of both good and evil. Speaking the truth for the neighbor, thereby reversing every testimony of the senses with the ideal state one would see manifest, makes for the fulfilment of this commandment and the identification of love among men. Yet, before one can speak the truth, he must have developed honesty of opinion. This involves, ultimately, seeing everything as working for the progression of the highest good to the ones concerned.

Every one will speak Truth of his neighbor, and thereby not bear false witness against Him, when he knows that all things are for and by the Lord (Law of progression). This does not include some things and exclude others, as though two powers operating in opposition to each other progressed the manifest plane, but reconciles all things to one Causative Power. The violation of the commandment, in the bearing of false witness, is in the belief of two powers. What one does to others he does to himself, and vice versa. Exoterically, the neighbor is one's fellow man. One is expected to be as true to others as to oneself. The witness to be borne toward the neighbor is truth. Truth expressed will put all dual tendencies to flight, and produce genuine freedom.
“Thou shalt not covet thy neighbor’s house, thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor’s.”

To covet is to be excessively eager to obtain and to possess. This commandment is transgressed on every hand in the realm of mortality, where strife for personal attainment is measured by the success of another, and not by one’s own inherent abilities. The necessity of expressing certain qualities of character as the means of revealing more of the man one is to be is the true impetus of progression. Being endowed with realization of one’s own inherent godlike capacities, the ego will measure life by capacity to express rather than by capacity to possess, being always in the presence of success in realizing consciousness of omnipresence. When the ego has developed his inherent male and female qualities, he will be man-woman in potential and potent character, and the desire to possess his neighbor’s wife (things external) will have vanished. Being reunited to the wife, the soul or woman within, man will be satisfied from himself and will possess himself unto the coming of the Lord’s will, which will reveal the ego in capacity of genuine Self-expression.

The neighbor’s house, wife, man-servant, maid-servant, ox, and ass, all are symbols of forces formed in sense of separation from the Christ-Self. The tendency to look to the things of the world as incentives of progression is overcome when the affections are directed toward the development of the spiritual, and covetousness is thereby eliminated. Man receives his inheritance of good through Christ, rather than through the...
world; and, in gaining this consciousness, frees both himself and his neighbors from avaricious desires and tendencies. Man receives his own under exact laws of life. No one can give to him or take away from him that which is his own. Consciousness of one's own spiritual worth dissolves all tendency to covet and identifies satisfaction that is eternal.

The keeping of the ten commandments, symbolic of ten principles of life, is an essential toward raising the natural states of consciousness to the spiritual and setting up the laws of the Lord that reveal immortal nature. The fulfilment of these commandments in their literal sense gives opportunity for the realization of their spiritual import. These natural laws of the Mosaic dispensation, the reign of intellectualism and reason, with their diffused expression of powers and capacities, are the means whereby one disciplines himself into cognizance of spiritual being and the real significance of life. When the spiritual import of these commandments is received and realized, the waters (negations) of subconscious existence in life are converted into positive powers of godliness, eventually bringing immortality and spiritual reality to pass.

The laws of Moses, typical of discipline in the flesh, must be fulfilled and made empty before the Lord (Divine Law) can take over the government of consciousness and spiritual laws be inaugurated. Immediately a law is fulfilled in the flesh, it is automatically made empty, thereby inviting the ascension of its counterpartal spiritual power. This is to say, when any dual state of life is sufficiently expressed to be known, both as to its evil and good aspect, polarization reduces the
two to Naught (0; cessation) and consciousness is made empty on the natural plane to receive an infilling of corresponding spiritual power. All natural states have their eternal correspondences, and man's work is to relinquish attachment to the natural, permitting the fulfilment of the dual state, thereby automatically resurrecting the corresponding spiritual principle. In this way mortality is giving way to immortality, and corruptible, temporary states are being succeeded by incorruptible and permanent ones.

The Mosaic commandments fulfilled give rise to the law of the spirit of life in Jesus Christ, which is the Law of the Lord. The Law of the Lord is the principles of Being, written in the inward parts, and which unfold to form Christ when consciousness is in right relation to them. The development in mortal existence, being reverse to the Divine commandments, ultimates in the necessity of the ego turning away from the loves and hates of the mortal plane, becoming receptive to the operation of Divine Will. The surrender of the will of the flesh in Divine commandment fulfils the laws of mortality, the ego's surrender to Divine Will marking the entrance of the Divine Love into consciousness and the operation of the laws of God by which redemption and resurrection are effected. Consciousness identified in the activities of the Divine Will is in the Sabbath of the Lord, being hallowed (holy) in God as a function through which His powers are expressed. The living sacrifice of the body, the organism of consciousness, is that required to permit the functions of God to be identified and to reveal the Christed ego, the new creature of Being.

The mortal man is attracted toward the activi-
ties of the flesh; but if he fulfils on this plane through nonattachment the identifications he makes, he reduces the material tendency of the desire nature to nothingness, thereby dying to sin, and is made as a result correspondingly alive in Christ. The continual descent of the natural forces develops sensuality, which disrupts the substance of spirit emanations (rays of light), adulterating soul and body in hell (diffusion of forces; death). Death is brought to naught through the Law (Lord) that inheres in the Sabbath Day of wisdom and love, or in the Eden of consciousness. The Lord rises from the tomb of matter at its polarization with the developed spiritual forces, and incorporates the principles that govern the next cycle of progression and being.

The Great Sabbath is a long cycle of progression in continuity of expression, though man, through the Lord or Divine Will, having all power in heaven or in earth, can adapt himself in bodily identity to the state or sphere of his development without the necessity of disorganization by means of death. The millennium is a type of the Sabbath Day, a small circle of the large one. The Sabbath Day is eternity, that is consciousness manifesting divinity of being (Universal Man) in direct alignment to the Law, or Lord. This would be the creation of God revealed in its primal purity, the ever-unfolding expression of the powers of the Infinite by means of Man. However, with self-consciousness, in which death inheres, dissolved, Man himself would be God-manifested, the bodily fullness of the Godhead, the means by which the glories of the Infinite are revealed in conscious identity.
COSMIC AND CHRIST CONSCIOUSNESS

For the mind of the flesh is death; but the mind of the Spirit is life and peace, because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God.

But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.

But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Romans 8: 6-11 R. V.

Christ consciousness is eternal life, the 1 goal of attainment. It is the product of the Mind of the Spirit. Mortals are developed in the mind of the flesh, which is enmity against God. In other words, the minds 4 of mortals are oppositional factors of consciousness by which the Mind of the Spirit, in its qualities of intelligence, is attracted and contacted. If mortals were not turned away from God, they 8 would be automatons, having no self-consciousness nor capacity to think, feel, and be. However, the forces of mortality turned from God, that is, against Him, must be reversed and turned toward 12 Him before the ego can gain the Mind of the Spirit. The Mind of the Spirit is Truth, in which is the action of Love to generate life eternal.

Christ is the identification of Divine Intelligence. 16 Christ is the Word of God, which is God, out of which all is made and which exists before the world is formed. The Word as Christ is the Ideal, the unformed ideality, which is manifested in humanity as Jesus, the humanized forces of pro-
gression. Jesus is Christed in laws of God, which is to say that the humanity gained is crossed with the divinity, forming the principle of Jesus Christ. This, fulfilling itself in consciousness, produces spiritual man, or Christ Jesus. The mystery as to why there is something less than that idealized in the Word to be manifested is that which pertains to the processes of relative progression.

The relative complements the absolute, and is the Perfection in its imperfections. In other words, the relative is the Perfect in a state of unfoldment. All spiritual principles become apparently less than themselves as they operate to manifest their realities. Between the perfect principle and its manifestation are infinite processes of development, which are the relative expressions of the Word incidental to its unfoldment. The forces of evil, sin, disease, hell, and death, mortally named, are involved in the processes of growth, being inverted aspects of the intelligence emanated from Christ-center of consciousness. Immediately forces of intelligence are generated through the laws of God, Christ, the cosmical center, emanates them in the direction of consciousness, inverting them to principles in mortality. The relative forces are identified at circumference, and the absolute at center. Those developed at circumference are turned toward center, and those developed at center are turned toward circumference, the two forming the whorls of consciousness that, continually crossing in their elements, materialize the spirit essences and dematerialize the material elements. The ultimate of this cosmical whorl of forces is the substance body, the substantiality of form relating to Christ, which is Christ Jesus when identified.
The relative aspects of the Word are identified in animality of consciousness. The destructive power of the Word is incidental to its constructive expression: the tearing down of the limited forces is essential toward a further manifestation of the unlimited. Feeling and thinking are developed in consciousness, for these are the means by which the Absolute forces are made conscious intelligence and love. When the absolute forces are gained in consciousness, Christ is identified, and the relating laws of God operate to produce the indestructible being. Christ is identified in Man, the humanity of consciousness in which feeling and thinking are one. The absolute identity of God in consciousness is Jesus Christ, the mediator between the spirit and the flesh. However, Jesus Christ is identified only in those who have overcome the mind of the flesh with the Mind of the Spirit, this process being the regeneration of the forces of developed consciousness. Jesus is the God-created Man.

Animality of consciousness is not God, for it is God not yet being: God not yet known and felt. God not yet known and felt is God Unknown. God not yet known is God not. God not is God Absolute on the celestial plane, but on the plane of consciousness it is ignorance. Ignorance is lack of knowledge of God. The development of intelligence and knowledge by which processes of Life are understood is the development of the Word in its relative degrees; all phases of development are of the Word though not in it until gained in Christ (Truth).

The mind of the flesh by which the world and its forces are developed is not the Word in absolute expression, hence, is not in Truth; but it is the means by which facilities of consciousness are
developed and the Word ultimately gained. For, until consciousness has gained its mechanism of operation, there is no capacity to contact the principles of Being and to know the Truth. All development of knowledge is not for the knowledge gained, but for the Lord. That is to say, it is for the purpose of forming the organism of consciousness through which the powers of God are expressed. The organism of consciousness is the brain, the replica of the Kosmos. In other words, the brain is the identification in miniature form of the universe. It is, in its coordinated state, the means by which the laws of God are projected into the earth (bodily consciousness), since it is the heavens of consciousness.

The object of education is not to pile up knowledge, but it is to exercise the faculties of consciousness, so that their forces may become coordinated in function to receive the Wisdom of the Word of Divine Mind. In other words, "There is a spirit in man, and the inspirations of the Almighty giveth them understanding," but, unless man has the capacity to function the divine emanations (inspiration), he is not receiving the true understanding nor building the temple of God, that is, body in keeping with the principles of Being. The "tree of the knowledge of good and evil," whereby man may know both sides of every proposition of life, is the means by which the negative and the positive poles of the Word are developed on the relative plane. When the negative pole is climaxed in the love of the Lord, and the positive pole in the wisdom of the Christ Mind, the ego is identified in the man-woman principle of Creation and is ready to bring forth the Son-Daughter, or himself in Christ consciousness.
As the ego is gaining the knowledges of evil on low planes of progression, he is automatically gaining the good. When the good becomes conscious knowledge of the Real Self, one comes into the light of the Christ Mind, and into the capacity to know the darkness in its relation to the Creation. For, until the ego knows both poles of Creation, he cannot become as God, that is, manifest the Christ Self. Before the Creative Principle (Father-Mother) can function to bring forth the creation of God (Son-Daughter), it must have a means by which to produce itself. The ego in male-female polarity, that is, in unity of the positive-negative forces, is the organism in which the Creative Principle unfolds its creation, the Spirit of God resurrecting itself in the cosmos-chaos that characterize mortals finishing their course on the flesh-and-blood plane.

The Kingdom of the Word is Wisdom and Love, the primal Father-Mother God Spirit. It is identified in consciousness as the forces of intelligence and love are gained in spiritual realities. In other words, when the forces developed by thought and feeling partake of the nature of Christ rather than of the senses, they are identified in spiritual quality and ready to connect with the divine emanations projected from the Christ-center of consciousness. The unity of the forces developed in man and those emanated from Christ is the union of God and man, and is mystically the principle of Jesus Christ through which both heaven and earth are coordinated and a new order of progression revealed.

The translation of the forces developed in mortal mind into the spiritual quality is not the work of the personal, relative consciousness, but
is the work of the Absolute. When the ego has gained itself, having reached the limit of mortal progression, the circumference of mortality becomes the center of Christ, a connection being formed between the spiritual and celestial planes of consciousness. The unity of the natural with the spiritual is that which characterizes finished self-consciousness, so that to unite with the celestial or God-Spirit is to be penetrated spirit and body (spiritual and natural) with the divine powers. In other words, the self-consciousness transforming the relative aspects of the sense man into the qualities of the higher self is gaining the humanity or Jesus of the divine qualities. The surrender of the higher self to the Will of God is that which climaxes the spiritual process in Christ and allows the Absolute Law of God to work its will and purpose in the consciousness to perfect the ego.

The metaphysical advancement, common to the last century, is the raising of the forces of sense consciousness to the plane of the mental. It is the gaining of the self, the humanity of consciousness. The loss of the self gained, for the kingdom of heaven's sake, is the spiritual process that supersedes the metaphysical and invites the absolute action of God. The negative aspect of consciousness is essential to permit the positive action of God's absolute law; hence, the death of the self with Christ is the culmination of mortality and the beginning of spiritual being. To be something in Christ, not in self, is the goal to be attained. The more one ascends in Christ, the more one dies to himself; this explains the tribulations that attend the progression of those genuinely putting on the Christ Mind and putting off
the mind of the flesh. The death of the will of the flesh is ultimately the death to sin, sickness, disease, hell, and all other forms of evil, inclusive of death itself.

The spirit of man is not the spirit of God, but is the spirit of consciousness developed in self. This is the spirit of the adversary. At this point the Son of God is manifested to destroy the works of the devil, overcoming sense consciousness. The gaining of self-consciousness, characterized by overcoming the hellish aspects of nature, is automatically the gaining of Christ and Satan. Christ and Satan are the two poles of Creation, that is, the Cosmic Light and Darkness. Their forces in equality characterize finished mortality, and the struggle precipitated in their cross is the action of Divine Law wherein the Word in absolute principle triumphs over the relative, bringing forth the spiritual man from the tomb of death and hell. The sojourn of Jesus in the tomb typifies the experience that takes place at the highest point of development, wherein the mortal connected with the immortal spirit is subjected to an Absolute Law of God which destroys the mortality but resurrects out of the grave of death the spiritual man, who is the Word made flesh.

The revelation of spiritual man in absolute degree includes the redemption of the body. This is manifested at the end of mortality, the principle of Jesus Christ producing the spiritual substance by which both spirit and body are united in Christ and forever redeemed from sin and death. The “greater works” are done at the “end of the world,” that is, end of mortality. They include the understanding of evil, sin, disease, hell, death: raising these forces into the Light is that which
1 destroys them. The understanding of these mysterious factors of progression and the reconciliation of them to God is possible only in the Spirit of Jesus Christ which reveals itself in full authority in earth (bodily plane) in the second coming as it did in heaven (spiritual plane) at the first coming of Christ. Understanding is equivalent to Light. Light casts out darkness. The opening of the understanding in the mysteries of hell, death, and evil, is that which destroys self-consciousness. Self-consciousness is the totality of sense-love gained. The death of the love of the flesh is automatically the resurrection of the love of God as an Absolute Principle of Being to resurrect the ego into consciousness of Christ.

16 The movement of the Absolute is above the will of man, while the movement of the relative is in the will of man. The will of man is the executive power of the mortal mind. But since the mind of man acts under creative design, precipitating the experiences of darkness wherein the ego gains the light, and since this process characterizes mortality, the conquering of the forces developed in sense consciousness is that which surrenders the will of the flesh to the will of Divine Mind. When the will of the flesh has been conquered in its evil tendencies and the forces of good are dominant in the consciousness, the ego is opened in the cosmic light wherein is the capacity of developing the wisdom and love of Divine Principles. The opening of the higher understanding also gives the ego an added comprehension of the forces on the lower planes of expression, much that was condemned and repulsed being understood as essential to growth when one no longer functions in the lower forces.
The development of the truths of Being is the culminated result of the cosmic light, bringing an understanding of both light and darkness in relation to the Creation. It is the understanding of the dual forces that unites the twain as one, transcending the consciousness into Christ, who governs all dual forces and yet partakes of the nature of neither.

Primarily, at the beginning of a cycle's unfoldment, the Christ-center, or central function of the Word, emanates the Light in Absolute authority. The projection of the Christ-Light is attended by the process of Divine Law whereby the Christed forces are lowered to the plane of humanity, thus precipitating the chaos that mixes with the cosmos; from which the spirit of Christ always ascends while the spirit of the world descends. The power of Light as well as of darkness goes out from the Central Overcomer of the cycle, because an ego in the gain of the Christed powers is also in the gain of the adverse forces, or the powers of hell. The forces precipitated from the Central Function of the Word are developed in the succeeding cycle as the spirit and the body of unfolding consciousness. Seven distinct movements of the Word's unfoldment characterize the Adamic creation, these functioning by means of Adam, Enoch, Noah, Moses, Elijah, Jesus, and the seventh Messenger who fulfils the works of mortality, revealing the Christed gain as the Body of Christ. This revelation comes in Divine Will in the time appointed and marks the infoldment of Time into Eternity and the beginning of the Creation of God.

The Christ consciousness is gained in absolute identity only in the central overcomer of each cycle, and it has gradations of expression accord-
ing to the cycle of forces progressed. Jesus was the culminated result of the preceding five cycles, being the heavenly beginning of the order of immortality. For the first and the second coming of Christ are but the operations of One Christ Principle that unites spirit and body as one in Divine Will. The introduction of the spiritual principles into the organism of consciousness, that is, body, characterized the first coming of Christ; while the finished result of the principles is revealed in the second coming. The identification of the Bride, the Mother-God Principle of Being, is that in which the greater works of redemption are progressed, and through which the children of God are spiritually born and revealed. The offspring of the Father-Mother (Bridegroom-Bride) will have gained the Christ consciousness, being the finished fruit of mortality, the culminated gain not only of the Adamic creation, but of the cycles preceding that relate to this generation.

The Word will be omnipresent in the next order of Life, all being in the knowledge of the Lord. This transformation is not effected through a change of mind, but through a change of nature wrought in Divine Will at the end of mortality. The dying of the present will and mind of the race, with its accompanying confusions and adulterations, is the overthrowing of the mind of the flesh, its annihilation being in its unrestrained activities. The movement of Christ in absolute will stimulates the relative aspects of consciousness, the destructive forces operating on the relative plane by means of people still identified in carnal sense. The Word redeems that which is translatable into a higher quality of expression and annihilates that which is no longer usable to promote progression.
Universal and individual destruction attends the ends of cycles, Christ being the sword that wipes out the fallacies of consciousness, though ever preserving that which partakes of its own nature.

The passing of the world is the destruction of the mind of the flesh. This is effected in Christ, who as Absolute Intelligence controls every relative aspect of force that is in the heavens, the earth, the sea, and that which is under the earth and above the heavens. This is to say, that, from interior celestial plane to interior subconscious plane of consciousness, all forces are controlled in the Divine Will and moved upon by it in the actions of God that operate at ends of cycles through those ordained to function the Principles of the Word. The coming of the Lord on the clouds from heaven is the operation of Divine Law in the chaos (clouds) that attends the end of a cycle; the passing of the Word into the hells of mortality is for the purpose of effecting their destruction.

The operation of the Absolute Law of God as the Divine Will is a conscious procedure, functioning in its center of intelligence (ego identified in Christ consciousness). The penetration of the forces of the universe with the Divine powers from the Word-Center is that which makes for the translation of mortality. All are in some degree attuned to the process, though only those having the Spirit of Christ can receive the regenerative action of the Divine Will. Hence, the purpose of mortal progression is to overcome the tendencies of the self, enter into the spiritual development, surrender the will of the flesh to the Divine, and become receptive to function the Divine Will when in Divine Law it moves to claim its own and
to reveal the Christed result.

Christ consciousness is not developed. The ego develops through the various aspects of mortality, overcoming evil with good, and good with Christ, until, having reached the point of advancement where the faculties of consciousness are identified, he becomes an organism of use to the Divine Will, which works its will and purpose without consideration of what self-consciousness desires or thinks. However, an ego who becomes an organism of use to the Divine Will has gone through certain processes of overcoming that make him consciously eligible to receive the action of Divine Law, though perhaps he does not understand when or how the Divine function was set up. But when the forces of thought and feeling have been developed to the plane of wisdom and love, their coordination is effected in laws of Being, the united twain becoming in essence the beginning of the development of spiritual realities. At this point the Christ consciousness is unfolded in laws of God, the ego being but the organism through which the Divine Will functions. The laws of God, written in the heart of consciousness, unfold to produce their forms of being when righteous relation of forces is established. The forms of the divine principles are the cells of the incorruptible body, their formation being automatic with the dissolution of the mortal, corruptible elements.

Cosmic consciousness, the gaining of light in contradistinction to darkness, is not Christ consciousness, but the mental development that precedes the operation of spiritual laws to effect redemption. Cosmic consciousness is consummated as spiritual attainment, the surrender of self-con-
Cosmic and Christ Consciousness

seriousness in its spiritual gains being essential to its dissolution as well as its translation. The operation of the spiritual laws makes understandable the forces of darkness, since Truth is the comprehension of all factors of progression in relation to God. Truth is Christ consciousness, and is that which includes knowledge of all things whether so-called good or evil.

Cosmic consciousness is that which climaxes self-consciousness with the knowledge of laws governing the spiritual self. It is universal as well as individual. Until the ego has gained the understanding of his relation to God and to his fellow men, he is not consciousness, though appearing to be. Consciousness is the attainment of life wherein one knows himself as spiritual expression. While all have animation of consciousness, not all have life of consciousness until they have become self-thinking, that is, opened in their principles to the unfoldment of Cosmic Light. Cosmic Light is knowledge that transcends that gained in sense development, and is especially applicable to metaphysical unfoldment. Christ consciousness is Truth, the culminated result of mental development in mergence with the spiritual.

Mental development is governed by self-consciousness and is the test to the ego by which are determined his developed wisdom and love. The spiritual development is beyond the will of man, and opens in its activities because wisdom and love gained in their principles permit its unfoldment. The spiritual development includes the regeneration of the body in operation of spiritual law, the form of spiritual ideas being automatically developed through the realizations of truth. While the renewing of the mind means a trans-
formation of the organism in keeping with the
changed mental faculties, yet, unless thought
enters the selfless Christ Spirit, the controlling
force of the body is not sufficiently changed to
produce regeneration. The controlling force of
the body is the will in which is the love of being.
If one's love has entered the sphere of selfless
development wherein the only desire is to be that
which God would have manifested, the mortal
root of existence is disturbed and the formation
of a new creature in Christ must unfold in laws
of God. The seat of self-consciousness is self-
love, that is, sex sense. Sex sense is selfishness in
opposition to the selfless Christ Spirit, its surren-
der to the Divine Will being essential to the anni-
hilation of death, disease, sin, evil, and hell.

Cosmic consciousness is intelligence identified.
Much that is thought to be light is darkness, for
not until the Christ consciousness is gained in its
heavenly principle and its regenerative work is
begun is one enabled to see in the single eye and
understand both good and evil. The lack of
knowledge of the mysterious operation of hell,
sin, death, and evil, is itself lack of knowledge of
the All; hence, one so functioning is not in the
truth that is Christ. Christ alone has the keys to
hell and death, being in control of the satanic
forces. Those who have Christ must of necessity
have the understanding of these forces of dark-
ness, for their active principles have been over-
come in the gaining of Christ. The belief enter-
tained that God, as good, can not be involved in
the forces of darkness is a self-righteous assump-
tion of mortal mind, based upon ignorance of all
forces serving the Creation. God is too pure to
behold iniquity, but what mortals declare to be
iniquitous are only forces of Creation, mixed in their principles of light and darkness, forming the substance of Christ by which he will be manifested in his time and season of revelation.

The mystery of God's relation to the forces of hell and death is revealed at the end of mortality, and all who are putting on the Mind of Christ, in which is the law of bodily redemption, will be initiated into the understanding of the purpose and service of the forces of darkness. In this initiation, death to self-consciousness will be effected, but out of the grave of hell the Christ-self will arise triumphantly, having been divested of its grave-clothes of mortality by the forces of death. In mortal progression, all forms of low forces are found to be friends in disguise, the destruction of developed consciousness being essential to unfoldment of greater powers.

Christ consciousness is the involuted result of mortal progression. In other words, the evoluted result of mortality is sense consciousness, its ascending principle being the opening of cosmic light that makes for metaphysical (mental) development. The culminated advancement of mentality is spirituality, the gaining of the Mind of consciousness opening its own laws of unfoldment whereby spirituality is identified and the truths of Being are revealed. Sense consciousness, the first aspect of self-conscious development, gives knowledge of the physical; metaphysical development gives knowledge of mind and its control. Cosmic consciousness climaxes the metaphysical with knowledge of spiritual principles. These principles, realized, begin their own unfoldment in consciousness, identifying Christ and the realities of Truth.
The gaining of Christ is the gift of God, the activity of the divine principles not being in the will of man, but in the will of God. Consciousness, fitted to function Christ, becomes the relative light and darkness with which the Divine Light and Darkness conjoin to fashion a new type of being, that is, the divine-human. Righteousness is not attained by man, but is the orderly alignment of all the forces of consciousness to the Laws of Being, operative in the activity of Christ. In Christ consciousness, the ego can do nothing of himself, but is governed and controlled by the Divine Will. The Christ consciousness characterizes the ego functioning in the Greater Mysteries, and as a heavenly principle is identified in one going through the regenerative process. The earthly or physical result of Christ consciousness is the new creature, revealed at the passing of mortality.

Consciousness is the ever-unfolding activities of Divine Intelligence, though, paradoxically, until the ego is identified in the wisdom of the Christ Mind, he is not in the consciousness of intelligence, nor governed by the Christ Principle. The unfoldment of consciousness on the relative planes of expression is the limited aspects of Divine principles, the conscious mastery of the adverse forces developed identifying the ego in the primal spiritual qualities. However, all mortal forces must be reversed with love and understood in Truth before the spiritual qualities they materially objectify can be realized. At this point of advancement the ego works to know the realities of being, overcoming the delusions of sense with the principles of Truth. But when the principles are realized so as to become working factors to
unfold the new creature in Christ, the ego is made helpless in himself, the Father within doing the work of transforming mortality into its equivalent immortal elements.

While the surrender of the will is a voluntary function identified in an ego ready to put off the mind of the flesh and to put on the mind of the spirit, it ultimates in the will-less state wherein the law of God operates in consciousness to work out its own creation independent of the desire of man. The ego may be conscious of the transforming, regenerating work, and may be able to understand its operation, but is powerless to offset it. At this point, prayers are ineffectual, for there is no power whereby man can offset the activities of the Divine Will, even though they appear as painful conditions and transitions. In this Gethsemane experience the ego submits his desires to the Lord, willing to drink the cup of humiliation and anguish in service to the Divine Will that works its purpose in consciousness to reveal its godly fruit.

Christ consciousness, in its perfected state, cannot be known in mortality; but since mortality is the base from which the next kingdom is worked out, its principles are in operation in those who are ready to die with Christ in the mystical death of self, the resulting resurrection revealing the reality of the heavenly principles. Christ consciousness in its perfected state is fourth-dimensional man, that is, egos Christed in mind and body, functioning the Divine Will in direct relation to principles of being.

Christ consciousness unfolds from the within outward. The gaining of cosmic consciousness, that is, the knowledge of the higher self, is that
which turns the forces of intelligence, developed in sense, toward center. The centralization of the forces of intelligence reverses them from sense to soul, opening the inner realms of consciousness to receive a higher wisdom and love. The opening of the laws of God in consciousness, concentrated and consecrated to the thought and love of the spiritual, is that which progresses spiritual being.

Metaphysical development is of the head, while spiritual development is of the heart. The united two in wisdom and love of God form the Christ consciousness, in which are the laws of God that operate to regenerate and transform the creature into a different state of being. The death of self-consciousness is effected in Jesus Christ, the dissolution of mortality characterizing the crowning act of God in jurisdiction of the Lord of the consciousness. In the operation of Jesus Christ, the consciousness is opened in the Divine Light and Darkness; the interplay of forces is that which makes for the substantiality of spiritual being. The relative aspects of Christ consciousness are functioned by those who form the circumference of the center at the end of a cycle, the absolute Christ consciousness being functioned by the central ego, who is opened to the emanation of Divine powers in the will of God. Thus the absolute and relative factors of the One Principle are united in service to Creation, and are the means by which the forces of God are projected toward the race and the racial forces are projected toward center in their dissolving elements. For the introduction of the Spirit of Truth into the race is that which dissolves the racial forces, since it is a universal action of God that operates at the end of
the cycle in Messianic Law.

Metaphysical consciousness is the characteristics of the lesser self, developed above the physical aspect to the mental. It is characterized by the supremacy of good over evil. The good gained in metaphysical advancement is the natural good, not the spiritual good. The spiritual good is characteristic of the cosmic consciousness. As metaphysical advancement is gained, the ego learns that the attainment of natural good for himself, which is the dominant trait of mental development, is not satisfactory, for it involves a mental work that complements on its plane the work done in the curse of labor on the physical plane. In other words, the work of combating evil with a higher comprehension of life involves a mental activity, that, while transcending the work done on the physical plane, is not the goal of attainment. The goal of attainment is to let the will of God be done so that manifestation of that which is needful is one with the operation of the divine principles in consciousness. While this is an attainment to be gained, the recognition of the goal is first essential toward the proper modes of unfoldment. For seeking after the things of the world in higher methods than those employed by the world is oftentimes to be more selfishly expressing than when negation of consciousness made impossible the attainment of the things needed.

Through the development of cosmic consciousness, which is the ascendancy of the true light of God, the ego gains the quality of spiritual good which transcends both good and evil of mortal sense. Spiritual good is identified when the will to think and be only that which is for the highest good of the ego is entered into. That is to say,
that when one is willing to meet and work out that which is essential to the highest advancement of the consciousness, whether it involves pain or pleasure, self-consciousness is surrendering its desires, preparatory toward being chastened in the Divine Will and eventually approved as one worthy to die with Christ and to be resurrected with him. The surrender of the will of the self is that which culminates the cosmic consciousness and opens the spiritual, which is the unfoldment of the Christ. Christ consciousness is the church, referred to in Revelation, the seven spirits of God being the seven churches or principles of Being by which the body of Christ is developed and revealed. Only a few in this cycle can gain the Christ consciousness in a potential sense, and be transformed into the life and being of the Christ Self, for the time is not ripe for the many in the racial sense to be born into the kingdom of God. The establishment of the Body of Christ as the Church of the Bride is that which will transform activities of religion and government, making it possible for egos to more easily develop in the direction of the spiritual.

The cosmic consciousness is the gaining of the spiritual good or divine-human nature. The Christ consciousness is the gaining of Truth, that is, the nature of spiritual being. Cosmic consciousness will characterize the reborn humanity, who come, through laws of God, into the light at the end of the cycle. Christ consciousness will be identified as the resurrected egos whose function will be service to the universe, self-consciousness having been completely wiped out in those eligible to redemption.

The attainment of things for the good of the
self, characteristic of both poles of consciousness, viz., the physical and the metaphysical, is reversed in the development of the cosmic forces of light that reveal the true nature of man to be a new creature, and not a rejuvenated, comfortable state of animality. As cosmic consciousness reveals the nothingness of both good and evil of mortal sense, the Truth of Being ascends, the mergence of the cosmic and Christ consciousness being effected in the surrender of the will of the flesh. This surrender is culminated in the giving up of the love of the flesh, effecting at this point the opening of the powers of God's love.

The Christ consciousness not only reveals suffering to have its place in redemption, but also brings knowledge of the service which all forces of darkness perform. In reality, the Christ consciousness reverses the tendencies of the metaphysical as perfectly as the metaphysical reverses the tendencies of the physical. This reversal is developed in cosmic consciousness, being effected in laws of unfoldment rather than in the will of man. The ego discovers the greater blessing that is brought through suffering for the spirit's sake, loyalty and adherence to spiritual principles precipitating oftentimes greater struggles than those experienced on the lower planes of advancement. As the chastening law of Christ is set up, the ego discovers God to be the one presence and the one power, inclusive of all activities, whether so-called good or evil; for the greatest woes incidental to spiritual development yield their advancements. Christ consciousness reveals the true status of all conditions of life, establishing the nonresistant state that offsets the self-righteous condition incidental to metaphysical advancement. For when all things
are seen in relation to the universe and in the genuine service they render, there is nothing to fear or condemn, the repulsions developed in metaphysics giving way to a genuine understanding that makes for peace and spiritual realities.

The Christ consciousness decreases the person and increases the powers of the Lord in their activities. It reconciles all aspects of expression to the Divine Will, seeing all things as modes of growth, and right in their time and place. The cosmic consciousness is that which separates the dual states, bringing them both to a developed distinction. The Christ consciousness effects unity of all dual factors, the illumination of Truth dissolving duality and revealing oneness of forces in the Lord. All things serve the ego who sees all in the Christ light, the so-called enemies serving as means of advancement to one identified in the love of the Lord. The cosmic consciousness climaxes self-consciousness, while the Christ climaxes the cosmic. In cosmic consciousness one gains the relative light and darkness in the knowledge of good and evil, but in the Christ consciousness one enters into the operation of the Absolute light and darkness, seeing all dual factors in service to the Divine Will.

The consciousness of Christ will be revealed in actuality at the culmination of mortality, when cosmic consciousness becomes a racial characteristic. Universal cosmic consciousness is identified in the operation of Divine Law which culminates the cycle, involuting the forces of evolution to their equivalent spiritual qualities. All those who have died to themselves, that is, are dead to sin, are eligible to receive the Christ Principle and to become alive in Truth. These of
necessity have finished their course in mortality (sin and death), through having transcended the forces of good and evil with the qualities of spiritual good. These are they who in surrender of the wills of the flesh in its elements both of hate and love have entered the naught of consciousness, being powerless in the Divine Will. These are they who inherit the earth, not through the might of their will, but through the grace of God. Having finished their course, they receive the crown of eternal life, the identification of the Son of God (Christ) as their eternal character. The Christed egos become the heavens of the earth, through whose godly functions the righteous church and state are set up, and over which they exercise the Christ authority until Justice is enthroned. The righteous earth, identified in the humanity of cosmic consciousness, will unfold the capacities of God, revealing in harmonious and orderly relation the expressions of Truth, Love, and Life.
DEATH: BIRTH: LIFE

For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live. Ezek. 18:32 R. V.

For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Rom. 6:23 R. V.

So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. Rom. 8:12-13 R. V.

The last enemy that shall be abolished is death. I Cor. 15:26 R. V.

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Rev. 14:13 R. V.

But every man shall die for his own sin. II Chron. 25:4 R. V.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. John 3:3 R. V.

Death is a reciprocal factor to birth, and a necessary adjunct to progression. In mortality it has its positive expression in the development of evil, and in this respect partakes of the nature of the Adversary. Its negative aspect is the dying to sin, and in this respect progresses the ego in the direction of Christ. Jesus, standing before the representatives of law, was pronounced “worthy to die.” One is worthy when he has taken dominion over sin. It is this dying that is blessed in the Lord, being the transition in consciousness that makes for life eternal.

Just as heaven and hell are reciprocal and interdependent, so birth and death bear a counterpartal relation to each other. Death is the nothing of which birth is the something of mortal existence. Death is understood only when consciousness of life is gained. Consciousness of life is gained
when activities of carnal birth are superseded by spiritual birth; that is, when the forces that make for birth in the flesh have been consciously surrendered for the kingdom of heaven's sake, spiritual birth takes place, and death, the climax of mortal birth, gives way to immortality. Death is known when birth in the flesh is unknown; that is, when birth ceases to be desired, one dies to those activities that make for death, the dying of the desires for mortal birth automatically being the dying of death. Death is not dead except it ceases to be. This is incidental to Being, attained in the birth of Christ in consciousness.

When one has fully died to the activities of the mortal self, experiencing in each conscious surrender of sin the ascension of its counterpartal spiritual force, birth into the kingdom of God is being established, climaxing as it does in conscious realization of both life and death. Hence, death is known when life is cognized, the comprehension of the heavenly aspect of any force being the means whereby the lower force is correspondingly known and annihilated.

Death had its inception in consciousness when the first ray of light, emanating from the Creative Principle, identified its correspondent essence of darkness. A movement of light, being positive-negative in its character, throws off the essence generated in the movement, and this makes for the receptacle in which the motion continues to function, every force being the parent of itself, and self-producing on the plane of the manifest. The inactive forces, in their aggregated state, make up the Great Negation, which is called Hell, and in which is the identification of death. Death is capacity of expression in a negative or unre-
deemed state. It is the element of darkness or unillumination; the functional point of all feeling force, the positive-negative (male-female) movement of forces primarily giving it identity. Motion functioning in Negation, generates a higher vibration, and, up through progressing but reciprocal spirals of evolution, the two yield to the one, the one forming again the two, until, through infinite crossing of forces (adulteration), the higher vibrations are generated, these climaxing in energies of love, or feeling consciousness gained.

Love is the will to know and to be of forces generating, and has in it the elements of death in particular distinction. Yet, when love is climaxed in perfection, it identifies life. Love is the great paradox, the root cause of death and life. In its negative or unknowing aspect, love is the progenitor of death; while in its positive or knowing aspect, love is the begetter of life. Love arises in the conscious death of the natural creature, and is the life of the spiritual, hence the necessity of the ego dying to death (sin) before he can become alive in Christ. To die to death, death being the finish of sin, is to die to sin; while to die to sin, or sense of separation from God, is to die to love in its negative aspect, in which is cause of death.

Since the love of the natural creature is the climaxed energies of positive-negative forces in reciprocal relation, generated in the unknown, and productive of death, it follows that the known love of the natural creature must become unknown before death in its adverse nature can cease to be. When death, the generating cause of mortal love, ceases to be, love of a divine nature is gained in conformity with life realized and known. Just as love is the progenitor of death on the manifest
plane of mortality, so death is the promoter of love 1 in the invisible planes of mortal consciousness. Being the cause and effect of each other, death and love of the natural creature are continually 4 annihilating each other, until, both being reduced to Naught (No-thing), their essences generated are transmuted, under law, to forces of a higher character; the higher forces thus identified being the 8 love and life of the spiritual creature.

The ego, in the process of reproducing the self, developed feeling consciousness, which is the negative aspect of love. Essence of forces thrown 12 off through the generation of themselves eventually formed the womb or matrix of consciousness, in which forces further gestate and evolve themselves, preparatory toward manifestation. This 16 womb is identified, eventually, as the soul or womb-man element, who, being the mother of forces, contains also the identification of hell and death. This principle is portrayed in the sojourn of the Man Jesus. Being that first emanation of God in which was male-female polarity in desire to be, he descended into hell, the seat of death in his identification, and took the first victory over death 24 even as he gained the first victory of life. Virgin Mary typed the womb-man or womb of essences, generated out of the forces of mankind (developed evil or unknown; hell), in which were identified in 28 potential capacity the elements of hell and death in negation; though, in her positive element, she represented consciousness of heaven gained. She was hell (Soul; Woman element) redeemed from 32 its sexual desires, having repudiated the ways of carnal birth; hence, she stood at the threshold of God to gain consciousness of life. Through her renunciation she received the heavenly identifica-
tion for which carnal birth had stood, and thus became the matrix or womb wherein the seed of God (Christ) was planted, gestated, and grown. The Christ ray of light descended into this womb of Being and brought forth the first-born of those fashioned out of death. Being the Father Principle of Being, in which is the Mother in capacity to be, Jesus Christ freed the mother element or womb of humanity (soul) from extreme identification in death (negation), and modified generation in hell and death for woman-kind. In his second coming, the Christ spirit fulfils generation with regeneration, setting those eligible to redemption free from further necessity of birth and death. The saying of Jesus, "I came to destroy the works of womankind," as recorded in the Lost Gospel, is understood when one perceives that the work of womankind is that of reproducing mortals in hell and death. This process of generation is overthrown in Christ's victory over death, which is identified in its absolute sense at the end of mortality.

Enslavement in hell on the part of the woman, the mothering element of consciousness, binds her offspring in death; and thus mankind is nurtured in despair so long as love is not redeemed out of its hellish elements. Hell and death persist so long as evolution of the creature continues, or, in other words, until spiritual birth is attained, when the ego, entering into conscious identity of the Real Man, brings forth himself in laws of God, finishing his cycle in death, sex love, and mortality. The masculine and feminine forces of the race will be freed from death through the Cosmic Mother Christ Principle, and the spiritual order of life and love will be set up in the Messianic function of
the Word that culminates the era of mortality with its corresponding immortality.

Mortals are generated in death, the negative aspect of consciousness, and are given birth in hell, though they have in consciousness the counter-partal heavenly aspects of the darkness expressing. Through experiences in the Unknown, the Known is gained; that is, through evolution in sin, or sense of separation from God, self-consciousness is gained, which when climaxed leads to the knowing of God and man's relation to Him. Love, the impetus to know and to be, prompts evolution, and makes for the propagation of the ego in the elements of death. Negation is the natural end of that which is propagated out of negation, though, under laws of polarization governing consciousness, negation climaxing, automatically gives rise to positive action of a higher character. It is not that something comes out of nothing in the sense that being came out of not being, but that the not being (Negation) was primarily generated out of Being, hence contains, in its unexpressed states, powers and capacities to be, which, in their season of fulfilment, polarize with the states of being, the nonactive becoming active and the active becoming nonactive. The nonactive are forces of death, in which are potential capacities of life, while the active are forces of life in which are potential capacities of death.

In divine order, the two opposite but equal forces become one, identifying at their polarization a new and higher expression: the polarization of the opposite but equal forces is governed by Christ, the two-in-one ray of illumination. When death, the nonactive, is entirely generated out of its negation, all is life, and death is swallowed up in life.
eternal. Life eternal is identification of Being in contradistinction to death, which is identification of nonbeing.

Death, in identification in the flesh, is matter, while life is spirit. The negative aspect of life is in matter, matter being the reciprocal factor of spirit necessary to give outline or manifest identity to forces of consciousness generated. Matter is not being, not in the sense that it is without capacity to be, but in the sense that it is not yet evolved. Yet, when evolved, its legitimate end is No-thing, or essences of negation gained. These essences yield themselves to their reciprocal mates of spiritual energy (life) and identify love and immortality. Death is darkness, while life is light.

The reality of light is conscious identity in life, while the reality of darkness is death consciously known. Consciousness of death is attained when it is understood to be the disappearance of sin; and the ego willingly dies to sin, being crucified with Christ in order to gain life.

Dying to sin can be incorporated as a working principle only when self-consciousness has finished its course, and life has ascended sufficiently to be comprehended as a principle to be consciously gained. Since sin has its inception in love, the feeling force generated in death, it is dying to the loves of the flesh that gives the first revelation of life to the ego gaining consciousness of the Christ-Self (life eternal).

There are as many phases of death, or unillumination, as there are aspects of life, or illumination, and all degrees of deadness express in consciousness. So long as death is present, life is not fully gained, though conscious existence, the negative aspect of life, is its counterpartal identity, and is
experienced by the ego gaining the full realization of light that makes for immortality and eternal life. When it is understood that egos, functioning in sin, are dead, conditions of egos, going into negation in the grave, are easily comprehended. The grave typifies hell in its primal earthly aspect, being the receptacle of the unillumined forces of consciousness generated in the Night of existence. It corresponds to the womb of Negation (Hell) in which essences of dissolving forces deposit the worked elements of themselves, though, in relation to the race, it is the wombs of womanhood out of which the mortals are reproduced. The material body is not the ego, but only the objectified soil of consciousness gained. The essence of the soil (material body) is in the soul before it takes the form of flesh, hence, the reality of the body is not destroyed at the death of the fleshly creature, for it has not been formed.

The reality of the body is substance, the generated essence of spirit (life) and matter (death) in polarized negation, with movement of Christ force, the two-in-one principle that converts duality climaxed into unity of forces, and transmutes neutral forces into higher energies. The substance-body is not yet generated, for the ego must die in the Lord before it can be resurrected in life eternal. The substance out of which the real body is formed is the Virgin Mary element that becomes identified when activities of sex love have been repulsed and energies have been raised to a higher vibrational rate through development of love of God. The Ideal Man (Christ) roots himself in this substance and reveals the deathless identity of man in bodily form (immortality).

It should be discerned that wherever there is
action there is also passivity. Even in negative
disorganization, or death in bodily form, the nega-
tion eventually gives rise to its own polarized and
reciprocal action, which prompts re-embodiment.
John Jones as person is not re-embodied, but the
consciousness gained, made up of generated
esses of forces, through its own innate law of
reproduction, father-mothers itself on the negative
side of existence (death) until such time as align-
ment is made to its innate principle of being, when
the ego is re-embodied in the flesh.

The principle of being, innate in the ego, con-
tains within itself the trinity of spirit, soul, and
body as one, and any separation of these three
factors of being automatically sets up desire for
union, which is climaxed when bodily identity has
been taken on; though the trinity, in its positive
aspect, is fulfilled when the three factors of con-
sciousness are one in eternal life and spiritual
being is revealed. But prior to this fulfilment the
ego spirals through the various identities in the
flesh, trying to be, gaining conscious knowledge of
nothing and something in perfect balance, each
polarization of opposites inviting, as it does, the
action of Christ, and thus gaining higher ascension
of consciousness. As consciousness is promoted
godward, the spirit, soul, and body of the ego
become more refined, though the body, being the
form of the soul and spirit forces, reaches its acme
of refinement only when spiritual birth is identi-
fied and the ego has died to death (sin). Death is
the last enemy to be overcome; since it has its
climaxed expression in the flesh, the flesh itself is
liberated from limitation at the overcoming of
death. This overcoming is made in the Law of
the Lord and is not subject to personal desire. It
is the Son of God (Christ) that overcomes death.

Every dying in the flesh, whether consciously effected through dying to sin, or subconsciously effected through living in sin, makes more deadly the death element of consciousness; but since the legitimate climax of death is cessation (Great Negation; hell), this is not a calamity, but a step in the right direction tending toward life, since the sooner death is brought to naught, the sooner life and immortality ascend. However, it is consciously dying to sin that legitimately brings death to naught and permits an ascension of the ego into heavenly heights. Man cannot consciously die to sin until he is conscious of sin. Both of these aspects of death are gained in the Law of the Lord that operates in the soul when the ego has consciously relinquished the loves and hates of mortal sense. This action in the Lord fulfils sin and sanctifies the ego to receive the influx of the Holy Spirit, which identifies spiritual birth and life eternal. The dying to the flesh that follows this anointing is the dissolution of the corruptible elements with their corresponding transmutation into the substance of Christ out of which the spiritual being is formed. This is the death in the Lord which is attended eternally with the works of the ego, that is, continuity of expression without loss or obscuration of consciousness gained.

Life, the principle of Being to be gained in conscious existence, is the fulfilled fruit of love regenerated, which has its inception in consciousness as a working factor at spiritual birth. Love of the all, without sense of personality or partiality, standing for the identification of the love of God in the soul of the ego aspiring godward, is the love element that makes for life.
1 developed quickens cosmic knowledge, through which one gains consciousness of the nothingness of both life and death in their negative aspects of mortal existence, thereby fruiting the "tree of the knowledge of good and evil" and fulfilling law with truth gained. Willingness to lose one's life for the good of the all (God and man) follows in natural order this perception, and identifies the ego in the love of Christ which makes for the identification of the principle of life (Jesus Christ) in the organism. Identified in the spirit of life in Jesus Christ, the ego takes on Christ character and immortal being, climaxing in his season of fulfillment in the Godhead, where positive-negative forces are One in purity, and eternal identity of consciousness gained prevails. The grave is robbed of its victory, only when those activities of consciousness that make for dissolution of the organism are consciously and willingly renounced and relinquished.

Death by way of the grave is an unconscious experience and is not promotive of life eternal except that the fact that death has run its course, and has been complemented with birth, gives the ego opportunity to know and to be through repeated experiences in living. But life eternal is gained in conscious organization of forces of being and not in their dissolution by way of the grave. Life eternal is gained in Christ, and not through either death or life as they exist in mortality, though both of these factors progress the ego through light and darkness until the law of the Lord takes over the progression and manifests the Ideal Man (Christ Self).

When the ego dies the living death, the Christ Self is gained, and consciousness of life acquired.
Death is in sex sense, love sensualized on the plane of matter. Through overcoming the dominant sense conceptions—sex sense—the ego lays the ax at the root of the tree of false knowledges gained in the “tree of death” and strikes a blow at death itself. However, the ego can gain righteous use of forces of being only through Christ, so must pass through certain cycles of development in temporary existence until enough wisdom and love have been gained to permit both death and life to be brought to naught.

Love climaxing in sex conjunction is the death aspect of conscious existence, while love felt but not experienced on the sexual plane is the life aspect of conscious existence. Since the goal of mortality is death, the dominant desire of love on this plane is to consummate itself in sex conjunctions, thus hastening the annihilation of temporary existence, and bringing death to naught, though, in dying thus engendered, love also must die (go into inactivity), since it is the primal impetus of death. Otherwise, the soul, enamored with the delights of the senses, would revel in its hell of death to its own destruction, and both God and man would be left unmanifest.

The hell experienced by the evolving ego is accounted for in seeking gain for self without perceiving the purpose of life to be the gaining of the self. All harmonies and inharmonies of conscious existence are generated by love, in which are life and death in reciprocal relation. Joys end as well as sorrows, and the whole plane of mortal existence is ever clouded with the sword of Non-Reality, which, when it falls upon the unsuspecting victim, reduces him to anguish and despair. Yet, even the anguish and despair serve the ego.
1 in establishing his soul in the desire for chastity and purity, a necessary prelude to the begetting of the virgin essence out of which is to be formed the ego in eternal joy and bliss.

There is no waste in the economy that produces Man. Low forces, reduced to nothing, give rise in reciprocal sequence to the identification of their heavenly correspondences, and all is gain to the unfolding ego. Through understanding the principles governing life, the ego may be conscious of being in the way of its attainment, whether he ascends into heaven or descends into hell. Both poles of consciousness must be equally evolved, though the ultimate goal of Perfection ever prompts the ego to protect himself from unnecessary experiences in hell, it being possible to suffer many times over for sins identified. Habit of repetition is incidental to the evolving creature, and where laws of life are not discerned and Christ not felt as a guiding light, these habits become a governing impetus of the fleshly nature, leading to excessive experiences in death (sin). Excessive death is the only inharmony in existence, and is quite generally labeled dis-ease, some aspects of which attach to the spirit and soul of the ego, quite as much as to the body.

However, there is not anything in expression that has not back of it a purpose to be accomplished, though that purpose may be fulfilled in hell quite as often as it is in heaven. Repeated indulgences in any pleasurable experience of the flesh are the means whereby the ego dies to desire for independent (separated from God) activities, since the tribulation resultant forces ascension toward Christ; hence, it is perceived that inharmonies in the flesh point the prodigal to the
Father's house of spiritual reality. No inharmony in the flesh points the ego to heaven or to hell quite like love gone awry. Love is the feeling force of the evolving ego, and constitutes the seat of pain or pleasure. Both heaven and hell may be generated out of love, their identity depending upon the use to which the ego puts his forces of love.

Love is the fulfilling of the law, and the law is polarization of the opposite but equal factors of progression. Until the positive and negative aspects of any force polarize and lose the duality in oneness, the reality of the force is not known. Harmony and life are not present so long as adulteration of forces prevails. Love is known and life is present only as dual states climax their adultery in death, dying to each other and becoming alive in Christ. This is a procedure that takes place in the organism of man, as well as a law operative between the opposite sexes of the external plane of progression. The mastering of both aspects of a dual factor, as in the overcoming of pain and pleasure of mortal sense, as well as other aspects of duality, is that which brings death and life to a climax of nothingness, and gives birth to a quality of consciousness that transcends the plane of mortality.

The ego must die in the flesh, either to sin or in sin. To die to sin is to be made alive in Christ, while to die in sin is to be made dead to Christ. Conscious choice of dying to sin makes for conscious dying in the flesh, but is a dissolution that is made less terrific because of the ego's willingness to endure it in order to gain ascension into Christ. The mortal creature, born of animality of forces, is identified in death, and must experience...
dematerialization of forces in conscious identity at some point of his ongoing. As dematerialization of forces is consciously experienced, the heavenly (life) energies for which the materialized forces stand are resurrected, and the ego gains in Christ what is lost in the flesh. There can be no real loss in the flesh, since the flesh must be lost in its material identity, its dissolution being predetermined by its nature.

The disorganization of the ego into its component parts, causing lack of conscious identity, is a loss, though a necessary one up to the time of the resurrection of Christ in consciousness, when dying to sin puts death to flight. This is to say, mortal man must die, and, if he will not consciously surrender the activities that make for death by way of the grave, the grave affords him opportunity to chemicalize his ill-gotten gains and to reduce them to nothing, permitting him a new starting point. Consciousness gained in previous earthly experiences is identified in the soul, and memory, in its negative state, makes up the mental identity of the re-embodied ego. In their season of expression, forces gained through beliefs entertained begin their cycles of activity, and the person is presented with tendencies at variance with his present environment and for which he cannot account. However, this affords the ego opportunity to work out in one lifetime what he failed to in a former one, since tribulations in the flesh always force advancement.

Death by way of the grave obscures conscious knowledge; but it cannot annihilate that which has not been fulfilled and fruited, these essences of forces, unexpressed but capable of expressing, making up the heart or identity of the ego. Forces
that are identified in the heart make up the character of the evolving ego, and are ever showing themselves during the ego's progression, until fruited into their legitimate end of nothing or something (death or life). It is the dissolution of forces of matter that brings about the death of the body, the destruction of material identity liberating the spiritual energies that primarily formed it. Death is a necessary adjunct to self-development, or conscious identification of powers and capacities. It is not that God has pleasure in the death of His offspring, but that death entered in law of progression when the male-female (positive-negative) emanations of Christ separated in twoness and generated out of its whorl of force the dual qualities. Temporary life and death characterize mortality, both being overthrown in the Lord that makes for eternal life and being.

Christ, the life of God, dying (crucified; cut in two), becomes sex love. Sex love is the life of the flesh. Sex love, dead, becomes the life of Christ, which it was before mortality was formed. The death of sex love is the death of death and the birth of Christ by which eternal life is gained. Christ gained, destroys both hell and death, and reveals spiritual man.

Sex force is potential elemental desire to know and to be, and is the means whereby the natural creature is progressed. All the animality of feeling forces, generated out of negation (hell), coupled with their reciprocal forces of light, form natural existence. Good and evil are the two aspects of natural existence, otherwise designated as the "tree of the knowledge of good and evil." So long as the ego must experience the identities
of forces in the flesh in order to gain knowledge, he is partaking of the fruit of the tree of death, and is not in the tree of life (Christ). The devil is developed evil, and is identified in the I ego as self-will, the satanic force that usurps to itself (selfish use) powers and capacities which, eventually reversed, promote the godly man. It is the self-will which is adversary to Christ, and in its positive expression is designated Satan. Satan destroys himself, being dissolved when the ego dies to death—that is, to sin.

It is the dying to the positive forces of developed evil (no-thing) that produces the suffering in the flesh to which the ego is subject after spiritual birth has taken place. Life and death (Christ and Satan) are identified in the soul, and struggle for supremacy takes place in the feeling nature. The quickening of the feeling nature causes to arise all the forces of fear and pain, hate, and other feeling convictions heretofore impressed in the soul; hence, tribulation is most marked in the organism when death to sin is approached. Naturally, when death climaxes itself in nothing, it being the developed evil, tribulation in the flesh appears, in order that it may disappear. This accounts for the Master’s prediction that at the end of the world (end of material sense) there would be tribulation such as had never been before. This is true universally, as well as in individual dying to sin.

There is much conjecture as to the status of the ego, who, not climaxing his sense of separation (sin) from God in unity with Him through Christ, goes into death by way of the grave, though the conclusion that one cannot know anything about the “beyond” is only indicative that life is not understood, nor is consciousness of Christ-truth
present. In reality, there is no “beyond,” for all that is in the process of being is in either the positive or negative pole of consciousness of the omnipresence. The ego, dead in trespasses and sins in bodily identity, is no less dead nor alive because he has gone into corruption by way of the grave. Death is not progression, but cessation of activities, though consciousness in positive-negative relation is ever present. The ego does not progress because of death, but because he is in consciousness, ever subject to a ray of light which, emanating primarily from Christ, governs and controls the inner recesses of his developed identity. However, the ego not consciously connected with Christ is only subconsciously influenced by the Son (Light) of creation, and cannot gain any higher ascension of consciousness until conscious identification in the flesh is again set up through re-embodiment.

The belief that egos, dead in death, can travel the spheres and planets, progressing and learning, cannot be sustained when aligned to principles of life, though it gives expansion to imaginary processes. The identification in the earthly element, as typified by birth on this planet, places man at that point where he is in opportunity to climax in the highest gain. The highest goal for man is always typified in the Christ Principle demonstrated, and thus Jesus Christ set the attainment for the egos on this planet. Anything short of the attainment of spiritual identity, the earthly standard for man that Jesus Christ set, is failure; and progression into other planets and spheres, presumably higher in vibrational energies than the earth, cannot be attained on the round of failure. The belief that the ego going into death merely travels away to other realms, there to progress
into higher states, is a fabrication of mortal mind, begotten as another palliation to death, and to make it unnecessary to overcome the cause of death, which one identified in truth, consciously gained through overcoming the enticements of carnal sense, must imperatively repudiate. Mortal consciousness is subtle, ever seeking to adjust activities of life to its desires, rather than to adjust desires to infallible principles of life.

Hell is the counterpart of heaven and the abode of the dead, though hell must be perceived as the unredeemed states of consciousness, characterizing both the living dead and those dead in death. The seed of life, raised up as Jesus Christ, which the ego in the dissolution of his self-consciousness receives, is the Holy Spirit or whole spirit in desire to be, and is identified in the seed potencies (Word function) of consciousness. Man is the ego or universal egg in which all potencies are deposited and developed, the members of the organism of the One Man attracting their own forces according to their developed powers and purposes in life. The forces of dissolving egos who die in death, occupy their place in the universal egg in relation to their particular development. These are re-embodied in correspondingly developed states of consciousness. Egos dead in death are in the dark, therefore inhere in the unredeemed forces of consciousness, the sexual seed of man being the identified seat of their abode.

Forces of consciousness which represent the elemental forces of the dead innately demand re-embodiment, sexual conjunctions furnishing the opportunity for those desiring birth to again come into bodily existence, though virginal propa-
gation will furnish the opportunity for more highly evolved entities to take on their garments of flesh in the cycle of immortality. All life as well as its reciprocal element of death inheres in the seed, the seed containing the desire to be in a nonbeing state as well as in a being state; though seed redeemed from fleshly propagation uncovers the spirit of Jesus Christ and identifies man in life eternal. Seed carnally expressed generates death, and egos inhering in death, both dead and alive, consort as one toward promoting both birth and death, the law operative in mortality being the "law of sin and death."

It may not give people, functioning in mortal laws, the same thrill of pride to contemplate re-embodying those particularly dear or repulsive to them, as to believe that a child is a newly created handiwork of God, but scientific expositions of life take no cognizance of the likes or the dislikes of anyone. Attachments and repulsions in the family unit are possible, egos bearing in their seed element, which is their characteristic of consciousness gained, the impressions of what they have been or are to be. This impression is always present in the ego to be unfolded, though parental affinity or repulsion, prenatal culture or the lack of it, and postnatal environment, all have their modifying or stimulating effects upon the ego to be or being—though all being is nonbeing that still relates to activities of fleshly birth.

The union of families is possible after death, though in the manner herewith set forth. Egos, bound in mutualities of kinship, inhere in the family group to which they relate. It is only where ties of family are not broken that re-embodying egos would partake again of the same family en-
vironment, though the various family groups furnish the proper environing elements in which egos may work out attachment to the family group altogether. As the ego approaches consciousness of life, affinity to the family is lessened, the free-born soul seeing in all people his father, and mother, and sisters, and brethren, which in reality they are. Progression in distinct states of family consciousness forms the connection and disconnection by which the whole group is known and unknown.

There is no doubt that a short time after death the ego is in psychic organization, not being run down in the activities set up during conscious identity in the flesh; that is, not having gone into negation. It is during this time that loved ones meet "over there," this meeting being the same sort of delusion that characterizes mortal existence. Impressed upon the ethers of universal consciousness are the psychic imprints of egos sojourning in delusion of sense, psychic impressions which may be imbued with the life, substance, and intelligence of those believing in conscious existence after death. Spiritualistic and psychic phenomena promote the atheistic belief of the dead being alive. It is true that one dead is as alive as before death in quality of consciousness developed, though being identified in the astral body. This body is the picture of the ego, and under certain spiritualistic conditions can be animated through the medium who furnishes the life, substance, and intelligence that, being consciously organized, give motion and form to the body of death. Thus the forms of the dead appear when death vibrations are sufficiently sustained to produce the phenomenon. People whose development has tran-
scended the astral and psychic planes are not responsive to spiritualistic phenomena, the spiritual plane in which life is identified wiping out the psychic and astral planes through subjecting the forces and converting them to a higher form of expression.

The complements of the orders of life exist on the plane of death, the dissolving forces going through certain processes of chaos (darkness) even as those “dead in trespasses and sins” experience. Egos who believe in conscious existence after death, through thought and desire, endow astral and psychic impressions with their own forces, and, under right conditions of polarization of forces on these planes, call into materialization the form of the ego. But what appears is not a live person, but an animated picture of forces held in organization through the thought and desire of those participating in the phenomenon. These pictures exist in the ethers of the universe, each ego making records of himself upon this responsive substance as he lives; but, when gaining consciousness in Christ, he absorbs these records within himself, transmuting the atmospheres and ethers of the lower planes of existence into the substance of the Holy Breath (Spirit) through which he gains life eternal.

There is always in Negation (Death; Hell) the counterpart of the positive activities of consciousness; and thus at this time, because greater life, substance, and intelligence are consciously known, we must conclude that egos in whom conscious or subconscious forces of life existed at death are likewise less dead in their energies on the astral planes, in exact polarity with the more alive states on the plane of temporary existence. As life in-
creases in conscious entities, death decreases, while on the astral plane the positive forces of death are animated in complementary relation to the increased consciousness of life. The forces of death are quickened at ends of cycles by the energies of those meeting violent deaths in the calamities, wars, and catastrophes which attend the close of a cycle of progression.

The ascension at this time of communication with the dead is the natural enlivening of consciousness on the visible and invisible realms, both in their positive and negative aspects (life and death), and is coincidental with the end of the age of death (materiality). Many have died, possessing consciousness of life to a considerable degree, though not sufficiently to overcome the enemy death, and their forces are naturally the enlivening spirits of the negative invisible realms, there being gradations of death even as there are gradations of life. Only the dead can communicate with the dead. This accounts for the fact that no great spiritual illumination comes into consciousness by means of any form of psychic phenomena. All genuine illumination is gained in conscious organization of spirit, soul, and body, and is operative by means of the Spirit of the Almighty which giveth understanding to those sufficiently alive (illumined) to receive it.

God does not inhere in disembodied entities, though the spirit of all egos rests in the bosom of the Father (Center) as its controlling factor. Regardless of psychic phenomena, the ego is dead until he is consciously alive in Christ, whether he is walking about on the visible planes of conscious existence, or has gone into disorganization by means of the grave. Moreover, the ego cannot
enter a higher circle of progression, which a sphere typifies, until it can form its circles of knowledge (completeness) in its own planetary identification. A circle of thought is capacity to perceive action of God at center and its progression to circumference, with capacity also to trace manifestation at circumference back to center, or the Godhead. Where consciousness of Jesus Christ, who typified a sphere (complete circle) in the earth, is not gained, there is no ascension into heavenly spheres of superknowledge.

Life is governed by law, and a law that obtains in one realm of progression is alike operative in other realms, though having gradations of expression. Consciousness, like God, is omnipresent. but is not in Being, hence not in knowing, until death is overcome in conscious identification. The ego may, in its dissolved elements, rest in its negation in that environment to which it relates; yet it is wholly unconscious of this, not gaining the effect of the environing forces until it consciously organizes in bodily identity on the earth plane, to which it belongs until death is consciously overcome and annihilated. Clad in divinity of consciousness, all power is given man in heaven and in earth, though this identification is possible only when man has gained himself in Christ and has died with him while consciously organized in the flesh.

"As a tree falleth, so it lies," typifies to a considerable degree the condition of the dead. Certain forces of consciousness may be generated, leading to ascension of love, life, and light in fuller identification; but not until the ego is bodily resurrected on the planet to which he relates can the higher forces be generated and the greater love
and life experienced. Death is an enemy to be overcome, and is the finish of sin. While indulgence in sin may give the ego temporary knowledge (of sin), it cannot give consciousness of life except one dies to the knowledge gained in sin; therefore, man cannot gain knowledge of life from those identified in the effects of sin (death). Life alone can reveal knowledge of death, and life is gained through living and not through dying, though there is a legitimate death that makes for life, viz., the dying to sin. When the ego dies to sin he is raised in life, but when he dies in sin he is entombed in death.

Death has its physiological identity in the belly of man, the abdomen being the grave of forces generating in hell. The solar plexus is the seat of generation of soul forces in their heavenly aspect, and a constant interchange is going on between the heaven and hell of physically identified forces. Every time consciousness centralizes at the sex center, the sacral brain of mortal desires, located at the base of the spine, forces radiate from solar plexus to loins, making for adultery of spirit and matter (life and death). Personal thought, emanating from material consciousness, functions in its evil or unknown aspect at the sacral brain center, while the known aspect of personal sense makes up the brain of the head region. The feeling forces, generated out of material thought, identify in relation to soul at the solar plexus, but in relation to body in the loins, or generative region. These forces make up the vital animal life of the organism. Chemical processes take place in the bowels, and vital forces of animal life are identified, these making up the natural energies of the physical creature.
As forces are reclaimed from death, as they are when polarization of dual factors is effected, the energies traverse the "strait and narrow path" leading from the solar plexus region to the spinal column, and thence upward, where they pass the place in the skull, called Golgotha, where the final crucifixion (crossing) of forces with Christ takes place, the reclaimed (purified and redeemed) energies centralizing at the top head as the heaven of consciousness.

The reclaimed forces of the mortal organism make up the Virgin Mary substance, in which the Christ ray, generated out of the Father-Mother (Pineal Gland and Pituitary Body, respectively) creative matrix, forms itself in consciousness. The death of the ego in bodily disorganization interrupts the activities of the spiritual organism being developed, and, hence, death is an adversary to Christ, reversing light with darkness and reducing conscious illumination to subconscious inactivity. At the re-embodiment (birth) of the ego, he brings into the organism of flesh, which he invites into identity, the essence of forces of consciousness gained. The body formed is the vehicle of development until such time as experiences in the flesh to gain knowledge give way to knowing through action of Christ Mind, when the forces of the organism take on deathless character, and the body becomes indestructible substance. Man in his fulfilled revelation is the manifestation of the Virgin Mary substance, and deathless in his nature.

Birth is the ascension of consciousness gained, which gives rise to a new identity. Like death, it is innate in the organism as an ever-operative factor of progression during the mortal existence of
the ego, though it is the polarized expression of death in its fulfilled identification. Since birth and death are in polarity, each governing the other, it can be concluded that for every action of death there is a corresponding birth. This is a fact both in the organism of the ego and of the universe, the universe portraying the universal activities of egos even as the body identifies the individual activities of forces generated. For every descent into hell (death), there is an ascent into heaven (birth). As the two that are opposite, but equal, climax in their inherent nothingness (cessation of activities), the two become one, the essence thus generated yielding itself to the Kosmos or Spirit of Intelligence governing its cycle of progression, thus forming a higher state of consciousness. This accounts for the progression of egos by means of birth and death.

Consciously controlled birth and death are possible when Christ is identified as the governing intelligent factor of consciousness. This can be only when the ego willingly dies to that which makes for both birth and death, viz., sex love. Consciously controlled birth is spiritual birth, while consciously controlled death is death to sin, the control of both of these factors of mortal existence making for life and eternal identity, the legitimate and predestined end of conscious development of man. Conscious death in which is eternal life is controlled in the Law of the Lord, its activities opening in those initiated in the operation of Christ at the end of mortality. Conscious death is the dying of the self-consciousness, effected in Divine Will: it complements in absolute operation the relative death to sin, identified in self-will. The dying of death is in the forces of hell being
liberated in the Lord (Divine Law). This is a mystery known only to those in whom the Son functions. The revealed result of this mystery is spiritual being. This state of being is the Christed ego, identified in eternal life.

The birth of mortals is the means by which egos take on identity in the flesh and progress themselves nearer their divinity. Yet, divinity cannot be reached until one ceases to desire to be born, and this desire is followed with its counterpartal spiritual birth. Birth control, agitated in these Babylonian days, when adultery is climaxing in its own excretia, and corruption of mortal force is being raised to the surface, is itself indicative that too frequent birth is no longer desirable. Every outward act records a spiritual fact. The spiritual reality underlying birth control is the truth that birth and death are not the goals of attainment, and, to eliminate death, birth must also be cut off.

Egos die, not having finished their karmic experiences in sin, therefore must be born again in the flesh; and those functioning under sexual laws are the means by which these sojourn ing souls are re-embodied. Decreasing population accompanies progressed civilization, though over-population is the primal positive action of birth that brings about the disruption of national consciousness. Mother Earth repudiates being over-ridden with mankind at certain times in her ongoing, and the desire to curtail birth goes out as a preliminary to better-born races. All activities have their purpose in the Divine Plan, and something good can be found in every apparent calamity. Through cutting off birth, spiritual energies are not materialized, and the essences of sex force are functioned on soul and mental planes rather
than on the parental plane.

When the forms of the spirits of God are gained, destruction of the forms in modes of violence or in spiritual combustion is in order, as well as the curtailment of birth. The birth of mortals runs its course, the gained spiritual results of mortality being aggregated in the Word-Center as the spirits of God, their projection into the race uniting the spirit and body of egos ready for resurrection and redemption. Spiritual processes of development supersede the material as cycles draw to a close, the generative currents coming to cessation at the end of mortality. The replenishing of the generative function is automatic with the identification of the regenerative laws of God, whereby egos are graduated into eternal life. The next order of expression, immortality, will reveal the result of the renewal of the race's generative forces. A higher expression of birth and man is possible through the action of Divine Will, which automatically closes one cycle and begins another, progressing the spiritual and the natural planes of expression as one.

The reproductive energy of the sex function was at one time distinct from the love embrace by which men and women rejuvenated and vitalized their own organisms; but in the course of evolution the two functions became one and the sexes lost the power to replenish their own blood from the "River of Life" resident within. Unless this particular function of the sexes is understood, one is not able to see why repulsion to birth can innately inhere in the natures of men and women who appear to be purposely designed for the bearing and rearing of children. The ultimate of the ego is to perfect himself, and this he cannot do so
long as he gives his vital forces of love and life to the embodying of egos who demand to be born. The repulsion to birth eventually leads to its cessation, though this great act in Nature's progression could not take place except in the order and law of God, and then only in those who have finished their karmic course in mortal birth and death. But, through repulsing child-bearing, the germ of repudiation of birth is gradually developed, and when the hour strikes all the activities attending the repulsion are perceived to be in service to the Divine Laws.

Male-female forces generated but not solidified on the plane of material flesh progress the soul and spiritual planes in their ascending principles and the psychic and astral hells in their descending factors: both aspects are utilized at the end of the dual world toward producing a new type of nature and being. Whatever may be the processes of birth control, what appears to be a material loss is a spiritual gain; the rapid decomposition of the seminal essences emanating the energies of life they contain, this helping to form the "cloud from heaven" upon which Christ always triumphantly comes or disappears. In other words, the losses incidental to forces that relate to birth and death are converted in God's laws to spiritual gains, the aggregation being the Christ Center from which the laws of God unfold to bring forth the transposed spiritual results.

The effort on the part of the male to control birth through retaining the semen symbolizes the power of reproduction within the ego whereby he may give birth to himself when identified in the spiritual nature. Egos will come into the utilization of this important life force for purposes
of regeneration and continuity in a genuine way when the necessity of reproduction of children is removed in God's laws of progression. There is a day of rest appointed unto the faithful. This rest is from generation and its attending birth and death. The capacity to replenish one's own organism will characterize the body of gods or redeemed. There is a spiritual purpose in the commingling of the twain in the exchange of their love potencies, which is the chief aim of love, though only the purified souls can enter by the gates into the Holy City. Egos polarized in their male-female forces will have the powers of God, though they must go through the process of fulfilling the law of their mortality, by which they are spiritually born, before Love can be enthroned and purity reign supreme.

The expression of the sex embrace, and the waste of seed attending it, as operative in the manner of birth control common to the more advanced races, while productive of the conservation of energies not spent in child-bearing, is still lacking the free expression that makes for increased life and love in the participants. In the era of limitation, egos are only to find the way of life, being transported to spiritual realms immediately consciousness of life is attained. The God-designed relation of the mated pairs cannot take place until the influx of God's will into the earth and the establishment of the era of progression which enthrones the activities idealized in God-Mind prior to the formation of mortality. When the seed potencies, which are primarily spirit, are quickened into the energy of divine love, their procreative tendencies give way to the recreative qualities and the bodies of the reborn are identified
in the spirit of immortality. The ascension of the immortalized ego into his completeness in Christ will give rise to life eternal, with the love of the ego being vested in spirit; but, before this ascension can be, the seed of life, developed by the evolving ego, must die and be reborn as the Word-Seed, in which are the potential god-capacities to be identified as spiritual being.

The gaining of the Christ-Seed, through overcoming sexual force, and its replanting in the organism to produce the god-ego, together with the alchemical process of transmutation that results, contain the mystery of Christ, but only one taking his initiation in Jehovah can know this mystery, hidden from the foundation of the world.

Both heaven and hell, in their earthly expression, are made active by means of the sexual interactions of the race. The sexual embrace has in it the desire to be, hence, is the progenitor of the being of man, which is the characteristic of life. Perversions of this expression result in inharmony and death, though these destructive energies, liberated in Law, ultimately serve in identifying powers that are of a higher nature than the material world. The sexual expression among the best of mortals is greatly perverted, and its real purpose is not understood. As a result, the woes of mankind are directly traceable to this perverted activity. But mortals must die to their mortality, and they are permitted to slay themselves on the altar of their love. When the ruins are sufficiently marked, a higher desire arises, and the godly man comes forth from the devastation of the ungodly. Even ungodliness serves in progressing mankind, the design of God being back of all expression, whether constructive or
destructive. Love will destroy sin and death. All the practices of life that seem undesirable must be discerned to be the incorporation of activities that more quickly put an end to selfishness and mortality, through hastening the annihilation and dissolution of the elements of death, though the blight made upon the soul must be reckoned with until mastered. Mortals transgressing laws of being while in their dead states cannot escape the retribution of the law they have set operating, though, through Christ, their tribulations in the flesh may be greatly lessened and their salvation more quickly effected.

Legitimate birth, like legitimate death, is spiritual in its significance rather than material, and is automatically incorporated as a working factor when dying to sin is consciously entered into. To die to any sin is to give birth to its equivalent spiritual force, the aggregation of the forces of sin redeemed eventually identifying the ego in Christ, or spiritual birth. Spiritual birth is consciously entered into, and is as actual in its procedure as is material birth. Like material birth, the result of reciprocal relation of the male-female functioning as one, spiritual birth is the result of the two forces of one's being (male and female) joining in one desire to be the man of God's idealizing. The union of intelligence and love as one is the unity of the male-female forces which makes for identification in the laws of God whereby one is spiritually born.

The ego has subconscious choice in being materially born, and conscious choice in being spiritually born. Self-consciousness must reach the limit of progression and desire to be spiritualized before the laws of God operate to effect
spiritual birth. The ego attracts the material parental matrix with which he is subconsciously attuned in his constituent elements, and takes up his abode in a family environment best suited toward the development of his highest good, whether the environment gained presents harmony or inharmony. The attitude of the parents at the time of conception is the attracting or repulsing force that invites a child of a corresponding nature. The attracting love quality connects with heaven and the repulsive love quality connects with hell. Conditions attending the birth of children, and the characteristics of the ego, can all be accounted for under exact laws of progression; this leaves no room for either pity or condemnation.

Ignorance is the curse of mankind, and in no particular is it so marked as respecting the vital issues of life and love. However, enlightenment cannot be measured by incorporating methods to prevent pregnancy, for the genuine control of the male-female forces must be exercised that will enable men and women to utilize their sexual function for the purpose for which its identification in consciousness is intended. Discipline whereby one gains illumination is necessary in activities of mortal progression. The cutting off of birth by artificial means forces ascension above materiality and invites into consciousness opportunities for the development of greater love and wisdom. Methods of advancement above the material plane are always crude in their inception, though promotive of greater good to the soul than remaining in the expression of low animal forces.

Sex conjunction is the natural expression of forces in the process of generating their ultimate
1 perfection, though, paradoxically, the generated energies must be converted into their equivalent spiritual qualities before the perfect expression of being can reveal itself. The generation of forces by means of sexual activities is the elemental law of reproduction that entered into evolution of the creature when flesh-and-blood consciousness was identified. The death of the loves of the flesh destroys the mortal elements. Separated in their component elements, forces yearn for conjunction as one, and are so typified on the fleshly plane as sexual union. The interchange of sex, in order to conform with law and order of natural progression, should be promotive of forces of spirit, soul, and body. The various aspects of sex love, in their expressing modes, progress the natural creature to his end, which is death to the loves of the flesh. This end climaxes under law with the ascension of the aspects of spiritual love; the means whereby man, in his real nature, is produced.

Mortals seek heaven in love, but cannot find it in the hell of love. Not understanding the law of transmutation, that a force reaching its limit of expression, be it negative or positive (hell or heaven) in its expressing powers, must lose its identity and come to naught, they hunger and thirst for the love that has been, not perceiving that in its negative (nonactive) aspect it is preparing to reveal, eventually, a higher expression of its inherent force. All that is gained in the self is always lost, whether voluntarily or involuntarily, though it is the voluntary surrender of the gain that invites its heavenly aspect into identity. Under exact law, the ego gains life when he voluntarily surrenders attachments to the various aspects of death (sex love), and gains spiritual
birth when desire for material birth, through over-
coming aspects of materiality that keep it identi-
fied, is willingly surrendered.

Birth and death are one action, either on the 4 material or spiritual plane. That is, the dying because of sin, called death, and including corrup-
tion of forces in the grave, is identical with the death that takes place when spiritual conscious-
ness is being gained, though the corruption then takes place in the cell organism, and is voluntarily promoted. The ego dying in sin (and all are in sin until dying in the Lord), is born in his season of 12 re-embodiment, and receives through birth an opportunity to further gain consciousness of him-
self; though he has no remembrance of his pre-
vious sojourns in the flesh until he approaches consciousness of life, when he may perceive his past reincarnations. Spiritual birth brings about consciousness of life, and is attained only through willingly forsaking desires that identify fleshly birth, that is, desire for love and marriage on the sex plane. Nicodemus could not comprehend how a man could enter his mother's womb the second time when the Master admonished, "Ye must be 24 born anew." The Master explained that man must be born of water (cleansing) and of the Spirit (redeemed into purity) before he could enter the kingdom of God.

The delusive idea that people die and go into God's locality, called heaven, is no doubt the greatest aspect of the lie progressed in mortal religious development, producing willing subservience to the negative aspect of death. This lie is a direct denial of Jesus Christ's gospel of bodily redemption and eternal life, and a repudiation of his attainment as an essential characteristic of 36
1 spiritual man, hence is flagrantly antichrist in its reproductive tendencies. However, the forces of antichrist serve Christ, hence the necessary delusions which attend the race's progression. Yet, those who are to gain spiritual identity and redemption are to be freed from these delusions, hence are expected to understand rather than to condemn or ignore the lies that have served in evolution, but which can not be a part of the perfected consciousness.

The very nature of man rebels against the delusion of a heaven in the skies to be gained by death, for the ego ever seeks to heal himself and his loved ones from disease, which, allowed to run its course might be the means by which entrance into the heaven the lie has built could be effected. It is not the godly goal to disorganize and go into the grave; therefore, one puts forth every effort to prevent the disruption of the forces that produce death. The ego instinctively desires to preserve the man entire, feeling, if not knowing, that this is the means of gaining greater attainment. While dissolution of the organism is incidental to mortality, and a merciful provision whereby the ego may put off the fleshly form and be re-embodied again in freshness of spirit and body, one is born for the purpose of gaining the Christ-self, through whose function death is overthrown.

The reunion of loved ones in a heaven of golden streets and harps is another aspect of the deadly delusion that makes death more desirable, hence keeps it more active in the consciousness of the race. People are attuned and inseparable in their forces only as they conjoin in Christ as one. That is, only where consciousness of God has been touched by any two, or body of people, and a
reality of life, love, and truth realized, is eternal union formed. All personal aspects of consciousness are temporary, and the very nature of persons denotes that no real union can exist. Since families represent the intensive identifications of personal sense, a unit of consciousness centralizing about sex love, the temporary cementing bond that holds them together, they are less joined in Christ than any other unit of consciousness, though they serve as means of progressing divine love, family love redeemed being the love of God gained.

People work out their freedom from mortal love attachments at every other point of contact sooner than where they contact the family circle, hence are more intensely bound in the forces that make for death at this point than in any other expression of love. It is an acknowledged fact that an exchange of ideas, revealing the true character of man and his relation to God, is more easily experienced with strangers than with members of one's own family, for less sense of personality and sin governs the godly expression of ideas. When one puts on the impersonality of the Christ Mind, the family may be dealt with as one would deal with other members of mankind, but, until this ascension is gained, the members of the family are negative sojourners in death together, a death that ofttimes prevents the lovely thoughts and feelings from being expressed easily and naturally. This being true, the members of families do not contact God together, and, not contacting God together, how can they be joined in Him? And, not being consciously joined with God, how can they meet as an inseparable unit in a "heaven in the skies"?

The "sky heaven" reunion is a delusion that belongs with other delusions respecting birth and
death, the two bubbles, doomed to burst, with which mortals produce their temporary joys and sorrows, but through which they can produce no eternal identifications, except as these factors of mortal existence are willingly forsaken and renounced for the kingdom of heaven's sake. Where there is Christ contact between people, there is union. The ultimate of Christ is eternal life, which makes heaven attainable only on earth, that is, in conscious development of godly powers and capacities.

While the delusions of a "sky heaven" and "family reunions over there" are not in harmony with principles of life, it must be perceived that they hasten the fruition of death into nothingness, hence, can be tolerated as a means, subconsciously promoted, to bring a needed end to negation. Yet, held up as a part of God's will for man, without being understood, they make God less desirable and less sought after by unthinking people, so must be exposed in their fallacious aspects, in order that the ignorant worshippers of a false religious system and false gods may repudiate the errors and align with the Truth which, when fully known, will set them free from death itself. Death is the last enemy to be overcome, but *is an enemy to be overcome*, hence, it cannot be made beautiful and desirable, for an enemy must be repulsed to be conquered. Death, which is an enemy, cannot usher one into eternity unless it, too, dies. When death dies, life and immortality are brought to light.

The delusion of death and birth has been carried along as a part of the law which must operate until it is fulfilled and love is revealed. The ego, wishing to legitimate his ungodly states of sin, sup-
ported them with the delusions necessary to insure his complete fruition of sin in death; yet, if not exposed to himself in his true state, he could enmesh his soul in the hell of his own promotion and cut himself entirely off from the true light. “If the light that is in thee be darkness, how great is thy darkness!” In other words, if the knowledge that you gain and retain be false, how obscured you are from the true light of Christ, and how great is the sin that binds you to the whorl of hell (confusion and adultery of forces)!

The willingness to become as a little child is a primal prelude to spiritual birth, and an essential requisite toward entrance into the kingdom of God, which is conscious knowledge of truth, love, and life gained in bodily identity. This kingdom is attained through repudiating the fallacies of mortal sense based upon appearances, and realizing that the Creative Principle that fashioned man and the universe must be seen to be all-harmonious in its operating plan. Death and birth have their place in the development of man, but in a manner very different from that cognized by mortals obstructed by the delusions of sense.

Death and birth are enacted in the cellular structure of the organism, the cell forming the primal creative matrix of reproductive law. In divine natural order (order not thrown out by delusive sense), birth and death are always in reciprocal relation, every dying cell giving birth out of its negative essences (essences of death) to a live cell, this process being governed by Christ impetus, God’s government innate in consciousness. This process of birth and death has its positive identification in the blood, and its negative identification in the spleen, the interchange of these two factors
keeping death and birth in perfect balance and equilibrium.

The spleen is the manufacturing and resurrecting ground of the corpuscles, or cellular organisms of the blood, and is the seat of birth and death in the physical organism, receiving as it does the vibrational energies of heaven (forces above) and of hell (forces below). The spleen is the positive mate of the thyroid gland and was identified as the seat of duality (death and life) when the creative capacities of the Word were lost. The creative capacities of the Word (Christ) were lost (obscured) when the ego became identified in mortal generation, transferring his reproductive energies from the thyroid gland to the generative region. In other words, when creative essences were subjected to death, and obscured in the natural creature, the ego was separated from his inherent godly capacities of creative reproduction, and, identifying in death, built the spleen, being able at all times under law to produce a physical organism that accommodates itself to his own state of consciousness. Just as the giraffe, cut off from feasting on the herbs of the swamps because of overflow of waters, was forced to reach up for herbage of trees, thus developing the neck in keeping with the necessity, so the man ego develops a physical organism in keeping with his dominant needs, and is always undergoing definite physical changes in conformity with his developing states of consciousness.

Now that life is ascending in consciousness, the thyroid gland, long dormant through nonuse, is expanding, and the blood, in which transitional changes from death to life are particularly identified, is pronounced, by the unthinking, "anemic"
and sadly lacking in red corpuscles. The red corpuscles are the agents of animality and death, and obscure the white corpuscles of life; therefore, when life ascends in consciousness, and the blood becomes as a dead man's, it is quite fitting that the agents of death and animality should disappear, leaving the body white and less vital in animal propensity, though alive and substantial within through the identification of Christ.

The resurrected body will be white as snow, not through sentiment, but through scientific operation of forces which destroys the animality (red) of blood and establishes the circulation of the Holy Breath. The channels of circulation now called veins and arteries will be carriers of the pneuma and psyche, developed in the union of the male-female principles of being. The thyroid gland will be the seat of the Creative Word, continuity of life and regeneration of forces functioning from this center.

Resurrection is an innate principle, a necessary adjunct to birth and death, though not present as an active principle until conscious dying to death is set up. Resurrection is the means of attaining life eternal. The ego consciously dies to death when he consciously dies to birth, or when those activities of sex love that bring about birth and death, viz., mortal love and marriage, are willingly renounced because perceived to be obstructive to the establishment of the Christ consciousness. The climaxed result of resurrection is eternal identity in the Godhead, or Center of Being. However, before resurrection is fulfilled, we may behold external aspects of the identification of the spiritual principle, these being necessary to promote consciousness of the ideas unfolding from within.
Resurrection is usually thought to mean the raising of the dead. This is its true application, though the dead to be raised constitute egos identified in mortal consciousness who, appearing to be in life, have not yet gained the light of the Christ Mind. The physical aspect of resurrection is operative as the raising of the dead. Where the dead have been restored to normal function in these days, and in days heretofore, embalming has not taken place. Since the blood is the life of the flesh, and contains in itself the identified essences of life generated, the withdrawal of the blood from the body in embalming constitutes the last act of antichrist that would prevent the ascension of the Christ Spirit out of the natural elements of dissolution which corruption of the flesh furnishes. A grain of wheat, rotting and dying in the ground, permits its new germ of life to arise out of the corruption of its external encasements. Even so the man ego, going into death, may shed his external coats of skins in corruption, the essence of spirit arising out of the corruptible elements. Conscious resurrection, however, would be possible only where the male and female forces are in polarity and the light of Christ is in control of the soul. In this case, death would be in the Lord, if such a one died, not receiving the promise.

Resurrection of the dead is symbolized on the material plane. This is to say, every spiritual principle is at some time materially symbolized, the material symbol of resurrection being the restoration of those dead in what is called death. Jesus is recorded as having raised Lazarus from the dead, the resurrection affording opportunity of glorifying God. In other words, by means of the outer symbol, the application of spiritual prin-
principles may be demonstrated, this developing love of God whereby people are made ready to receive the further illuminations of Divine Intelligence.

The continual desecration of the body, both in mortal existence and in its treatment at death, develops hell rather than heaven, oftentimes destroying faith in God's power and presence. Ignorance of man's nature, his relation to God, the principles governing life, as well as the lack of knowledge of the interrelation of spirit and matter, are the root causes of the calamities to which the race is subjected. The capacity to conform in act to knowledge gained is the imperative demand of this new day. "Be ye doers of the Word and not hearers only. . . . For not the hearers of the law are justified before God, but the doers of the law shall be justified." Shall ignorance prevail in thought and in act? Shall we, now discerning the Lord's body, allow ignorant forces to control the body, both in its active and inactive expressions (in life and death)? Shall people, because it is the custom, permit the bodies of loved ones to be robbed of the blood in which are the identified gains of conscious existence, that is, life, substance, and intelligence, because somatic death has set in, when it is a known and proved fact that processes of life are operative in the inner organism for days after the external appearance of death, when through preserving the body entire the principle of resurrection would have opportunity to reveal itself?

What is given to the undertakers should be given to the Lord (Law), and the spirit of anticipation of life take the place of the despondency of death, as the last rites are performed over the body of the beloved. The principle of resurrection was identified by Jesus Christ even as was the principle
of redemption, and it must be allowed an opportunity to develop. This principle has its opportunity of material demonstration at the somatic death of the body, when the ego retires within; though consciously to die to death in laws of the Lord is the divine-natural order by which resurrection is made a spiritual fact. But how can the mass mind gain the comprehension of the spiritual principles except they be objectified?

Shall those who see the body materially, dealing with effects in sense consciousness, elect themselves as guardians of the physical welfare of the people? Or shall people who trace effects to causes, and who perceive the spiritual significance of the forces of the external world, control the activities of the unfolding race? Meek obeisance to dominant material forces is not commendable when advancement permits capacity to dominate the material with the spiritual. Victory must be gained, and self-consciousness prove its capacity to stand for the principles that make for the greatest good spiritually as well as materially, before the laws of God can have a consciousness in which to reveal the spiritual realities of life.

The continual dying to sin, with corresponding development of unity with God, through Christ, carried on by the spiritually awakened ego, makes possible the polarity of forces and identifies life, though there must be a time when death seems in supremacy. Should one lose conscious hold at this transitional change, the body should not be treated as dead, but the ego perceived to be "only sleeping," awaiting the touch of the Christ power that will command resurrection. In Great Britain, a law preventing premature burial is in existence, made a law because consciousness became aware
that one may appear to be dead and yet be alive in the inner forces. The raising of a few, apparently dead, in that country may have been an incentive toward effecting the law. Thoughtful people, discerning the principles of life, should arouse themselves and enact such laws as will best promote the godly identification of man: all law is enacted for the purpose of discipline that will reveal higher qualities of consciousness.

It is a known and proved fact that many exhumed bodies are found upside down in their caskets, indicating that life was not extinct at time of burial. Three days of grace given to the dead, leaving the person untouched by embalming fluids which kill out the connection between soul and body, could be made a heavenly hope that the one beloved had gained sufficient consciousness of life to permit that Principle that has all authority in heaven and in earth, both alive and dead, to command again the restoration of the ego. At least, this treatment of the so-called dead would indicate that faith in Jesus Christ, as an omnipresent resurrecting principle, was not extinct, and, where faith is assiduously cultivated and upheld, the works equivalent to it must inevitably follow. Much capacity of joy and eternal gain, now lying dormant through ignorance of man and his relation to innate laws of life, will be allowed to burst full-blown into the lives of men when external activities align themselves in such a way as to promote, primarily, the spiritual rather than the material welfare of mankind.

Cremation of the dead is another antichrist means of aborting the Christ energies and bringing both soul and body to naught. When it takes place before the soul forces have detached from...
their earthly abode (cellular organism), cremation not only unnaturally reduces the flesh to nothing, but scars the soul energies still housed in their garment of flesh. The detachment of the soul forces from their habitation of flesh is not dependent upon time, though the idea is prevalent that the soul-ego does not detach until the sixth day following death. If this detachment could be measured by time, the sixth number, standing for polarization of an old order and the beginning of a new, would be the one that would suggest the time required; but, considering that the activities of consciousness are governed in law of God, time being only an identification in limitation of the outworking of eternal principles, the detachment of the soul forces would be governed entirely by the law and order of God gained by the demising ego.

The burning of the body in cremation typifies purification by fire experienced by the spiritually illumined ego, but belongs purely to a state of conscious existence rather than to a state of death. Corruption of the fleshly elements alone permits the harmonious withdrawal of the soul forces of the ego from their earthly habitation, the corrupting essences furnishing the death element out of which the powers of life naturally ascend. If corruption is not permitted before cremation, the fire element is to the organism, in lack of conscious identity of life, a destructive and destroying force, producing the exact opposite effect in death that it does in life. In conscious identity, the fire element is passionless desire, kindled in the love of the Lord, and is refining in its effect; but this cannot be the case in cremation, for the will or governing factor is reduced to naught, and the
soul forces are subjected to a heat of an unnatural character.

However, cremation is a symbol on the material plane of the principle of transmutation, or combustion of the Word-substance into the original creative essences through the Divine Law of Alchemy, which leads to the translation of forces gained in one cycle of evolution into their spiritual correspondences, and to the sequential formation into forms of higher energies. The realities of principles are never in the symbolical rites, but all spiritual principles are objectified on the material plane, and thus light is separated from the darkness through those who receive and reject the ideas conveyed by the symbols. The energies of the cremated one are unnaturally dissolved; the current of destruction is impressed upon the soul if its forces have not withdrawn from the organism through decomposition.

So long as people die, in order to promote the highest good to the ego, the body should be left in its natural state, for the sooner corruption is fulfilled the more perfectly will the soul forces take their flight. The same law governing any corrupting process in the physical organism of the live (though possibly dead) person governs the body of the dead (though possibly alive) person. The festering, corrupting cells are generating out of themselves the healing elements and the expression of energies that are to form the new fleshly structures. Even so the forces that are to form the new fleshly structure of the ego must be allowed to generate out of the corruptible elements of the dead, thereby promoting the highest good and godly ascension of the beloved, who in their helplessness should command the tender care of their
loved ones even as do the newborn, donning their newly acquired habitations of flesh.

Mankind, identified in death, is expected to extract itself from its self-created conditions of hell and prove that the Lord God Omnipotent reigneth. The overcoming of death is the paramount purpose of conscious existence, and all its possibilities are symbolized on the manifest plane in order that the ideas underlying them may be uncovered and consciously gained. It is not that people are to be raised from the dead in their present mortal existence except as the Divine Law would glorify God in the manifest demonstrations, but that these demonstrations are for the purpose of identifying faith in the redemptive principles.

Faith, coupled with understanding, resurrects in consciousness the corresponding spiritual powers that make for life everlasting. Jesus in raising Lazarus was taking his mastery over the death elements of himself, hence, had to objectify the victory in a temporal way in order to gain the consciousness of the spiritual principles.

God's will is that harmony and perfection be manifested, not in the present nature of sinful, sickly, dying man, but that in the overcoming, incidental to development through this plane of existence, one shall gain consciousness that will be able to attune to the laws of harmony and perfection and be manifested as the deathless Christ Self. These laws of harmony and perfection are set in operation as the will of the flesh, in which birth and death have their inception, is made subservient to a higher purpose and spiritual desires are made the dominant qualities of the soul.

The ego, running the gamut of every conceivable material experience, becomes willing to die to self.
Illustimation in Christ follows in natural order. Developed light leads to spiritual birth and the ascension of life, even as developed evil led to mortal birth and to death and despair. Conscious surrender of desires making for mortal birth (sex love and marriage) makes less terrific the crucifixion with Christ (crossing of natural forces with Christ-light). Through perceiving sex love and its activities to be the breeder of all woes of mankind, and through renouncing participation in these activities in order that tribulation may be made less terrific for all flesh, the love of God is identified in the heart, and Jesus Christ, the active principle of God's love, becomes an ever-present and sustaining God influence to graduate the ego into a state of spiritual being.

The Master identified his great love through renouncing the sexual loves of the flesh rather than through indulging them, though their fulfilment in his karmic experience was imperative before they could be renounced. In this way the karmic debt is paid and the ego is opened to receive the influx of the Divine powers that make for a higher state of being. Through being willing to die to all that made conscious existence a hell of death, the Master set the unparalleled example of gaining the All, in exact polarity of law. "If any man will come after me, let him deny himself, take up his cross, and follow me." The ego reveals his state of developed love and pays his karmic debts when he ceases to function in the fleshly laws that promote the inharmonies and woes of mankind.

Love is the fulfilling of the law, and it is not known nor expressed until the desires of the mortal creature polarize with the self-consciously generated willingness to die to sin, whereupon
death is reduced to naught and love that is of God ascends. The virgin (deathless) self is gained when the harlot is overcome. All are in the harlot self until renunciation is made through Christ, though the love of the bondwoman leads to the enthronement of the princess of Love Divine, with joy and life eternal as the natural inheritance of redeemed man.

Freedom is gained when cessation from sin is consciously sought after and desired. Through being willing to become the way whereby God's laws may prevail among men, love both for God and humanity is correspondingly cultivated, the two representing the all, eventually polarizing the ego into the allness of himself. Every attainment, be it mental or bodily, that lifts the ego above the activities of the race mind is the result of repudiating something beloved of the flesh for the kingdom of heaven's sake, that is, to gain spiritual ascension. While the spiritual gain to be attained is always hidden at the time of the test, and the ego is forced to go through the Valley of Renunciation in sense of loss, finding his compensation in the conviction that prompts his surrender, yet, automatically, and under law of polarization, the spiritual gain ascends when the forces renounced fall into the ground and die. When spiritual birth is attained, and all the forces are sanctified to Christ for godly use, legitimate dying is unearthed and is found to be a dissolution of the flesh, though in conscious rather than in subconscious experience.

Crucifixion in the flesh, induced by the identification of the spirit of Jesus Christ, is a painful procedure, and gives the lie to the belief generally entertained and especially promoted that spiritu-
ality is a harmonious sojourn into the land of Edenic bliss. The pain engendered in the dying to the "old man and his deeds" constitutes the vibrational energies of polarizing forces of spirit and matter, and, when kissed as a chastening rod rather than repulsed, becomes the means whereby ascension into the heavenly heights is more quickly made. "Whom the Lord loveth he chasteneth, and scourgeth every Son that he receiveth." He who is purchased out of the earth to make up the kingdom of God must develop his virginity, and this is done only through dying to the various aspects of the harlot self. Purification is the essential rock upon which the Holy temple (body redeemed from death) is built. One is pure when he has taken his mastery in Christ over all heretofore considered impurities and found the purpose of all things, both good and evil, to be in the Divine Will and reconcilable to God. The identification of the Single Eye is equivalent to the formation of the body of light, that is, man redeemed from sin and death.

One in regeneration, sustained and supported by Jesus Christ, can perceive the ascension of spiritual ideas and powers and be convinced that life is a reality and an exact art of the science of love. Willingness to die to every vestige of ideas conceived in personal sense in order that God may be all and in all is the paramount requisite toward identifying the new creature in Christ, whose characteristics are truth, love, and life, in contradistinction to the knowledge, passion, and death of the "old man and his deeds." Death, whether consciously or subconsciously cooperated with, must empty the ego of all self-generated forces; and, since these forces were more greatly
developed in pleasure of the senses, they must be surrendered in pain, this being identified as the Gethsemane experience in which the ego dies in the Lord to gain life eternal.

Where the natural man struggles to live, and to gain things for himself, one in spiritual identity struggles to 'die and to surrender self-desires. The former procedure leads to death and the latter to life, though to mortal sense it seems quite the reverse, every spiritual principle being necessarily reversed on the plane of matter. The reversal of the natural tendency opens to the soul the spiritual reality of that reversed, and, when consciousness is sufficiently purified, the law of the Lord moves in it to manifest the spiritual being. “Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake shall find it.” Willingly dying to all that makes for death (activities of sex love) is the one way of life. When death is climaxed in conscious identity, the spiritual being of the man is revealed and both birth and death are swallowed up in life eternal.

“Verily, verily, I say unto you, He that heareth My word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” John 5:24-25 R. V.
IMMACULATE CONCEPTION

And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God Luke 1:35 R V.

Immaculate conception is operative in the Creative Principle whereby the creation of God is brought forth. The creation of God is the revelation of the gods, a state of being formed from the forces of the natural world in conjunction with the spiritual world. While all God-principles are operative in consciousness of humanity, they transcend its state of being when Christed. In other words, the activities of life on the natural plane are the result of the operation of the Creative Principle, which, in absolute movement, identifies its own laws whereby it reveals the Christed result. This result is God-man, the identified god consciousness gained in living embodiment.

The relative aspects of the Creative Principle are operative on the plane of the natural, ultimate as spiritual gain. The union of the spiritual with the celestial plane is the union of God and Man whereby the spiritual type (Jesus Christ), partaking both of the nature of God and humanity, is revealed. This type is born of the Will of God in the law of immaculate conception. This law is the operation of the Creative Force, the primal substance or dust from which spiritual man is fashioned and formed. The union of the relative progression of humanity with the absolute principles of God is effected in the ego whose forces are aligned to Christ, and who becomes the Deific function to perform the divine services for
The Mother aspect of the Creative Principle is the Virgin. In her heavenly identity, the Virgin is the celestial God-qualities, the capacity of all Being. On the spiritual plane, the Virgin is the Woman created by God as a helpmeet to Man. Man is the race in universal consciousness, though individualized as egos identified in the gain of the spiritual. Consciousness, identified in the spiritual qualities, is humanity gained. Humanity is the earthly nature, while divinity is the heavenly counterpart. When one has gained humanity of consciousness, he has automatically gained divinity. Divinity is Christ, the Love of God, the beloved Son-Daughter of the biune ego. God, the Absolute Law or Father, moves in the divinity or maternal aspect of Christ, and projects the operation of the laws of immaculate conception whereby all who have the humanity of consciousness in which is also the divinity may function the Creative Force and be born of God. The gods-egos are born of the Mother-God Principle, the virginal womb of Creation in which the Father moves to fashion the children of God.

The Creative Principle is the primal Male-Female Force. This is the virginal quality of God, the pure substance of Being. The projection of this force toward the circumference of consciousness in any ego is equivalent to the projection toward the circumference of all egos, united in their male-female forces, though the absolute action of God is always in the Womb Principle, or the Virgin function. Those who have the united male-female qualities have the Father-Mother of creation, which, moving in Its own quality of consciousness, begets the Man God.
idealized to be. This man is the image and likeness as One, the Christ Self.

The union of the Father-Mother within the biune consciousness constitutes the Holy Marriage Principle in which is the Deific orgasm of creation. The Deific orgasm is the primordial motion of the Holy Spirit, and characterizes the movement of Divine Will (Lord) in the race at certain times in its ongoing, whereby those having the divine qualities are quickened in their capacity to bring forth the Son of themselves. All, in the degree of their unfoldment, receive the renewing power of God at the going forth of the Holy Spirit into the race. This takes place at ends of cycles and is the means whereby the adulterated forces of the race, controlled in the Microcosmic Man (Womb or Word Center), are broken up to form the essences of the body of Christ. At the same time that the Holy Spirit is fluxed out from the Microcosmic center, the forces of the world are fluxed in to center, the two forming the whorls of Creative Force out of which all is made that is made.

The mixture of cosmic forces takes place in every cycle in a major or a minor way, until, when the generation of cycles has been progressed, the God result of the conjunction of forces is revealed. The manifestation of the first Son of God was the result of ages of progression, the forces of spirit and body reaching a unity on the heavenly plane so as to produce the divine type. But the Son of God was manifested through the Virgin Principle who was the Cosmic Womb in which had piled up the spiritualized essences of the ages. These spiritualized essences were the Holy Ghost, that is, the shadow of substance.
developed in the progression of male-female forces of racial consciousness. The Holy Ghost is the external aspect of the Holy Spirit and pertains to body. It is the essences of Creation gained through their motion in matter; which, identified in the Cosmic Womb, constituted the child, fathered by the Holy Spirit in the Virgin Mary, chosen as the Mother-God Principle. The forces which had been identified on the heavenly side of consciousness, and which functioned through the Virgin Mary to become manifest in the earth, revealed an ego in whom the heavenly and the earthly qualities were in holy conjunction in one organism. The projection of the spirit and body forces of this holy organism into the race is the means by which the biune (united spirit-body; male-female) nature of the gods will be brought forth. These are the finished fruit of the Seed of God, implanted as Jesus Christ in the world, and gained through him from the world as the children of God. These are born of the Creative Force in law of immaculate conception, operative from the Virginal Principle of Being, identified first as the Virgin Mary and second as the Woman of the Apocalypse.

Men and women are the relative aspects of the Man-Woman Principle of Being. The forces developed by them in sexual conjunctions promote both heaven and earth. In other words, forces are ascending and descending in their character. The former identify as the spiritual and the latter as the material plane. In their creative function, the generative forces relate to Christ and Satan, the interior and exterior domains centralized about the Creative Force; these identify as the love and wrath of the Lamb
in the Absolute Law of the Lord, the lowest forces of progression being utilized with the highest toward the formation of the substance of the Lord's body.

The redemption and spiritualization of the sexual forces, developed by men and women in process of generation, are carried on by the egos, who renounce, in given cycles, for the kingdom of heaven's sake, attachment to the loves and hates of the flesh, raising their forces into 'the love of God. These are the Christed egos whose essences of consciousness support and sustain the Christ Principle functioned in the 'Cosmic Womb; they are the recipients of the Holy Spirit at its projection, and eventually are born as the children of God. The same action of God that reproduces the children of God in laws of immaculate conception, replenishes the sexual forces of the race. The descending forces of the Christed egos, sacrificed to Christ in the mystical death, are the human attainments which become the pattern of consciousness to be gained by the race in the succeeding cycle.

The unity of God with man in the spiritual planes of consciousness is the operation of Jesus Christ, the Law of immaculate conception. In other words, the principle, that is the same yesterday, today, and forever, is that operation of God whereby the forces of consciousness, relatively progressed by means of sexual generation in the race and spiritualized by those in regenerative function, are utilized in Creative Law toward the formation of His creation: that is, the god state of beings. The purpose of the race is not to produce materiality, but to gain spirituality through overcoming the material forces; the
essences of spirit gain their capacity of form through evolving in matter.

The consciousness of the race is the multiplied and diversified expressions of the Creative Force inverted on the objective or material plane to Principles of Being. The reversal of the gained forces of the material plane, identified as love, is that which aligns consciousness in righteous relation to the Creative Principle, and permits the action of God in its own plane of expression. This is to say that the love of the flesh, progressed to its limit of sense consciousness, reversed in its forces to the desireless state, makes the ego in whom the reversal takes place open to receive the conjunction of God with His own love, whereby the Son is reproduced. The love of God is the Virgin, the Helpmeet of Creation, through which the laws of God function to reproduce the god state of being.

Since the sexual stream of forces is replenished and renewed in every movement of the Divine Law in the progressing cycles, the surrender of the sexual forces in desire to serve God by any ego is the identification of all the forces of the race in receptivity to the operation of the Holy Spirit. For the ego who surrenders his forces to the love of God has finished his course in sin sufficiently to desire to return to the Father's house; hence, he has known the forces of the world in their totality. To contact any racial force and to master it, raising it to the spiritual plane, is equivalent to conquering all forces relating, for there is only one central principle with its infinite diversified expressions. This is comparable to the many colors of blue: all come from the central color of blue. If one strikes the keynote of any
group of forces, he contacts the central principle through which he controls all the forces of the group. To gain the twelve principles of Creation is to follow Christ in the regeneration, and to be raised to a spiritual state of being.

There is only one Mind and its infinite expressions. Its intelligences are reversed on the plane of matter as the infinite angles of thought. The mass mind is the aggregate of racial progression. All think in the mass mind until they have developed thought and feeling sufficiently to transcend it with the consciousness of spiritual ideas. The forces of thought and feeling, raised to the spiritual plane, are the redeemed aspects of that thought and felt in the race mind; hence, what one thinks and feels above the race mind controls the thought and feeling of the race.

When an ego attains the unity of his principles (thought and feeling; male and female) in Christ, as one ego does in every cycle, and when God moves in this center of consciousness to project the Absolute Laws that will transform the spiritual qualities into their realities of being, then this becomes the Means whereby the entire race mind is penetrated with the divine powers. For, having developed through the race mind, the central ego has the powers of the race gained in Christ, and, being opened to the Divine Laws, becomes the servant through whom the Creative Cause not only projects the qualities to be developed in the succeeding cycle, but also controls the dissolution of the forces of the present one. This power is in the Law of God (Lord) and is not in the mortality of the ego functioning the Laws. It is in the operation of this Law that the ego, functioning the Deific principles, goes into the grave of dissolution and
hell as to his mortality, being triumphantly raised as a living embodiment of the Word.

The going forth of the Holy Spirit from the Word-Center is the emanation of the male-female forces in oneness. The male forces are the spiritual gain and the female the bodily gain. Egos who have the relative gain of the male-female forces receive the action of the Holy Spirit, in which is power to generate and reveal the creature of God, who partakes of the two-as-one quality, that is, male-female unity. The conjunction of God with the centralized spiritual forces is the Law of the Cross of Christ wherein the absolute, divine powers are crossed or mingled with the relative spiritual forces on the heavenly plane and with the absolute hellish forces of the plane of the world. This plane is the pit of the abyss, the grave of hell, in which the divine spirit is mingled with the forces of the world and from which the resurrected state of being is brought forth. The introduction of the powers of God into the spiritual planes of developed consciousness, since they are one with the natural, is the penetration of the mind and body of the external nature, as well as the spirit and soul of the internal, with that which will dissolve the formed consciousness and reproduce the creative result.

The movement of the cosmic forces in the Law of the Cross of Christ is the Deific motion in which the ecstasy of God operates to bring forth the child of God. This is not a dream, nor a vision, but is operative in physical organism in conscious realization in those whose forces are sufficiently polarized to receive the action of the Holy Spirit. The operation of the Creative Law is present in those who have the spirit of Christ, since it has its
conscious function in those illumined in the wisdom and love of the Christ Mind.

The fulfilment of the Law of immaculate conception comes at the end of mortality, whereby the many sons of God are brought forth as the virgins. The law was established in individual consciousness in the individual virgin of Biblical record, whose function of the Divine principles made the ideal of God a reality. Mary typed the Virgin Principle in its first cycle of progression, and, like the Son she bore, was not so fully identified in the earthly elements as the Woman of Revelation, or second Eve, her conscious counterpart, and the potential gods to be brought forth at mortality's close. Mary represented the Mother Principle of God, while the second Eve is the Woman of the Man, the earthly identification in which is also the fullness of the heavenly. The second Eve is the Bride of Heaven who mystically mates with the Bridegroom, representing the marriage of the earth with the heavens whereby egos, identified in the Christ spirit, are divested of their mortality and resurrected as spiritual beings. The Bride of the Lamb fulfils the principle of immaculate conception, giving birth to the universal results.

A fulfilment is that which completes an action heretofore set up. Scripture assures, "Blessed is she that believeth, for there shall be a fulfilment of the things which have been spoken to her from the Lord." This has been construed to mean that many women would function in maternity as did Mary. God's laws are not repeated, though their operations in consciousness are fulfilled in cycles of progression, revealing more of the glory and reality of God consciousness. The relative aspect of the absolute law of immaculate conception, that
1 gives birth to the god-beings, will be functioned by the reborn humanity, motherhood being more perfectly aligned to the Cosmic Laws, hence more harmoniously experienced. The superman will be born from the reborn humanity, being the manifestation of powers of God projected into the sexual stream at the dissolution of mortality.

8 The Lord is the action of God in Masculine and Feminine function. Jesus, identified as the Man Lord Principle, was aligned in his individual being to the feminine of himself, the two as one generating within him in the conflict of the forces of Christ and antichrist, the resurrected ego or Christ-Man. Christ is the Seed of God, the function of the Word, in consciousness. Christ is formed through the laws of God and is manifested as the Son of Man. The Son of Man is the immortalized result of mortality’s progression, the functional point of the operation of Divine Will in which the spiritual being is developed and manifested. The Word, which was with God in the beginning and which is God, Father-Mothers itself, bringing forth the reality of its Ideal, that is, Jesus Christ. When this identity is revealed in the earth or bodily consciousness, it is Christ Jesus, the united spirit of heaven and earth.

Spiritual man is always immaculately conceived.

28 The creature called man, born of conjunctions in sex sense, is not yet man, but is consciousness in which the divine qualities unfold to gain themselves. This is not to say that all men are potential sons of God, for only those who have the Spirit of Christ in gained consciousness can bring forth the Christ-self. Those who have the spirit of antichrist indirectly support the process of spiritual progression, but their service is that compara-
able to Judas and not to Jesus. Judas is the complementing darkness of mortality of which Jesus is the light of immortality. The opposition of the two factors in Divine Law produces the resurrected result, but it is Jesus, the divine-human, who is revealed in spiritual reality, and not Judas, the satanic factor.

The same law of multiplication is operative in the forces of mankind as in numbers or colors. The multiples of two are not the central number, but the multiplied expressions of it. The many colors of blue are not the central blue, but the separated and multiplied forces of the central color. The multiplied population of the race are not the central egos, but aspects of the primal principles of Being. When the central principles, that is, the gods, are conceived from the race in laws of God, the absorption to themselves, of the forces that relate, results in the dissolution of the forces: those not having the spirit of God are drawn to the centers from which they issued at the foundation of the world. It is this operation of Principle that is the impetus of calamities, catastrophes, and the violent disruption of racial forces (mankind) at the ends of cycles.

It requires many figures to work out the solution of a problem; when the answer is gained, the figures that sustained and supported the operation that resulted in the correct solution are erased. Thus, in dealing with consciousness of mankind, forces, comparable to the erased figures, are swallowed up by the realities gained, both light and darkness acting in service to the Divine Law that caused them to be, ultimately forming the image and likeness of Being. The image is spiritual being, the Christ Jesus egos, while the
1 likeness is reborn humanity in which is divinity identified. The consciousness of mankind that is not Christed is not eternal, but is ever subject to
4 the control of God, who utilizes it in His time and manner toward manifesting the ideals of creation. Since all is in the control of God, all is usable in
8 God's way toward producing the righteous earth in which is also the heaven of God's creating. Man is the divine-human when the natural good is con-
12 joined with the spiritual good, consciousness being capable of functioning the Christ Spirit.
16 The immaculately conceived offspring to be born out of the disintegrating and dissolving mortality of the race are the regenerated result of the race's generation. In other words, Christ, the Spirit of God, was given for the life of the world. Those who have gained the life of the world surrender their love (life) for Christ's sake, that is, detach from the material for the love of the
20 spiritual, thus ascending themselves above the racial forces, becoming, when fully regenerated, the nucleus of Christ consciousness in which the powers of God function to reproduce the creative result. While it takes all the forces of all the cycles in a given generation to produce the embodiment of the God-principles which as Christ were projected to form the race, only the regenerated forces raised to the Christ quality of wisdom and love become the Means of the Cause toward manifesting spiritual being. The biune egos in whom the laws of God operate in immaculate (pure) activity to conceive and bring forth the children of God are themselves the manifested spiritual result of the purity of consciousness gained; though the purity of the spirit of man is
28 not the virginity of Christ until regenerated in
Laws of God.

The child of the Holy Ghost is the Christ Seed. This is not sexual seed. Back of the function of maternity is the primal Law of God wherein Being is idealized to manifest its form as spiritual man. While all parents contribute their forces to the universe, the materially progressed parental energies promote the earthly factors, the forces not materially expressed promoting the heavenly factors of consciousness. Women, in whom are formed the children of the world, are the bondwomen of God in whom the spiritual forces are materially objectified. But this function of maternity does not constitute the immaculate one, operative in the freewoman, by which the spiritual offspring are objectified.

The immaculate function is in Divine Will and operative in spiritual laws that transcend the forces of the race. Mortals have conceived immaculate conception to mean the capacity of women to bring forth children independent of the male forces. There is no independence of male or female forces, though their unity and conjunction may be effected on planes transcending the sexual or physical forms of expression. The male is positive and the female is negative, the two as one being the means by which the powers of God function; this oneness is present in the ego polarized in Christ, and never between two of an opposite sex. The male and female forces identified in sex sense are not united as one, but separated; hence, their conjunction in sex does not bring forth immaculate (pure) egos, but a race in which the germ of sin, sickness, and death inheres. Egos who have completed their sojourn in mortality, having gained the progression of their male and
female forces in Christ, become united in their principles and form the consciousness through which God functions to effect individual and racial spiritual progression.

At the same time that the Law of immaculate conception operates to produce the spiritualized result of the generation's progression, it sets up the next order of love and marriage by which the race is to progress in the next cycle, and by which the reproduction of offspring is controlled. The function of immaculate conception in the Virgin Principle whereby males and females enter into the Holy marriage to give birth to the Christ-self also identifies the marriage relation of the race in righteousness and purity, preparing the organisms of consciousness to give birth to the divine-human type. This type of being will be the result of the conjunction of the spiritual and natural planes of consciousness effected in the union of the Man-Woman Lord Principle, operative at the close of mortality.

The operation of God's absolute laws characterizes mortality's close. The absolute operation of Christ Principle, functioned by the ego, ordained in God to be the Microcosmic Center, is sustained and supported by egos in relative identification of their male-female unity. This is to say that Absolute Law functions only in One. The One is all in a spiritual sense, though all are in the One only when Christed in their forces, that is, united in their male-female qualities. "I in thee, and thou in me, that they may be perfected into one." This is to say that God, the Absolute Law, is in those who have the male-female polarity, as Christ, this being the unity of the celestial, the spiritual, and the natural planes of the Word. The
operation of this circle of force includes the whole race, since those in male-female unity have the powers of the race in subjection to Christ.

The Christ Principle is always sacrificed in the Law of the Cross, for, having ascended as consciousness above the forces of the race, the powers of God could not penetrate mankind except the divine-human qualities of being were crucified (crossed) into the race. The lowering of the central ego to the plane of the race through the Law of the Cross is automatic with the movement of Absolute Will in the projection of the Holy Spirit. The Holy Spirit is the Chrusted result of the male-female forces, resident in the Microcosmic Center. When these forces are broken (being the breaking of the Lord’s body), the spirit or male energies penetrates the female forces of the race, and the body or female energies of the Chrusted ego penetrates the male forces of the race. In this way, the male receives the complementing female, and the female receives the complementing male force, those capable of effecting absolute unity in their principles constituting the resurrected egos. Those who do not gain the unity in Christ at the end of this cycle are subjectively unified in their male-female forces, this constituting the Spirit of God that enters the race to subject the animality of consciousness to the human spirit. From this foundation, a holier and more righteous marriage relation is identified whereby parents are unified in their principles of heaven and hell, the enmity being destroyed in their seed life. From this unity the immortality of the race is progressed.

The egos in relative polarity of male-female forces, being in conscious receptivity to the action
of the Lord, are conjoined as one in their principles, the conjunction of the absolute and relative as one forming the spirit and body of Christ, which is spiritual being identified. When spirit and body are four-squared to principles of Being, and the law of the Cross has operated in the second coming of Christ to fulfil the principles identified in the first coming, the males and females of the natural plane will be righteously aligned toward the bringing forth of the superman. While the superman will be born under higher laws governing birth, the conjunction of men and women on the physical plane will be essential to his embodiment.

As consciousness unfolds, birth will transcend the physical planes, men and women in complementary relation being able to conjoin mentally to reproduce offspring, though this function necessarily will characterize progression in immortality. The culminated function of birth in immortality will be the earthly identification of the law of immaculate conception that operates to bring forth the god-beings of the heavenly plane, whose identity is the fruit of mortality and through whose function immortality is set up in the race. This will be the racial capacity to speak into existence the forms of spirit. Speech is a function of the Word and is operative from the Creative Center of the throat of the Christed ego. This triumph of racial progression will climax this planet's progression in light, the next identification of progress being in absolute consciousness wherein birth will be unnecessary, continuity of life being an omnipresent factor and godly consciousness a racial characteristic. At this time, the entire planet will enter into redemption, though this is attained
at immortality's close and marks the ascension of consciousness beyond the human plane.

As the principles of Being, projected in the second coming of Christ, work out in race consciousness, the laws of birth will naturally keep pace with the unfolding wisdom and love of God, developed from the god-egos or virgins who become the cosmic parents to promote the spiritual progression of the entire race. The conjoining of the male-female forces in mental-parental function will give birth to the demigods, that is, half-gods. These egos will be united in one pole of male-female forces. They represent another generation unfolding consciousness in Divine Will and Law. The unity of the objective and the subjective forces in one ego perfects him in Christ, not through his own will, but through the operation of Creative Laws, and establishes parentage on planes of expression that transcend the sexual conjunctions common to mortality. Perfected in Christ, one becomes nonpropagative, having continuity of life above the plane of birth and death.

Prior to the identification of the cosmic principles as the Virgin Mary, they had functioned by means of males, the aggregation of forces gathered to the Cosmic Womb being the involuted masculine energies of the race's evolution. The male forces of the race, progressed to a limit of generation, centralized to form the cosmic feminine function, which was the identification of the Mother Principle of Creation. Mary typed the womb of regeneration, identified in the womanhood of the race, whereby the sexual forces of the race would be regenerated and purified to bring forth a higher state of humanity. This was her earthly function, though, in her heavenly one, she
was identified to reproduce in spiritual laws the result of the progression of the spiritual qualities. Through her function, heaven was projected in its principles into the earthly nature, the forces of the world in service to the divine conjoining to manifest a state of being that partook of the nature of both God and Man.

It is written that Mary was with child before she came to be with Joseph, which materially minded mortals think impossible. It was no more impossible for Mary to bring forth the ego of God, in laws of immaculate conception, than it is for the Queen Bee of the hive to lay eggs and produce bees before her impregnation. The Queen Bee symbolizes on her plane the Deific function. Her impregnation is for the purpose of replenishing the life of the hive. The annihilation of the male bees of the hive and the setting up of a new order after her impregnation is analogous of the dissolution of the forces progressed in sexual generation, or male dominancy, at the identification of the regenerate laws of God. The dissolving forces of mortality are translated to energies of spirit through their dissolution and corruption, forming the natural base of a higher order of life. This is comparable to the dissolved forces of the bees that are slaughtered, which are utilized to form the next order of bees to be brought forth, the essences liberated in the conflict centralizing in the Queen Bee, who makes a connection with them through her union with the dominant male of the hive.

The death of the male bee who mates the queen is comparable to the death of the Man Lord Principle whose identity in form was dissolved to promote the conscious attainment of the spirit and body as one, resurrected as the virgins through the
fulfilment of the Lord Principle in identity of Woman. The fulfilment operates at the end of mortality in a process of Divine Law whereby the masculine forces of the race are feminized. Capacity of neuter being is set up whereby other virgins may be manifested from the Cosmic Mother Principle of God, identified as the governing factor of immortality and spiritual being.

The function of the Queen Bee is enlarged, she being capable of bringing forth neuter (not sexless, but two-sexed) bees after her impregnation. She is parthenogenetical in her function, a quality of maternity which is resident in the operation of the Cosmic Mother Principle, but which is operative in human consciousness only, at mortality's close. It becomes the means by which the Anointed Woman of the Lord gives birth automatically to the children of God and the reborn humanity. Like the queen bee, the Queen of Heaven (Virgin Mother) has a heavenly and an earthly function. The Virgin Mother's initial capacity is to produce the sons of God (neuter beings; two-as-one principles), and in her earthly function she replenishes the sexual stream (life of the race), becoming the mother quality from which the human types are progressed. The immortals (human types) will have capacity of biunity, identified in the grace of God, who ever implants in the race the higher ideals to be attained, as well as the forces that control their physical unfoldment.

The relation that Mary bore to Joseph is that which relates to the function of the Cosmic Mother in connection with the race. Joseph is the masculine counterpart of the external femininity of the virginal ego, the means by which the spirit-substance, aggregated in the Cosmic Womb, is gen-
erated and projected in the direction of the race. He is the natural plane of consciousness in which are the spiritual qualities in their earthly degrees.

Mary is the spiritual in its heavenly degrees, in which is also the celestial, the Absolute action of God. The Cosmic Womb becomes the center through which the absolute Creative Force and its corresponding relative forces are functioned. The reproduction of this union in its individual and central function was an ego whose male-female forces were in unity. The crucifixion to which Jesus was subjected, in its spiritual significance, was the dissolution of these forces so as to project them toward the race. The disruption of any organism in forms of violence is the liberation of the energies aggregated in the form in live quality. Since Jesus was the aggregated essence of the heaven and earth of God's creation in living consciousness, that is, ideal spirit and body, the liberation of these essences and their projection in the direction of those who could receive them became the means by which others are resurrected in a like nature at the end of the cycle succeeding his dissolution.

The resurrection of the god-beings or virgins is the fulfilment of the principle of immaculate conception, functioned by Mary at the first appearing of Christ. The fulfilment is functioned by the Woman of the Apocalypse, who is also with child of the Holy Spirit, and travailing in pain to bring forth the creation of God: in other words, to give birth to the god-beings, the culminated result of the principle identified in the crucifixion of Christ, both in the first and the second coming, for the crucifixion must also be fulfilled before the conception of the god-beings can be and their forms
revealed as the Word’s embodiment.

The principle of Christ projection and absorption is true, whether an outer crucifixion, such as history records, took place or not. This is not said because of any doubt of the author, but because others doubt the historical facts. Scientifically, a spiritual principle is always materially objectified, there being no other way of identifying it in the consciousness of a race which is functioning in mortality. Since the operation of God centralizing about Jesus pertained to the redemption of the body, as well as the identification of the God-spirit, it would have to be identified physically as well as spiritually. The experience through which the Messianic ego passes is the outer expression of the principles functioning, and varies according to the cycle and the progression gained.

Primarily, the incorporation of spiritual powers into physical domains is accompanied by an operation of law whereby the limitless forces are confined to the limited. The Chrusted ego, in attainment of the limitless spiritual powers, is crucified in Divine Law, the forces projected in the anguish of the experience becoming confined to the planes of the limited race consciousness. Since the gaining of the Chrusted forces is a physical actuality, the disruption and projection of the gained energies must also be from the physical plane. Truth is in form of being, that is, living consciousness, which is the identification in bodily nature of the spiritual forces developed. This is the mystery of Jesus Christ, the embodiment of Christ forces. If Christ energies were not embodied through actual progression and their material aspects conquered and overcome in processes of life, mankind would have no connection with God and no capacity to
reproduce out of its developed forces a higher state of being.

It is the physical identification through works of faith of a spiritual idea that makes it living consciousness and being. Yet, its life is only identified in shadow in the mortal-physical plane. It is the translation of the mortal-physical to the immortal, or the animality to the human, that identifies Man and establishes a functional point for the operation of the divine powers. The application of divine principles in conscious life is by means of the word and act, the two conforming to the idea of truth identifying the natural, spiritual, and celestial degrees of the Word as One. The One is Christ, the Word or God identified. Not until an idea of truth is lived is living flesh formed. Living flesh is organic consciousness gained; this is immortality. Flesh in its immortal identity is the form of the spirit. The reduction of the form of spirit to the essence of spirit, which it was before form existed, is the mysterious principle of Creation in which the substance of God is generated from the polarized forces of spirit and matter. The going forth of the spirit and body essences of Jesus in the Law of the Cross operative in crucifixion was the projection of these forces into the consciousness of the race; this prompted the Master's saying, "He that eateth my flesh and drinketh my blood abideth in me, and I in him... he that eateth this bread shall live forever."

Jesus was not the offspring of Joseph's seed as mortals are the offspring of male seed, generated in the desires of the flesh. Joseph, as the male representative of the race's advancement, was in cosmical function. The forces of the race, cen-
tralized in him, constituted its gained manhood, while the forces centralized in the virginal principle on the human plane constituted the gained womanhood of the race. The spiritualized forces are the womanhood, though united with them when gained is an additional factor of Creation, comparable to that operation of law that permits the woman rather than the man to be the mother of the offspring. The added quality is the celestial function that crowned the maternal capacity of Mary with God capacity of reproduction. Joseph, being the natural counterpart of the womanhood resident in Mary, became the fathering principle of the cosmic forces on the heavenly plane of the Law's operation, and the replenisher of the generative function of the race on the earthly plane. But the Fathering Principle of the celestial qualities operated in Divine Will to project the absolute God-qualities in the direction of the heavens and the earth; the Father uniting with the Mother in Mary, identifying the Divine Parents.

The movement of God, operating in the Cosmic Womb to manifest the Son Principle of Being, was from interior to exterior on the subjective plane, and from exterior to interior on the objective. The operation of the forces from center to circumference, and vice versa, produces the cosmic whorl in which the cosmic dust or substance of creation is generated and made ready for manifestation. This whorl of forces is the Creative Womb underlying its cosmic (universal) identity in humanity, the forces being set into operation through the function identified in cooperative relation of the central Man and Woman of the cycle.

The declaration that a sexual cohabitation
necessarily took place between Joseph and Mary is made by those who see the laws of God operative in the sexual function alone, and who do not comprehend that the spiritual principles, while developing by means of the natural plane, have transcended the sexual forces before the Generative Function of Creation is set into operation. Whether a sexual cohabitation took place or not, only the participating initiates know. If it did, in that it resulted in that which partook of the Divine nature, it was effected in the Holy Marriage principle, the conjunction being in conformity to the Divine Will that decreed it as a service to both God and the race. For Mary and Joseph were the functions of the Law's operation, and both would have reached the passionless state, common to the spiritual and the natural planes, before they would be eligible to serve in this capacity. The product of the union was Jesus, meaning passionless; sexless. The immaculate conception is that which brings forth in the Divine Will, and not in the will of the desires of the flesh, and is possible only where male-female unity is effected in the participating egos. The conjunction, however it is operative, is in obedience to laws of God, the Hierarchies directing the initiates in the performance of their deific services.

Those who attain purity of consciousness through transcending the impurities of sexual evolution are always used in service to the laws of God, the service varying in its expression in different cycles of progression. In other words, the Initiate of the cycle, in complementary relation to the one in whom the advancement of the racial forces is centered, conjoin in principles to progress both heaven and earth. This involves
the mysterious operations of Christ and sex, but not expressing after the manner of the world, either in its heavenly or its earthly aspects. A celestial-spiritual function in complementary relation to the natural is identified, whereby all degrees of the Word are brought under the influence of the powers of God, projected for advancement in the succeeding cycle.

Regardless of whether or not a conjunction of forces took place on the sexual plane between Mary and Joseph, the fact that she was with child before she came to be with him is an absolute truth, the children of God (gods) not being the product of sexual seed, generated in mortal males and females, but of the Christ Germ, resident in the Cosmic Womb of Creation, identified as the Feminine function of God in the race. Into this womb the spiritualized and regenerated forces of the race are gathered, and from this womb the heavens and the earth are replenished for another cycle's progression.

The breaking up of the Christ Germ is that which produces the germs and sperms of the females and males of the race; though, since they are separated in their qualities, they do not, when sexually united, produce spiritual man, but the mortal counterfeit. It is the spiritual unity of the male-female qualities, gained through ages of mortal progression, that forms the Christ ego, though these essences must be regenerated in cosmical function through the Messianic Center before they are Christed and made productive to bring forth spiritual being. The operation of this law involves the control of all the forces, heavenly and hellish, to the Lord, which as God's action Father-Mothers the creation of the gods.
1 When spirit and form are united as one in the Lord, as at the end of mortality, the laws of God (Father) move in the polarized male-female matrices and bring forth the gods of Creation, the possibility of whose being is present before the movement of the Cosmic Generative principle that complements the Cosmic Regenerative one, centralized in the Lamb’s wife. This is a universal aspect of the Law operative between Mary and Joseph, who represented in individualized human identity the principles that conjoined in the Divine Will to produce a divine-natural state of being.

Like Mary and Joseph, who brought forth the first-born Son of God, egos in the love of the Lord, gained through overcoming the loves of the flesh, will at the end of mortality function the Divine Will as Father-Mother, bringing forth the embodiment of the Son as the god-being of themselves. This is the fulfilment in this generation of the Law of immaculate conception, identified in the celestial, spiritual, and natural planes of the race through the service rendered by the Holy Family, whose identity as one in three functions (Mary, Joseph, Jesus) set operating in consciousness the capacity to reveal the creation of God, that is, spiritual man. Now, with the fourth principle of Being progressed as the three functions as One, the Christed gain will be present in form as the four-square ego, for matter passes with the ending of mortality, and the kingdom of heaven comes into the earth, revealing in actuality the principles that underlie mortality and through which the spiritual results are gained.

Jesus in his earthly aspect was the manifestation of the first man born into expression from the Womb or Virgin Principle. He identified the
powers of Being in the earth (physical) and became the Father Principle whereby other sons of God are to be progressed. Through conscious development in the race during the Christian dispensation and its ultimate regeneration, the Father in heaven becomes the Mother in earth. Through her function the forces of consciousness are feminized, the Son of earthly progression becoming the Daughter of heavenly consciousness. The descent of the holy city at the end of mortality is the Daughter of God (Principle of Love) conjoining with the forces of the Son (male principle; wisdom) to produce the virgins, or two-sexed beings who are Father-Mother in function both in heaven (spiritual realms) and in earth (bodily realms). These are the result of the “Marriage Feast of the Lamb,” the forces of heaven and hell in conjunction producing, through translation, the substance of spiritual being.

The Seed of God, or Word, identified in the Cosmic Womb as Christ, but was manifested in the earth as Jesus, the flesh of the Word. The Father (God) in heaven became the Son in earth, while the Son in earth became at his theocrasis the Father in heaven, thus polarizing heaven and earth in the subjective planes of consciousness. In the second coming of Christ, the Father in heaven becomes the Mother in earth, while the Mother in earth becomes the Daughter in heaven, the conjunction of this objective factor with the already gained subjective crossing the gain of the Son with that of the Daughter, effecting the Marriage Feast of the Lamb wherein all who will may eat of the substance of the Lord’s body and come into life eternal.

Heaven and earth are one, the ideality and real-
ity of God's creation; that is, the spirit and body are one. The Holy Spirit that goes out in the marriage of the heavens and the earth, operative both in the first and the second coming of Christ, is the godly reproductive essence out of which are born, at the end of the age, the god egos. "But as many as received him, to them gave he the right to become the children of God." While the capacity to become the children of God is present from the Father-God Principle, it requires the identification of the Mother-God function to make tangible the god states of being. This gestative matrix is the Lamb's wife, her function being both individual and universal, heavenly and earthly, constructive and destructive, male and female, that is, pertaining to both the negative and positive poles of Being.

The birth of Jesus marked the ascension of consciousness above the lower forms of fleshly propagation, and revealed the divinely ordained marriage as well as the spiritual principles of being. While the culminated effect of the principles incorporated in the first coming of Christ cannot be witnessed until the end of mortality, yet the powers of heaven are in conquest of the sensual forces of the race; and will ultimate at the end of the world with a conflict of forces which translates the elements of all dual qualities into their equivalent spiritual principles, setting up the kingdom of heaven in the earth.

The two factors characteristic of the progression of the male and female forces of the race that culminate in bringing forth Christ involve the utilization of energies wasted, but, like many things despised by men, they hide the mystical processes of creation. The unique bringing forth
of spiritual being is one that involves the use of the good and evil forces of the race's progression. Born in sanctification under laws of God not common to mortal births, the Christ child received an influx of forces of consciousness that had evolved for ages in the advancement of the Jewish males, for this son of the Jews was the climaxed fruit of the manhood developed in the Jewish dispensation and the ones preceding it. He was born of the virgin of the Lord's anointing, a woman who typed the womb of the universe in whom the chosen Seed of God was to gestate and develop. Throughout the periods of progression, one act had characterized the Jews, which symbolized to them purification—the act of circumcision.

A comprehension of the law of God that was operating in this sacrificial rite of purification among the males of the Jews will enable one to ascertain how its correspondence among the females of the race, who are to bring forth the Christ substance in the second coming, forms also an important purpose in God's design of progression. Circumcision, the cutting off of the foreskin of the male organ of copulation, may, in itself, appear to be but a physical operation, but since all physical form is the activity of life, substance, and intelligence, with its primal identity in the brain, what happens to the brain cells that govern the physical tissue that is removed presents the important factor in this apparently physical operation. All brain cells, cut off from expression in the physical form to which they relate, give off their essence of force in a spiritual way. That is to say that because the physical function is cut off, the spiritual is not also cut off, but goes on acting on the spiritual plane, generating the
1 essences of force but not producing material physical form. Instead, the forces express directly as psycho-spirit energy and ultimately build the spiritual world of realities, eventually manifesting as something superior to the flesh.

This principle in connection with circumcision is operative in other ways in the race, though not identified as religious consciousness, the controlling center of all forces. The different members of the body dismembered cause the brain forces that formed them to function their energies in reproduction of the psycho-spiritual worlds, these being the centers in which are aggregated the hells progressed as well as the heavenly forces. While the substantiality of form is not in the primitive hells, the conjunction of their forces with the heavenly progressed energies, in the external conflict of Christ and antichrist powers at a cycle's close, ultimate in producing the organism of being formed from the concentrated feeling forces of both heaven and hell.

The physical identity of the god-beings is the aggregated expression of spiritual energies developed in the males and females of the race, their perversions as well as their virtues furnishing a needed force to consummate mortality with the spiritualized gain. The flesh, partaking of the essences of regeneration, developed in the transference of the physical energies to their spirit forces, is the indestructible quality of the Word's embodiment. The many modes of dissolution and disruption of forces incidental to mortal progression contribute the live energies dissolved, thus promoting the plane of development that stands between the visible and the invisible, the three factors of developed forces becoming one in the
final act of translation whereby all are used in the Lord toward the manifestation of the godly result. All energies that had physical identification, cut off in their physical function, become resident in the womb or center of the universe, this being identified in humanity as the Virgin Mother Principle from which all creation proceeds. From this womb, the ascending forces promote the spirit and body of Christ and the descending forces the spirit and body of Satan (beast of nature). The commingling of the two in laws of God produces new heavens and a new earth, the former ones being automatically dissolved in this cosmical operation.

The form of spiritual essences is in the life or motion of matter. The decomposition of matter or forms of flesh liberates the energies that formed it, though, instead of being inactive spirit-essence, the energies are active, their identity of motion having been gained in their evolution in matter. The energies of life, liberated in the dissolution of physical forms, as well as in the rite of circumcision, the religiously identified factor of this operation, become the motion of spirit-substance to form the physical aspects of the body to be formed as the organism of Christ.

The male forces of the race's progression that did not function materially, developed the spirit of the forces of life that identified Christ in his first coming, while the feminine forces cut off from material function form the bodily essence of the egos to be resurrected from the grave of death (mortal forces of sex). That is to say that both the spirit and body of Christ are gained from the race's progression in mortality, but not from that materially progressed. The forces which
are not attached materially, or those which have been detached from the love of the material, form the negative and positive aspects of the invisible planes from which the visibility of God is fashioned and manifested as His-Her creation.

Abortion, practised so assiduously among the married and unmarried in the more highly advanced civilizations, appears to be without the scope of God's grace when viewed from the surface of effects, but there is a principle of life to which this activity relates, so magnificent in its expression of God's wisdom that the reader may not be prepared to find that this most vile practice serves in forming the substance of the Christ body in the second coming, even as the rite of circumcision aided in the first coming. Can anything be outside of that which is All in all? Then accept the truth of the allness of God and bid self-righteousness be still. Find in every expression of life God's intention of love and be at peace with the Ruler of the universe, who is so cognizant of His activities that not a sparrow falleth without His loving care. What about the child in embryonic garb? And how do the life, intelligence, and substance count toward progression if the forces are not materialized as mortal self? Hear the Lord speak and understand: "See now that I, even I, am he . . . I kill and I make alive; I wound, and I heal; and there is none that can deliver out of my hand." Deut. 32:39 R. V.

In reality, no one is ever born and no one ever dies, but the I Am Spirit is embodied in form and manifests more of God's consciousness to accomplish the purpose of creation. Destruction, as well as construction, is needed to progress consciousness in light and darkness and to bring about the
final combustion that gives rise to the essence of Christ. The destruction is progression to the One who lives forever. The wounds inflicted in the laws of life are productive eventually of the great good to be attained. With these truths in mind, the scientific reasons for the adulterations of mortal progression may be comprehended. The unique bringing forth of spiritual being is one of the mysteries of creation.

Setting into operation of the forces of generation and forming the cells of the organism in psychospiritual form, with their sequential cutting off as in the case of abortion and miscarriage (the voluntary and involuntary aspects of one generative function) leave a great force of life, substance, and intelligence to function above the plane of the physical and to be used, eventually, in bringing forth a higher order of form. For all energies identified in the flesh, when cut off from further progression on the external plane, become active on the internal planes as spirit essences, the power to form themselves being in the quality gained from fleshly identity. The fourth dimensional plane will reveal the substance body, the feminine aspect of expression, gained through the use of the aborted forces in which the spirit and identity of form exist.

Isaiah exults over the mysterious operation of Divine Law wherein the things despised by men assist in glorifying God when law has fulfilled itself and the creation of God is revealed. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife." Isa. 54:1 R. V. The children of the married wife, born
into the world, are material objectifications of spiritual energies, though the overcoming of the forces of mortality is essential toward gaining the comprehension of the spiritual principles underlying self-consciousness. The “children of the desolate,” the anguish of forces of spirit, soul, and body incidental to Love’s unfoldment and progression, are utilized in Divine Law toward promoting the kingdom of gods to be manifested as Love’s fruit at the end of mortality.

The utilization of male and female forces for propagative purposes is only the material aspect of laws that operate primarily for the purpose of revealing God’s will and presence in the earth as it is in heaven. The repudiation of birth is the outward evidence that giving birth to children is not the totality of God’s purpose for the race. If it were, no one could go contrary to God’s decree, and child-bearing would be welcomed as the most desirable thing among men. Only mortals not advanced spiritually so perceive it. It is desirable up to a certain time in progression, but the God that instituted the repulsion to it, and permits its apparent desecration, utilizes the forces developed by males and females for higher and nobler purposes when the time is ripe for ascension into planes that transcend the material, mortal progression.

The unborn children of the desolate will yet come into their inheritance of good. The women, forbidden by society’s self-righteous laws to bring forth children, give their quota of forces to the service of the Lord of progression, and count as much in God’s plan as the lovely mothers of the land. Mary Magdalene and the Virgin Mary are one in the ultimate design of God. Jesus was
especially a friend of harlots and sinners. Jesus, typifying the essence of humanity's love made divine, naturally had an affinity toward the forces that on one side helped progress the elements of his fleshly identity, for adultery and purity, polarized, bring forth the substance that forms the Christ and permits something of God to be revealed among men.

The crowning act of each generation instituted in God's wisdom is to produce a new thing from the ruins of the old. The ruins and destruction exist, not through chance, but through creative design; and a God of love, to whom opposites are alike in their purpose, progresses all to its appointed end. "But God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are; that no flesh should glory before God." I Cor. 1:27-29 R. V. Until one understands the mysterious operation of God's love wherein He utilizes all things to manifest the creation He has idealized to be, egos are exceedingly self-righteous and antichrist in their spirits. "The things of God none knoweth, save the Spirit of God." The descending aborted forces have their identification as the criminal elements, disordered states of consciousness, ofttimes without emotion, and depraved; but these also serve the All at the close of cycles.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are
spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man.” I Cor. 2:14-15 R. V. As spiritual consciousness supersedes the activities of the mind of the flesh and the love of God enters the hearts of men, all activities of life will be understood in their real purpose; and condemnation, the chief death-promotive factor of self-consciousness, will be known no more. All the hidden things by which the race has been progressed are revealed at the close of a cycle, this being the time when egos, receptive to the understanding of the Christ Mind, may enter higher planes of thought and love and be born anew. But, until condemnation is removed from the hearts of men, they cannot function in the love and wisdom essential toward permitting the laws of God to unfold the Christ-self. The “declaring on the house-tops that which has been done in secret,” in these latter days, is the means of Judgment by which egos prove their acceptance or rejection of the Laws of God which govern all things. Evil forces understood, are destroyed.

The higher mortals evolve, the closer they come to the Lord principle of consciousness, but it is only when animalistic activities cease altogether to control the ego that the virgin in which God moves to reproduce a god-man is resurrected from the debris of sense consciousness and divine generation is made a fact in life. The highest evolved expressions among mortals are of less importance than the least in the kingdom of heaven (realm of spirituality). Happy is the man who realizes that life is an opportunity whereby he uncovers the divine qualities of himself preparatory toward graduating from the activities of the mortal plane, set up in sex consciousness, to a creative expression
Immaculate Conception

where one beholds himself as he is absolutely known in God.

Scripture indicates that, when the light of the Christ Mind has come into the soul so as to beget in man the new creature, he is expected to come out from the world and its lusts and to become identified in the selfless Christ Spirit. All egos, at some point of their unfoldment, must conform to the principles of immaculate conception (purity and love in Divine Will), which permit them to be raised as a living temple unto God. Purity is gained through understanding the impurities, and love is the result of reconciling all things, good and evil, to the Creative design.

The time of the transposition of humanity onto a higher plane of expression is at hand. Identified in knowledge of God, developing the Virgin principle, many are yielding themselves to the spirit of Jesus Christ, who controls spirit and body, raising all eligible to receive it into the consciousness of eternal life. This pearl of great price is the reward of the devotee of Christ, and the price to be paid in its attainment is the self. All activities of the personal ego must come to naught in order that the divinely existent male and female of God's conjunction can join as one and reveal the Word (Christ) in spiritual being (identity).

Divine principles identify by means of egos whose humanity partakes of the nature of the world but whose divinity is of God. These are born into the world, being the central principles through which racial consciousness is progressed. Each cycle reveals the principles of God in further advancement, until, when perfected as consciousness, they are utilized in Creative Law to produce the creation idealized by God before the world was.
formed. Egos in human organism function the Divine Principle; their own coordination of forces of being constitutes the unity of God and Man. The divine ego is always born from above, that is, out of the will of God, and is given birth by Mary, or the pure substance (ma-re or pure sea). This substance is the spiritual essences of love, resident in the Cosmic Womb as the Mother of Christ.

The "pure in heart see God," and only those to be purchased out of the earth through purification at the end of the dispensation, fathered by Jesus Christ, will be able to perceive and to receive the final revelation of God's mystery of immaculate conception, by which the immortal fruit of the Christ-seed is to be revealed as the sons and daughters of God.

The fulfilment of the principle of immaculate conception is the manifestation in universal expression of the many virgins of which Jesus was the Father-Spirit. The second coming of Christ will of necessity carry the principles that identified the first coming, to a climax, revealing as a result the further evidence of God's presence among men. This manifestation will centralize about the Woman principle in contradistinction to the first action of Christ centralizing about the Man principle. When these two factors of God's creation identify in the flesh, or humanity, the parental matrix of God will be established among men, and the whole race will be ascended into a more godly expression. Immaculate conception, or conception in the will of God, will supersede the carnal conceptions of the flesh; and wisdom and love, the male and female qualities of mind, will express as one in the affairs of men. Men and women will be joined as the "twain of God," each man being
identified with his own wife, with sin, pain, and death forever dissolved. When this union takes place, man will be born in purity or will be immaculately conceived.

Humanity will always be born of the cooperative action of males and females in the cross or union of their potencies and powers, though, as egos progress from humanity to divinity, and are established in godhood instead of manhood, the principles of immaculate conception will have their ultimate fulfilment in the capacity to create by means of the Word, or divine fiat, even as did God assemble His powers to manifest being from the beginning. But these manifestations would be celestial instead of terrestrial, and would be characteristic of gods rather than of men. The next movement of God, however, is the manifestation of the kingdom of heaven in the earth, which is the universal expression of the divine-human type designated as the Son of Man race.

The males will ever supply the fathering potencies of the progression of the race from animality to godhood, while the females will supply the mothering potencies. As the two are blended as one, adultery becomes null and void and purity is set up. That which is pure is born of oneness, not twoness; therefore, the conjunction of males and females as one, made possible by the union of the Man and the Woman Lord Principle in the kosmos and in humanity at the end of the world, or era of time, will permit the manifestation of a race superior to the present adulterously and carnally begotten one.

Both spirit and matter are potentially important in carrying forth the Divine Plan, but are outwardly impotent without their commingling or...
marriage. Maternity that brings forth the human form must ever have in it the elements of the cross of the forces of the male and female; though when the essences of nature have finished their course and the egos, both males and females, have become neuter in their potential powers, the forces of consciousness are used to bring forth the divinity of the complementary polates. This attainment is the ultimate of certain cycles of flesh-and-blood progression, and leads to the rest from generation, or Sabbath Day, referred to in Scripture as the Lord's Day. This is the time of the ascension of the eunuchs and virgins, and is the preparation of those graduated from the flesh-and-blood plane for an advancement into celestial and superhuman states.

All expressions of love incidental to the mortal plane of progression are for the purpose of conjoining the ego with his own indwelling Christ Self, thereby developing the love of God in the heart that will permit an action of Divine Will to embody a higher type of creature. “Yet in my flesh shall I see God,” affirmed the regenerating though degenerating Job, typifying the ascension of the higher principles of consciousness out of the disintegration of the lower. The love expressed in the race eventually climaxes in its original purity, out of which is fashioned the man God idealized in the creation. This man is immaculately conceived, being born in the law of the Spirit of Life in Jesus Christ which takes over the consciousness when the loves of the flesh are surrendered in their forces to the love of the Lord. All the forces of the universe, heavenly and hellish, conjoin to form the new creature in Christ. Yet, before the conjunction of God and Man can be to
beget the god-man, egos must have become priests unto the Lord, conserving their substance in the temple (body) for divine use. Becoming priests unto God, they are instructed by the Christ Mind in the fulfilment of the laws of Being, ultimately glorifying God through the revelation of a god state of being. The Sons and Daughters of God are the "first fruits unto God," gained at mortality's close. These are the beginning of the kingdom of heaven in the earth, the immaculately conceived offspring of the Man-Woman Lord Principle.

“For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. I have received, not the spirit of the world, but the spirit which is from God; that I might know the things that are freely given to us of God. Which things I speak, not in words which man's wisdom teaches, but which the Spirit teaches.”
SPIRITUAL BIRTH AND BODILY REDEMPTION

Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John 3:3-6 R. V.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. I Cor. 12:12 R. V.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die, and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. I Cor. 15:35-38 R. V.

It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory. it is sown in weakness, it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. . . . Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. I Cor. 15:42-46 R. V.

And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruits Matt. 12.32-33 R V

Bodily redemption is the result of spiritual birth. Spiritual birth is the process by which the forces gained in self-development, are converted into their equivalent eternal realities. This is both a mental and a physical function. The mental process by which one translates the thoughts and feelings gained as consciousness into their equivalent wisdom and love is that which promotes the capacity to receive the inspirations of the Christ
Mind and to be spiritually reborn. The operation of the principles of the Christ Mind in consciousness makes for physical transformation and redeemed body. Redemption is freedom from sin, sickness, and death, which is possible only through the formation of a new creature. The new creature is the embodiment of the Christ Principles, gained in the renunciation of the thoughts and feelings developed on the flesh-and-blood plane.

The formation of the natural body is the result of evolution in mortality, that is, in sense consciousness. However, the natural body is gained when one gains himself. One gains himself when thoughts and feelings are conformed to humanity of principles. That is to say, one must know himself in his relation to God and to his fellow men before he can gain control of his forces. John the Baptist is the type used to indicate the gain of self-consciousness. He comes with loins girded, that is, natural forces in control, and lives on “locusts and wild honey,” that is, is in control of appetite. When the appetites and passions are controlled, the forces of sense are conserved, automatically inviting their translation into higher expressions and forms of being. John comes preaching water baptism and repentance of sins. To be baptized by water is, in a spiritual sense, to be cleansed from the selfishness of mortal thought and love. Repentance is the turning away from that formerly thought and loved. The purification incidental to the attainment of self-conscious mastery of one’s forces is that which invites the operation of the Spirit, and which leads to spiritual birth. Jesus is the type used to indicate the operation of the Spirit, though John the Baptist must go before him and make straight his way.
The purification incidental to being born of water, while primarily mental, operates to produce a change in the physical organism. For every thought, when it is raised to the quality of light, emanates its forces into the consciousness, producing a dissolution of forces of opposite character. Inasmuch as mental energies form cellular organism, the introduction into consciousness of ideas that transcend the thought of self is also the beginning of the reconstruction of the body. But, before the new structure can be formed, the old one must be torn down. Hence the admonition of the Master Builder that new wine can not be put into the old wine-skins, but that both the wine and skins must be renewed. That is to say that the energies of ideas, developed in mind, produce cellular structures of a similar nature, and involve the processes of regeneration wherein one works out his physical as well as his mental salvation from the bondage of self.

As self-consciousness ripens into knowledge of man's relation to God and his fellow men, the ego goes through a process of dying to the activities of mortal mind and feeling. This is called in this day, metaphysical advancement, a phase of progression wherein both higher thought and love are developed. While the mental change will automatically produce a physical change, yet, it is possible for people to function in higher states of mortal mind, utilizing their gained thought and feeling toward obtaining more good for themselves without producing a physical transformation. This is self-consciousness ascending above the enticements of evil into the supremacy of forces of good, but does not constitute the ultimate of being born of water, which is consummated in
the renunciation of good of self for love of spiritual good. While love of spiritual good will give man the good needed for the self, since the ego is the organism in which the laws of God are unfolding and is naturally sustained in those laws, yet the effort of self is offset as one comes into the selfless state of consciousness that invites rather than compels one's own.

Only those who gain the selfless consciousness enter into the processes of law whereby body is redeemed and man is spiritually born into the kingdom of God. These are they who experience a change of heart, which constitutes the fruit of repentance. The heart is the seat of the forces of love; but, since these forces have been sensualized in mortality, the overcoming of the sensual love forces is necessary toward being born of the Spirit. This involves the control of the passions and appetites, for the forces identified in their lowest expressions on the sense plane are complementary to the highest, and, when conquered in the Christ love, form the connecting link between the spirit of man and the Spirit of God.

Jesus, representative of the Spirit of God (divinity), receives the cleansed and purified forces of self-consciousness, these forming the beginning of the spiritual unfoldment. This process is typified in Scripture as the baptism of Jesus by John the Baptist, whereby the forces from above make union with the forces from below, thus uniting the Spirit of God with the spirit of man. While all principles are objectified and seen as something apart from man, though functioned by egos in human identity, man is, in the last analysis, the organism through which they express themselves, consciousness gained being the embodiment of God.
or spiritual being. Consciousness is gained when
the forces of spirit, soul, and body are united as
one in the Christ Mind and the laws of the Lord
unfold to reveal the reality of being.

The forces of self-consciousness, controlled in
conscious mastery, are identified as John the
Baptist principle of being. At this point, the divine
spirit or Jesus is invited into action, there need-
ing to be purity of consciousness before the
Spirit of God can unfold itself to reproduce a
spiritual state of being. Jesus is the divine pattern
to be attained in organic identity, the Laws that
produce him being resident in consciousness. These
are written in the inward parts. When the out-
ward consciousness is sufficiently pure to receive
their impressions, the regenerate laws of God un-
fold to produce the Mind and Body of Christ. This
involves a rebuilding of the entire organism,
though the temple of God is fashioned, not by the
hands of man, but by the powers of God. Solomon’s
temple is comparable to the temple of the Body
to be reared as an eternal structure of being, when
the Master Builder is in command and all forces
are conformed to the spirit of righteousness. While
the ego can not attain righteousness of himself, he
does go through the process of purification
which invites the operation of the Divine Laws
by which the righteous expression of Man is re-
vealed.

The overcoming of the temptations in the wilder-
ness is the opportunity presented to every ego who
is born of water and who enters into the true re-
pentance that makes ready the coming of Christ.
After one is endowed with the capacity to know
himself as a beloved Son of God, that is, an
organism of consciousness through which the
powers of God are unfolded, he is given an opportunity to prove whether or not he will utilize his new-born powers toward the promotion of the desires of the self. Those who meet this test gain the love of the spiritual rather than the love of the things they can obtain for the self through the use of spiritual powers. While much in this day is called spiritual that is only the aggressiveness of self-consciousness at its highest points of expression, those who measure to the law are known to the Father and constitute the organisms through which the principles of bodily redemption are unfolding. Others sustain the principles in the degree of their developed wisdom and love, the many being called from which the few are chosen.

Conservation of the forces gained in overcoming the mortal thoughts and feelings is not sufficient to promote the new creature in Christ, though very essential toward identifying the operation of the Divine Laws whereby spiritual being is ultimately unfolded. The cutting off of the selfish thought, word, and act characterizes the ego trending godward, though when this is complemented with the righteous expression of thought, word, and act, the consciousness is balanced and a more harmonious unfoldment is in order. Thought, word, and action are the implements of use by which the ego advances. When the three express as one, the ego is united in the forces of spirit, soul, and body, all expression making for unity and spiritual development. However, the thought must conform to the laws of one's being, with word and act in keeping with the primal spirit, before the laws of God can unfold themselves to reproduce their image and likeness. Sincerity and honesty precede the capacity to develop in truth, and are best
identified through unity of purpose and act.
Many modes of purification precede the rebirth of the soul in Christ and the unfoldment of the spiritual organism. While they may be grouped under the heads of control of passions and appetites, physically, and under the head of control of thought and word, mentally, there are infinite angles of forces to be conformed to the spirit of Truth, with equal impurity of forces to overcome. At no time in one's ongoing do the impurities arise as when purity of consciousness is being worked out. This should encourage rather than discourage the advancing ego, for dissenting forces must be uncovered and brought to light before they can be overcome. One does not want to be outwardly clean and inwardly full of hypocrisy and iniquity. It is the conscious gaining of the forces of feeling that transforms them into servants of God by which contact with the Christ Spirit is made. One can not consciously gain the forces of evil and hell, with their infinite angles of progression, except he be involved in experiences that present the opportunity of their overcoming and mastery.

It is quite in keeping with spiritual advancement that one should have much darkness arise, because of the light, but this is a sign that one's redemption is nigh, and is not an occasion for condemnation. What constitutes spiritual advancement has been so distorted by the so-called Christian religion that it is not surprising that only a few find the straight and narrow path that leads unto life. But one can assure himself that the opposite of his natural tendency is that which leads to the spiritual, for the natural is the reverse of the spiritual. It follows if one will reverse what is
natural to the mortal sense, he will make contact with spiritual forces and be led into the Light of Christ. When one has become identified in the intelligence of the Christ Mind, through conforming his love to the spiritual in overcoming sensual tendencies, then the spiritual becomes the natural and bodily redemption is in the process of unfoldment.

Since not all are called to become the organisms of redemption at this time, this accounts for the differences of opinion as to what constitutes the essentials of spiritual unfoldment. Those who are not called unto salvation at the end of mortality may live after the manner of the world, eat, drink, marry, and otherwise express the qualities of sense in sensual ways, but always those who are accounted worthy to become the foundation stones of the next world (state of consciousness) cease from conforming to the methods of the world in thought, word, and act, becoming living sacrifices unto the Lord whereby the Divine Will may further reveal its purposes to men. The eating of meat or not eating, marrying or not marrying, and various other forms of contention arise, each finding the relation that he bears to them according to what he is called to express. Those who follow Christ in the regeneration are called to reverse the aspects of mortal thought and feeling, thus calling into identity the twelve centers of consciousness whereby they are controlled in the Laws of God and fashioned into new creatures in Christ. Always two poles of forces are in expression, the antagonism arising between them being as essential to the Creative Plan as the harmonies.

The principle of antagonism is a destructive factor, the means by which the old wine-skins or...
bodily cells are torn down preparatory to building the new. This principle has its final identity in mortality as the "wrath of the Lamb," which goes out in Absolute Law at the end of time to dissolve the corruptible elements, liberating their energies for the building of the incorruptible structures. 

The change essential to reveal the redeemed body is that effected in the conversion of material forces to spiritual energies and the spirit-essences to substance-form. Hence, this mortal does not become immortal, but "we shall all be changed," as Paul says. The principles by which the change is effected are developed in the unfolding spiritual consciousness, their operation in absolute law not being controlled by the ego in whom they operate, but by the Lord.

The processes of redemption, while controlled in the Laws of God, cover a period of time (so-called) comparable to the "three days and nights in the heart of the earth," to which Jesus was subjected. This is the operation of the Divine Spirit in the organism of mortality, the grave from which the dead are resurrected. The going into chaos of the Divine Spirit gained is the "sign of Jonah" given the adulterous generation of mortality by which it may perceive the coming of Christ. The various activities of darkness that arise, individually and universally, typify the coming of the "Lord as a thief in the night," the development and uncovering of the forces of hell being in complementary relation to the heavenly progressed forces, though operative in divine function only at the cycle's close. For the forces of darkness are the womb in which the Christ light gained forms itself, the product of the conflict and attendant dissolution being the resurrected and
redeemed organism of consciousness. This organism is not disembodied spirit, as a ghost, but the bodily identity of the Christ Spirit.

The operation of the laws of redemption begins at the purification of the ego and his turning away from the attachments of thought and feeling developed in sex sense, though a conscious overcoming of the loves of the flesh as well as the hates is essential toward transforming the forces of sense into their equivalent spiritual qualities. This is the mystical point of connection with the Christ Spirit which is the Love of God in identity. Since the loves of the flesh are thought to be the desirable and ultimate attainment of mortality, few contemplate the necessity of relinquishing attachment to them, hence do not find the straight and narrow path that leadeth unto life eternal. For bodily redemption is the identity of the ego in a consciousness that transcends the necessity of further birth in mortality. Spiritual birth is effected when necessity for mortal birth is overcome. This necessity is overcome in the conforming of the love of the spirit, soul, body, and mind to the love of the Lord.

Since one cannot surrender the loves of the flesh until they are gained, he must live through many lifetimes of development to become conscious of the powers of God as self-consciousness. Self-consciousness gained is the opportunity for spiritual birth, though being born of water precedes being born of the Spirit. That is to say that the forces gained in sex sense (self-consciousness) must be raised to their highest expression of intelligence and love before the Spirit of God can express. Purity of desire in which is willingness to surrender the forces of self-consciousness to the
1 Divine Will is possible of attainment only when one has sufficiently thought, loved, and lived to be opened to the inspirations of the spiritual plane of consciousness, whereby he perceives a higher state of progression. As consciousness is redeemed from the lusts incidental to evolution, adultery of thought and feeling is offset with purity and the unity of the male-female principles of being is effected within. Out of the unity of the male-female principles of being, the virginal substance is gained, which is the primal essence (dust) out of which spiritual man is formed.

Every earthly attainment has a heavenly counterpart, though dissatisfaction and repulsion toward those things which are earthly beloved are essential to reverse the forces developed and to gain their heavenly qualities. Herein is the operation of losing one’s life in order to find it unto life eternal. For the qualities developed in mortal nature, however commendable on that plane, are temporary and satanic except the forces that form them die and are resurrected on the spiritual (heavenly) plane. Dying to the forces of thought and feeling is the death of the bodily consciousness sown by the mortal ego, which, like a grain of wheat sown in the soil of dissolution, brings forth a harvest of similar but multiplied capacity.

"Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.” John 12: 24-25 R. V.

Through dying to the loves of the flesh, the seed life, developed in mortality, also dies. The death of the sexual seed life is the resurrection of the life of Christ Seed. For Christ Seed primarily
died for the life of the world, forming on the mortal plane the sexual seed. Death to sexual seed is in dying to mortal thought and word, for the thought is the conscious identification to external sense of the emanated spirit, moving from Center (Christ) to consciousness or nature. The formation of seed is one with the emanation of spirit forces to become thought and word, or Intelligence expressed. The reversal of the mortal thought and word, all forces being inverted to principle on the mortal plane, is the reversal of the tendency of the seed. When an ego has entered sufficiently into the control of the thought and word, the inspirations of the Almighty pour into consciousness, and conflict between the Christ Seed and the sexual seed begins.

The conflict that arises in spiritual birth, identified at the inflow of spiritual energies, enables the ego to take conscious mastery over the mental, soul, and physical forces, establishing as a result the purity of consciousness essential to function the Christ Seed. The Christ Seed is the physical result of the Christed ideas realized as living principles of being. That is to say that ideas of Truth, actualized in words and acts, react to form the essences of spirit, the principle of form being in the will of man. When the will of thought, word, and act is conformed to the Truth, Divine Will is identified, by which the spiritual essences developed are formed as the nucleus of the body to be. This nucleus is Christ Seed in contradistinction to Christ energy, the mental result of forces of thought generated but not actualized as living consciousness.

When the Christ Seed is identified, it begins its unfoldment under laws of God. Every organ of
the body comes under its regenerating influence. The dissolution of the mortal forces in the *living death* of regeneration reaches its climax in the movement of the Absolute Law of God, which takes place at the time of the Harvest to perfect the ripening grain and to gather it into the storehouse of the Lord's body. For redemption of the body is a cosmic expression, though operative by means of individuals, and is effected at the end of the world, or mortal development.

The identification of the Christ Seed is primarily in heaven, the top head of the organism, that is, in the cerebrum. The pituitary and pineal bodies, located in the cerebrum, are the feminine and masculine centers, respectively, through which the Christ Seed is formed. The sacral brain center at the base of the spine is the satanic counterpart of this cosmic parental matrix of the brain, the three forming the trinity of forces through which Christ is formed as the spiritual organism of consciousness. In the process of regeneration, the seven plexuses of the spine open, their particular forces flowing into the organism according to the laws governing their expression. The fruit of the Christ Tree ripens each month, the twelve zodiacal signs being characterized by the twelve months of the year, though physically they are the twelve centers of consciousness through which the powers of God outflow and inflow to form the Christered organism.

The forces of consciousness, generated at the sacral brain center, move up the spine to the place in the skull called Golgotha, where they are crossed with the forces descending from the I Am Center of the parental matrix (pituitary and pineal bodies), the forces of Christ crossing with the
forces of the world, the formative power being in the satanic forces ascending. In the absolute action of God, heaven and hell are commingled to fashion the Mind and Body of Christ, the resurrected result. Man is consciousness, the soil in which God works to manifest the reality of Being, and radical changes are inevitable. It is folly for the ego to look upon these changes as disease, even in his unillumination, and the spiritual ego should not be guilty of gross ignorance as respecting these matters. The error of treating all organic changes as disease or discord which ought not to be, grows out of failure to discern the Lord’s body and the cooperative action of forces of spirit and matter to fashion the substance of the new creature in Christ. Bodily redemption is accompanied with terrific changes of both mind and body, which should be understood rather than condemned if Love is to fulfil Law and reveal the god result. The transformation of the organism is worked out in the blood, which is the seat of sin (feeling force developed in sense consciousness), the change in the blood corpuscles relating to the spleen and the thyroid gland, the latter being the seat of the Creative Word when its function is gained.

The twelve centers of consciousness, five of which are identified in the organism above the larynx, centralize the generating forces to the particular cell-group to which they relate, they in turn regenerating the organisms of the particular groups. The twelve centers of consciousness have their spiritual correspondences, the operation of the forces being progressive and retrogressive. In other words, the translation of the mortal or material elements to their corresponding spiritual qualities is the movement of forces from external
to internal, or from earth to heaven, hence, is progressive; while the movement of the spirit-essences, generated in the parental matrix from interior to exterior, to be lost in matter or the dissolving energies of form, is retrogressive. Yet it is the descent of the Christed forces into the tomb of hell and death (dissolving elements of mortality) that forms them, embodying them as the new creature in Christ. The progressive and retrogressive movement of forces in physical organism corresponds to a similar movement of forces in the universe, the sun of the physical heavens corresponding to the Son of the heavens of individual consciousness.

The absolute movement of God that controls bodily redemption is a universal one, penetrating the forces of the sun, moon, stars, planets, zodiacal constellations, regenerating their essences to the next quality of being that conforms to the racial progression. It is the commingling of the forces of the universe that forms the cosmos on the heavenly pole of being; it is the chaos on the earthly pole that complements the cosmos, creating the substance out of which redeemed body is formed. The marriage of the heavens and the earth takes place in the conjunction of the Spirit of God (Christ) with humanity in the Messianic character of each cycle, this permitting the mixture of forces from which the children of God will be fashioned. This is to say, when the heavens and earth are in unity, the commingled forces will yield the tangible manifestation of God-being, establishing also the righteous expression of humanity and the principles of the universe. The heavens are the spirits and the earth the forms of consciousness, the two uniting to fashion the mani-
manifestation of the Creative Principles which existed in spiritual identity before the world was formed.

The alchemical changes going on in the organism in the formation of Christ give rise to peculiar forces and feelings, all of which must be interpreted spiritually if the ego is harmoniously to unfold the God-qualities. While understanding of the process cannot entirely offset the tribulation incidental to spiritual birth, it will enable the ego to bear it as of the Lord, thereby establishing the nonresistant spirit that permits the free expression of the forces unfolding. The intricate processes of regeneration may be felt in degree on all planes of expression, that is, in spirit, soul, body, and mind, though detailed comprehension of the process is possible only as it works itself out. Jesus was the organism through which the principles of redemption operated to reveal the resurrected Christ ego, but it was Paul through whom the Spirit unfolded the scientific knowledge of bodily redemption. In other words, the principles of Being are known in the degree of their unfoldment, but, until they have worked out their consummated result, they can not be absolutely known. Knowing and Being are now one, their united action being Jesus Christ, the Principle of Christ Mind and Body.

The consummated result of the principles of redemption operative in Jesus was his ascension above the mortal plane of consciousness. That which had ascended, in its descending principle became identified in those fitted through evolutionary law to receive its operation, making known the principles as knowledge and illumination pertaining to bodily redemption. Egos at the end of mortality are again in realization, not only of the
processes of regeneration experienced by Jesus, but are also in comprehension of the ideas pertaining, identified in consciousness by means of Paul. The two unite as the "greater works" in the ego now identifying the processes of redemption, though, until spiritual being is revealed, the intricate activities of regeneration are not perfectly known. Knowing and being are one in the Law of the Lord.

The gaining of the heavens of consciousness is the identified qualities of the Christ Mind. The sowing of the forces of the Christ Mind into the soil of consciousness is the destruction of the first heaven to form the first earth of righteousness. The earth in its relation to man is the body. The descent of the heavens to form the earth is comparable to the descent of Jesus into the tomb of death to form out of the elements of corruption the incorruptible state of being. "It is sown in corruption; it is raised in incorruption." The forces of the natural body, raised to the Christ qualities of spirit (heaven) and sown into the soil of the earth or satanic forces, produce the spiritual body. Hence, "it is sown a natural body; it is raised a spiritual body."

The formation of the spiritual body involves the mysterious mixture of the forces of heaven and hell, otherwise designated as Christ and antichrist. The antichrist forces are the elements of mortality for which no mortal is responsible. In other words, mortals are born in sin, and shapen in iniquity, because in the order of progression the forces of spirit (Christ) must be evolved in matter (Satan) to produce form in perfection. Yet the form gained in the natural body is not the eternal being of God; hence, the necessity of its
dissolution in the grave of hell and death. This grave is the womb of regeneration, operative as the chaos of the Creative Principle. However, the chaos is present only when Christ is ready to take his victory over the forces of hell and to rise triumphantly as a spiritualized expression of being. The spirit of form is the formative power of spirit. Herein is the necessity for the heaven-born forces to descend into the pit of hell and death for their embodiment. For spirit-essences are not tangible until cultivated in the energies of form. These energies gained, simultaneously with Christ, are the tinctures of hell which eternally complement the essences of heaven, and by which the spirit-principles are embodied.

Redemption of the body is gained in a living death, and not through processes of death by means of the grave. The grave in which the alchemical changes that bring forth a spiritual state of being take place is the mortality of nature, which does not inherit the kingdom of God; but it is the receptacle in which the spiritual organism may be fashioned and formed. Living death characterizes all who die in the Lord through dying to the enticements of the flesh, until, reaching the Gethsemane experience, the Absolute action of God operates to convert the blood and flesh of the old man into the life and substance of the new creature in Christ.

The forces of sense consciousness, raised through repentance and purification to the spiritual qualities, are equivalent to the flesh and blood of Jesus Christ in their aspects of wisdom and love. The flesh of Jesus Christ is the substance of spiritual ideas realized, and the blood is the love generated in the realization. The introduction into physical
1 consciousness of the flesh and blood of Jesus Christ in the first coming of Christ forms the unity of the male (Wisdom) and female (Love) forces, resident in organic identity in the second coming of Christ in those who gain the Christ Seed, through overcoming the energies of sex seed with the love of the spirit. In other words, the activities of the second coming of Christ are the principles identified in the first coming, their fulfilment being revealed as conscious spiritual being.

In raising the energies of thought and feeling to the spiritual qualities, one gains the wisdom and love of God, these being identified in organic nature as the substance and life of divine being, that is, the flesh and blood of Jesus Christ. The spirit of life is the love of consciousness, no one being farther advanced than is his love development. Jesus Christ is the action of united male-female forces, the Man-Woman of God's idealizing.

When forces of spirit, soul, body, and mind are raised to the Christ quality, conscious attainment of the unity of the male-female forces is identified, the law of the Spirit of Life in Jesus Christ moving to transform the body to a like state of being. The forces of the four departments of being in their spiritual principles are the energies developed on the flesh-and-blood plane redeemed; hence, they constitute the flesh and blood of Jesus Christ. The liberation of the redeemed forces in the organism of the initiate, and their absorption and assimilation to form the spiritual reality of being, are the eating of the flesh and drinking of the blood of Jesus Christ, who, primarily, is the cause of all existence, being God in action as oneness of spirit and body forces.

In other words, having gained the Christ con-
consciousness, one must eat what has been gained to make it living flesh. The eating is in the Law of Christ wherein that which is in heaven comes into the earth, the mixture of forces occasioned by the automatic ascent and descent of spiritual and satanic forces causing the formation of the body of Christ from the living bread that came down from heaven. The bread from heaven is the substance of Being, the feminine essence of the Creation. This essence is gained as the life of the flesh when satanic forces are overcome. The satanic force, or energy of form, controlled in laws of God, forms the spirit body. This is portrayed in the conflict of the Woman and the dragon, referred to in Revelation. Bodily redemption is controlled in Jesus Christ, the mediator between the invisible and the visible planes of consciousness, by which in their season of conjunction the two are made one to produce the flesh of the Word. The flesh of the Word revealed is Christ Jesus, the visibility of the nature of God.

The movement of Jesus Christ is universal, though functioned by individuals in whom the principles of rebirth are operative. The operation of the Creative Principles in the central character of the cycle, ordained in laws of God to function the Word, is simultaneously operative in all the members of the One body, all having the Christ Spirit, being members of each other and functioning the processes of redemption. This body of consciousness, or Christ, is counterparted by the opposite pole, or antichrist, a similar mixture of forces taking place in mankind as is operative in the individual bodies of those functioning the Messianic laws. All the forces of the race contribute something toward forming the
creation of God, while the Divine Principles in
turn renew and regenerate the sexual stream of
the race, implanting in it the ideals to be attained
in its next cycle of racial unfoldment.

The sin against the Holy Spirit, while relating
to a mystical operation of Divine Law, is well
uncovered in connection with bodily redemption,
since it has been held to be the unpardonable sin,
and associated with all forms of mortal pervers-
ion which desecrate the body. The Holy Spirit
is the whole spirit, or unity of forces of spirit, soul,
body, and mind, gained in Christ. When the Holy
Spirit has been gained, that is, the forces of the
four departments of being have been consecrated
to God for divine use in the action of His will, the
Law of the Lord moves in this pure force to mani-
fest the spiritual being, or the Son of Man: that
is, the manifestation of the forces of the Son.
The movement of the Divine Will to reproduce
spiritual being involves the hells as well as the
heavens, and consciousness is open to condemna-
tion, both from within and without, though in
the divine service. "Whosoever shall speak a
word against the Son of Man, it shall be forgiven
him." That is to say that what is felt in the outer
nature of people toward the operation of the
Divine Will is forgiven, but what is felt in the
inner nature against the "Holy Spirit" is not for-
given, for what is not known cannot be forgiven.
Hence, this lack of capability of receiving the
operations of the Divine Will cannot be forgiven,
"neither in this world," or state of consciousness,
"nor in that which is to come." For those who
could not receive the operation of the Divine Will
at the first coming of Christ cannot receive it at
the second, nor can they come into redemption.
What consciousness, through lack of development in one cycle, cannot receive, represents what is not forgiven, or what is not known. This lack prevents attaining to the next cycle's unfoldment. This is not to say that specific people continue to fail to receive the Holy Spirit, but it is to say that whenever it moves there are those who reject it. Hence, these cannot be given the activities of the divine principles for what they have developed. For, not having gained the full realization of the operation of Divine Will to form the body of Christ, they condemn that which is an action of God, believing they render a divine service. So long as one does not understand the service rendered by means of the hellish forces, he is in condemnation of some aspect of the whole Spirit: hence, in condemnation of the Holy Spirit. For this, one cannot be forgiven, for he cannot be given more than he can receive. Until the ego comprehends all aspects of consciousness, good and evil, in service to the Creation, he cannot receive all of God's activities by which redemption of the entire being is effected. Evil is a lack of consciousness of God omnipresent; a belief in God not present. Where evil exists as a belief, God consciousness is not present; hence, the divine principles can not bring forth the perfect spiritual being. All aspects of consciousness must be reconciled to God, though His two poles of Being are to be seen in distinction.

The tree (forces of progression) is good or evil, and the fruit brought forth is of an equivalent character. That which is good is not evil, and that which is evil is not good. Those who receive the action of God at its coming do not reject it, and those who reject it do not receive it. Hence, there
are those to whom the divine qualities may be given for the natural attainments, and those to whom they cannot be given. To forgive means to give for. God cannot give the divine qualities except the natural be completed. If one has the capacity to receive the action of the Lord, which is the love of God, he has given the natural forces for the spiritual in self-conscious mastery, thus making himself eligible to function the Christ Principles and to be born of God. The sin against the Holy Spirit is unpardonable in the sense that consciousness cannot receive from God the equivalent of what it has failed to gain through living. Those who speak against the operation of the Holy Spirit, which is the Law of the Lord, have not the consciousness that permits it to function, hence, in this sense they cannot be given the operation of the spiritual principles. Being turned away rather than toward its operation, they reject rather than receive the Holy Spirit, thus being in a state of condemnation before the Law of the Lord. Condemnation is the exoteric sense of repulsion operative through lack of conscious wisdom and love whereby one may know the operations of God and be approved by them. Since the operation of the Holy Spirit involves the mysteries of Christ and sex, it is the opportunity of Judgment by which the love of God is received or rejected. "A tree is known by its fruits." One cannot bear witness to the operation of the Love of God when functioning in the hate or love of the fleshly nature. It is only through raising both of these mortal aspects of development into the one spiritual quality that Truth is permitted to function and the ego is enabled to understand the activities of God. The process of surrendering
the loves and hates of the flesh is called regeneration. Those who follow Christ in the regeneration are opened in the twelve powers of God through which they are transformed in their forces, and are born from the Kosmos as a higher type of being.

The belief that a spiritual type of being is brought forth through works of faith, or through mental purification alone, or through purifying generative conditions, is erroneous. Whatever be the advancement of the ego, at the time appointed for his spiritual birth and redemption he must pass the Way of the Cross, being redeemed through Jesus Christ, Lord of heaven and earth. Works of faith develop facilities of consciousness whereby one is made receptive to the divine powers and enabled to function them when he has conformed to the law of renunciation, taken up his cross, and followed the Christ unto Calvary, where the final conflict of forces of Christ and Satan ultimate in reproducing the spiritual type of being. Mental purification and development, characteristic of the metaphysical progression, become, when perfected, the wisdom and love of the Christ Mind in which the principles of Being inhere. Where mental development does not transcend the selfish, personal aspects of mortal sense, characteristic of gaining both the good and evil of self-consciousness, the ego so functioning is not open to receive the operations of the Divine Law, however adept he may be in powers of self-expression.

Since the spiritual being is not born through physical birth, it is not the product of improved generative conditions. A highly evolved soul, developing his potential spiritual capacities, who fails to fruit himself in immortality, will identify
I at his re-embodiment, in as equally low state of consciousness, if he has finished progression in a given mode or direction. The evolving animal creature may reap the benefits of improved generative conditions on the mortal plane, and so be enabled to modify his tribulations in the flesh, provided that faculties of consciousness permit the gaining of knowledge by which the Laws of Creation are set up. Yet, all must await the Law of the Lord that will set them free from sin and death. No one can of himself effect spiritual birth. It is an accomplishment in the Divine Laws, and possible of fulfilment only at the end of mortality.

Jesus is perfected in the resurrection of the many sons of God, the offspring of the One, who gain physical embodiment in the second coming of Christ. Jesus is the humanity of the Spirit of God (Christ) in which the Divine Principles unfold to fashion man in the image and likeness of God. This is spiritual being, the united spirit and body of consciousness. The spiritual being to be gained in Truth partakes of the nature of the visible and invisible planes of consciousness. The forces of heaven and earth united as one form the embodiment of the God Principles. This is not a bodiless state of being, but a divine embodiment: that is, organism partaking of the fourth dimensional nature, which in its expression transcends both time and space.

The capacity to come and go at will, to be visible or invisible, to bring forth manifestation through speaking the idea into form or visibility, will characterize the spiritually born virgins, who, identified in God-state of being, will have the powers of God, both in heaven (spirit) and in earth (form; body).

These are the offspring of Jesus Christ, who is
the unity of the two as one. The redemption of the body is effected through the law of the Spirit of Life in Jesus Christ. This is not as through a person, but as through a Principle of Being. The Principle of Being is the united wisdoms and loves of conscious development gained in Christ, or Truth. The consciousness embodied in God-nature is the manifested result of the action of God. Egos thus embodied have eternal, living consciousness, inclusive of all departments of being, though functioning above the mortal plane.

The organisms of egos born through spiritual birth onto the fourth dimensional plane will partake of the quality of Light, being the ethereal essences substantialized in the alchemical processes that bring them forth in form. The humanity of being will transcend the whiteness of the present white race, which, in reality, is not white, but a mixture of all racial forces. Through the action of Divine Will the mixture will be alchemicalized, appearing after its metamorphosis as a body that is white after the whiteness of snow. The author has witnessed both of these bodies, not as in dreams or visions, but as the manifestation of her own body consciousness, and is given to understand that they type the embodiment to be raised up from the dissolution of mortality, to characterize the gods and the reborn humanity.

The spiritual organism exists in ideality within the consciousness, but it is identified through processes of living wherein the ego gains a conscious realization of the wisdom and love of God. The formation of the spiritual organism is in the mixture of the forces of heaven and hell, liberated in the Law of the Lord at the end of the cycle of mortality, the mortal form being dissolved and
the spiritual being formed from the same process of Law. Those who have the gained powers of heaven and hell are the overcomers, the organisms in which God moves to manifest the embodiment of His Spirit, that is, the Christ-Man.

The processes of spiritual birth are universal in their function. That is to say that the mixture of the forces of heaven and hell in a single individual is one with the mixture of these forces in humanity as a whole, as well as in the universe, for every aspect of force has its heavenly and its hellish poles of expression. These two poles, mixed in their forces, provide the wine-press of the wrath of God on one hand, which is the primal chaos, and the cosmos on the other, from which are reproduced the embodiments of the Creative Principles, that is, the god-beings. These are the redeemed egos, born in universal law at mortality's close. Through the god-functions which they become, humanity is reborn, the entire consciousness being more perfectly aligned to the Laws of Being.
THE BRIDE OF CHRIST: THE CHURCH

Behold, the days come, saith Jehovah, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David, and he shall execute justice and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called: Jehovah our righteousness. Jer. 33:14-16 R. V.

For Jehovah hath created a new thing in the earth: A woman shall encompass a man. Jer. 31.22 R. V.

And the city lieth foursquare... and I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. Rev. 21.16, 22 R. V.

And I saw another strong angel coming down out of heaven, arrayed with a cloud, and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire, and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; and he cried with a great voice, as a lion roareth and when he cried, the seven thunders uttered their voices. And when the seven thunders uttered their voices, I was about to write and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not... but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God. . . . Rev. 10.1-4, 7 R. V.

The whole creation has travailed in pain awaiting the redemption of the body. The redemption of the body is effected in the outworking of the principles contained in the voices of the "seven thunders." These were sealed at their inception into humanity, but are unsealed at the fulfilment of mortality. Many are the evidences that the utterings of the "seven thunders" that John wrote not may now be written. With right foot upon the sea (positive powers made negative) and the left foot upon the earth (negative powers made positive), the angel, with a rainbow of promise (covenant of Law) upon the head (intelligence), and a face as the sun (light
operative), and with feet as pillars of fire (understanding of materiality purified), reveals the laws of Life. The mystery of God, hidden in Christ, is now uncovered. The Book of Life is open, and all who are in Christ may read its pages. The body of Christ, which St. John prophetically portrayed, is now being formed, and out of the earth are being gathered the redeemed egos who are to identify the Bride of Christ, the Church. The revelation of the Mother Principle of God, with its spiritual result, is not only the finish of all mystery, but is also the opportunity for those who believe in Jesus Christ to be redeemed and immortalized.

The Body of Christ, or Church, is the universal appearing of Jesus Christ, revealed as the children of God in Father-Mother being. Jesus was the archetype of a new race, he himself becoming, through processes of transplanting, the seed by which his church, or spiritual correspondence in humanity, is raised up. For the Church Principle or Bride is first individualized, the Woman of Deity becoming the visible center to receive the transforming forces of consciousness, even as the Man of Deity took unto himself the sins of the world and through his crucifixion projected the gained Spirit of Truth and Love into the consciousness of the race. Jesus became in heavenly principle the Son of God, the involved product of mankind's evolution: that is to say, that which was with God in the beginning, the starting point of a new cycle of progression, descended into mankind and from its evolved diffusion raised itself into manifestation as the godly genus, the Word made flesh. The evolution of all races preceding this manifestation was involuted to a spiritual
quality and manifested in the earth as the Son of Man, the identity of the Son of God.

Jesus was the fruit of the seed implanted as Adam, Adam and Eve being the archetype of the human element, even as Jesus Christ and his Bride are the representatives of the involved or spiritually progressed Christ Seed of the race, gained in mortality. The appearing of the second Eve is the climaxed fruit of the dispensation of the Gentiles, the unity of Judah and Israel being in the Mother God Principle of Being, raised up in universal function as the Living Spirit of the Woman of Deity. It is the office of the Bride Principle, in conjunction with the Bridegroom, to reproduce the children of God and to give rebirth to mankind, transcending the race from the animal to the human plane of expression. It is the revelation of the Woman function of Deity that reveals all mystery and identifies immortality.

One may better comprehend the process of reproduction of Man through studying the plant, for what can be perceived in the effect of a law is also in the law as cause. As Paul says, "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made." The six days' creation, referred to in the first chapter of Genesis, may be found expressing in the plants in their evolved and involved expression: first, the seed, second, the root, third, the stem, fourth, the branch, fifth, the blossom, sixth, the fruit, followed by the seventh, or Seed in which is rest from growing until a further implanting. The seed that was in the beginning, that progressed the plant through its qualities of being, is in the fruit produced in likeness and image, perpetuity being in the seed.
The Seed that was with God in the beginning was Christ. This Seed, implanted, produced mankind, which through processes of evolution unfolded itself, producing the true Vine as the virginal Christ substance, out of which the first-born god was fruited. The Seed of this fruit contained the original Christ essence unfolded in the race through growth plus consciousness gained, and at its crucifixion, or alchemical combustion, a process inherent in God's laws of transmutation, the Christ Seed was disseminated as radiations of wisdom and love (primal God-spirits) into humanity receptive to it. Since this Seed had in it the whole or Holy Spirit of consciousness identified in biunity, or oneness of male-female potencies, it has power to raise up the biune egos, the "first fruit unto God and unto the Lamb" who constitute the Foundation Stone of the Church of the Bride.

The substance out of which the biune creatures are to be fruited is the Church, the spiritualized essences of humanity raised up in these latter days through the quickening spirit of Jesus Christ, operative in those who believe in him, opportunity of belief being resident in the Woman of his spirit. Since these redeemed ones are to be those not defiled with women, that is, who are no longer in affectional attachment in the world, and are purchased out of the earth through purification, it must be concluded that freedom from sensual and worldly affection constitutes the essential belief in Jesus Christ, and characterizes his devotee and offspring. This being true, the church of Christ, or His Body, is not to be formed in the organized religious systems of this day, but outside of them. However, connection is maintained with the religious organizations through the discipleship that
centralizes about the Deific Center, by which the Christ forces may be radiated in the direction of these organizations pending their dissolution. On the other hand, there must be an open door through which the forces of religious bodies may flow toward the Christ Center and be transubstantiated into living reality. The Deific Center is the Virgin Mary (Cosmic Mother) in universal identity, who is utilized in Divine Law to mother mankind into the kingdom of Man.

Jesus Christ as Seed was sown into the church or humanity at his dissolution, but not into the organized symbol of the church. The church in which the seed of the Lord in his theocrasized state inhere is the Woman, or Womb-man, the Woman matrix of the race, through which all seed gestates and grows. This Matrix has its center in humanity, and is the polarized spirit of Jesus Christ, the counterpartal mate of himself; and about this matrix his seed has centralized until, at the time of its involution, the Lord is further revealed as the Redeemed Woman or Womb of humanity, out of which shall be consciously born the children of God. This church is the New Jerusalem, the Holy City, of which St. John wrote, “And I saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” She is the temple of God, having within her the Lord God Almighty and the Lamb. Those whose names are written in the Book of Life enter into the Holy City by means of Her who counterparts the Bridegroom and who bears in her nature the essences of both the Father and the Mother, the Supernal Mother being the beginning of creative processes.

The messenger of God, or that state of conscious-
Science of Love with Key to Immortality

ness inhering in the descendancy of Christ Seed, the human counterpart of the spiritual, prepares the way for the coming of the Woman of Deity. “Behold, I send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts. But who can abide the day of his coming? and who shall stand when he appeareth? for he is like refiner’s fire, and like fuller’s soap: and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.” The “He” always referred to in connection with God and His activities is the positive action of Truth, the ego always expressing in the male of himself and never in the female in mortality. However, Jehovah creates a new thing in the earth, encompassing the man with Woman, the male forces becoming negative and the female becoming positive at mortality’s close.

The belief that God’s manifestations are always male in form is an idea developed in the masculinity of the race during its sojourn in the Male pole of the reproductive function, and is due to be reversed at the manifestation of the finished fruit of the seed of Jesus Christ. The children of God, like the children of the world, are born out of the feminine function, though the Woman of Deity, like the Queen Bee, is feminine in form but masculine in her dominating principles of Being. It is in this reversion of principle that the Woman encompasses the man and becomes the Father-Mother of a higher race of beings. The Revelation of St. John recognizes that the feminine matrix of
the arch-natural race has within it the masculine potencies of developed humanity as well as the feminine.

The members of the Body of Christ will be living spirits, for, being baptized in both the spirit of the Man and the Woman Principles of Being, they will be in conscious biunity. When the Woman Principle of Being is identified, there will also be set into operation the processes of reproduction by which humanity in male-female equality may be brought forth. The principle of immaculate conception will characterize reborn humanity, being made operative through the Woman Lord of Being. The Feminine identity of the Masculine Pole of Deity was ordained in Divine Law (elected) to be identified as the Bride at the end of mortality, at the beginning of the Christian dispensation, the principle operative at the end of a cycle to produce the spiritual effect being present at the beginning as Cause. Hence, the Woman Deity was present as two poles of expression at the manifestation of the Man Lord Principle, these being the negative and positive feminine poles of the Man Principle, though united as one state of being (person) at the end of the cycle. The Bride is the biune Christ Principle, the two as one, objectively and subjectively gained, who is the four-square city of consciousness that brings forth, when married to the Lamb, the completed egos or the gods. These are the 144,000 god principles revealed as the central nucleus of Creation at mortality's close. These are the Church of the Bride.

The conjunction of the complementary Man and Woman Lord Principle will cut off the outflow of sexual forces, influxing all forces to center. This forms the father-mother parental matrix of heaven
1 in the earth, through which egos, ready in male-female polarity, will influx their forces and partake of the Christ nature. The coming of the
4 "Lord as a thief in the night" is a figure indicating the adulterations of consciousness in which the Lord operates, not only to form his organism of being, but to annihilate the adulteration. All forces
8 are formed from the Word, and in their culminated adulteration in spirit and matter are usable in the Word to promote the manifestation of its embodiment, that is, the god beings.
12 While the Man and the Woman in their involved characters are the Father-Mother of the god beings, in their human aspect they are the genus of the new humanity, the archetypal parents of the immortal race to be. The implanting of the Seed-Word in mankind, at the theocrasis and dissolution of Jesus Christ, paid the karmic debt in the sacrifice of the male, and the example was set for all males to offer their animality on the altar of God, and thus raise up the virgin of themselves whereby all may be ascended godward. The voluntary sacrifices of the male elements of animality is the sacrificial rite essential toward identifying the virginal essence of humanity in receptivity to a higher reproductive process. In conformity to this essential, the voluntary denial of the central female of the utilization of her maternal potencies in the promotion of animality of offspring, carried on through material or carnal birth, is the governing action that enables the males to make their sacrifice; the conjunction of the desires of males and females in the Lord (Law) generating the virginal essences in humanity necessary to reveal a fuller revelation of God among men. These virginal essences constitute the foun-
dation of the Church or Bride in universal identity 1 with which the Bridegroom, or Jesus Christ, con-
joins to raise up the members of the Body of Christ, or the gods.

The Mother, or Principle of Divine Love, will characterize the reproductive processes of humanity in capacity of wholeness when the Lord in Man-Woman consciousness has been identified. 8 The salvation of the race from greed, war, and hate comes, not through religious reformation nor international legislation, but through an action of spiritual law that progresses the race in keeping 12 with the Divine Principles of Being. The govern-
ment of immortality will be theocratic in its spirit, for, united with the central throne of God, receiv-
ing the inspirations of the Almighty, the will of 16 God penetrates the consciousness of the race, en-
abling it to know and to do that which is righteous and just. Supreme authority in the earth can be safely vested in those whose wills are subjected to the divine and who live that righteousness may be expressed and the glory of God promoted.

The ascendancy of the kingdom of heaven may be seen arising both in church and state since 24 Nineteen Twenty, A.D., when this planet, at cir-
cumference of consciousness, entered into conjunc-
tion with Center so as to manifest the supremacy of involution over evolution, and to identify the 28 Laws of God by which the forces of the race are in-
gathered to the Center of Being and the forces of God at Center are projected into the race. This Center is the centralized maternal matrix identi-
fied in the love of God, and contains only that love and wisdom that have been culled out of the “tree of the knowledge of good and evil.” Forces freed from the lie form spiritual substance, and are 36
made resident in the Woman or Bride. The Center, or nucleus of the Redeemed Body, the Church of Christ, is primarily made up of potencies aggregated by those who have willingly forsaken the loves of the flesh. The Center is identified as the Heart of the Head, the Woman of Deity typing the capacity to renounce the loves of the flesh in their fulfilled identification, and forming the connecting link between humanity and Jesus Christ Principle at the end of the era of mortality.

When it is perceived that we live in a world of potent energies, with love and hate in diffusion, one can discern that a Center of consciousness in organic identity is not necessarily a flesh-and-blood matrix, but is one made up of potencies of spirituality, though manifesting in human-natural form. Even as Jesus in his appearing typed the Center that projected to the circumference, the aspects of wisdom and love evolved in the race up to the time of his identification in the flesh, so the Woman of Deity, the Bride, is the aggregation of wisdom and love potencies gained through the fuller progressions of the Christ Spirit in mankind. The identity in the earth of the Lord Principle is the pivotal center in which and through which the potencies of the world, or forces of hate and love, centralize, being polarized universally, even as they are polarized individually, toward the revelation of oneness, or heaven in the earth.

Since humanity is One in real character, the many are in the One, even as the One is in the many, and the circulation of its energies in and through a polarized Center is requisite toward its upliftment and redemption. As there is no spiritual advancement for the individual without sacrifice of the personal elements, so there is no
universal spiritual advancement without the sacrifice of the individual, though the individual sacrificed toward the identification of the All in One is the Overcomer who enthrones the Christ Seed and becomes the microcosmic Word Center of the Lord. The Overcomer, through the sacrifice of the Christ potencies gained, is ascended into the eternal kingdom of God as a Known factor of eternity, being established in eternal life as a Principle of God gained.

The inworking as well as the outworking of God's laws is marvelous in its scope of action, and is inclusive of every atom of the universe, manifesting to each identity of consciousness according to its earned capacity of receptivity. It is a mighty attainment to be a child of universal love rather than the offspring of carnal seed. But such is the ultimate of the offspring which Jesus Christ will raise up. The essential requisite to membership in the family of gods is to belong in spirit to no other family in which ties of love bind and control. This attainment is an overcoming and not a repudiation of family ties, though repulsion to the mortal family is orderly when the illumination of possible attainment of God's family is perceived and desired. Repulsion, however, must climax in attraction, and ascension be made on the current of love rather than hate. To renounce and forsake that which is mortally loved is impossible except the repulsion, engendered through higher illumination, sets in. When repulsion is overcome with the love of God, the existent attraction is not binding, but freeing, and law is fulfilled with Love in righteousness and order.

The paradox of life centralizes about the usages of love. During mortal progression, the various
forms of family love promote the highest and best of the natural creature, though all love, operative in duality, is subject to its repulsive as well as its attractive law of progression. Progression leads godward when the ego repulses attachment to that mortally beloved. Attachment to the natural fleshly propensities gives rise to hell, though involuntarily generated, while repulsion of the fleshly ties of love gives rise to hell voluntarily generated. When the ego chooses to repulse mortal attachment, it is because he feels or comprehends an impulse of ascension, though that ascension may appear, to beclouded mortal sense, a descension. But where knowledge of capacity for spiritual attainment prompts detachment from the loves of the flesh, the hell engendered is attractional toward heaven, and the reward for earnest development godward is the identification of love and wisdom that includes those renounced in its scope of light and harmony.

Jesus specifically emphasized that the forsaking of the love identified in the family relation was a paramount essential to Christ attainment, the revealing of the temple of God as the deathless body. Speaking of his mission's being to bring a sword rather than peace, he declared, "For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Matt. 10:
Man finds his life in the earthly family tie. Here it is that he comes again into bodily identity and cognizance of ideas previously generated. Ultimately, he must end his life at the point where he found it, in the overcoming of family attachments, this being simultaneous with spiritual birth.

The people were astounded at the teachings of Jesus Christ, because he implied that the progressive worldly, as typified by those in love of earthly attachments, could not easily enter the kingdom of God. The development of the love of God makes one’s love more inclusive of all, and in this way universality of love, characteristic of the brotherhood of man, supersedes the love that formerly confined one’s affections to his immediate family circle. Since heaven is within you, as Jesus admonished, and a state of consciousness to be attained, its identification is imperative if one would enter the next state of being (world to come) and receive the bounties of God’s love.

Universality of love is the ascendancy of affection generated in the knowledge and grace of God, and is the means whereby the kingdom of heaven is promoted in the earth; therefore, its development is to be encouraged, freeing the race, as it will, from the limited loves of national, religious, and family units, which are themselves the chief progenitors of hate and universal discord. The Fatherhood of God is inclusive also of the Motherhood; both will be known to consciousness when the reproductive processes are vested in the Divine Love Principle. The offspring born of immaculate conception, like the archetype of the Son of Man race, will bring the message of peace on earth, good will toward men; for animality of desire,
1 hate, murder, greed, and those activities that inhere in the lie of sex shall have been dissolved and entirely annihilated.

4 All who claim to acknowledge God and to receive His spirit are covenanted to raise up their love potencies unto affection in Christ, and so shorten the days of tribulation for all flesh. For it is the loves of the flesh renounced that will eliminate the pains, ushering consciousness into the government of the Laws of God, by which the genuine life and joy are expressed. Fortunately, one ego in renunciation of the loves of the flesh, as well as the hates, is sufficient to form the matrix of God through which the Divine Laws operate to project the true principles of being into consciousness; though no one absolutely transcends the fleshly nature without being sustained and supported by others in relative progression, the center and circumference of the chosen ones being the “elect body” that functions the divine powers that regenerate and redeem the entire race.

At the end of the Adamic age (era of time), all are to have the opportunity to prove their works, whether they are in the will of God, and to reveal their true character of thought and love, their lives bearing the fruit of the state of development. The proof of sonship is revealed, however, through Divine Law, and not in the works of self-consciousness. Self-consciousness at its highest evolved mortal state, even when touching the divine principles on the heavenly side, is subject to dissolution in hell, the mixture of heaven and hell in the crucifixion with Christ yielding the works of faith, that is, the redeemed consciousness, as well as its embodiment.

86 Love is to be the impetus of the new era, which
will ultimate in the capacity of the ego to give, not only his gains of good, but himself. All who give themselves for the kingdom of heaven's sake will make up the Bride of Christ, the selfless nucleus about which shall centralize the humanity to be formed in the conjunction of the wisdom and love of God, as well as the gods that shall transcend immortality; they are the perfected fruit of the Christ Seed gained in heaven.

Conscious of the unfolding love of God, and the obstruction of mortal love to this unfoldment, one in attainment of discipleship emanates a greater love toward those mortally dear, by cutting off the attachments of the flesh, than in indulging them. Progression in spiritual law in the love of God is hated of the world because it reveals that the love of the world is hate in its quality, being opposite (opposed) to the love of God. Truth is never pleasing to men (world consciousness), the scribes (education), chief priests (religion), and Pharisees (industry developed in law) being the chief adversaries of the Christ development. The exhortations of Truth are not in error or uncleanness, nor in guile, but in purification, though dealing with the impurities and inharmonious conditions of the race's development. Having been purchased out of the earth, the ego gained in the Lord projects a living message of holy love in projecting Truth, that the evolving mankind may be purified and uplifted, also gaining its consciousness in Christ.

"Ye are from beneath; I am from above; ye are of this world; I am not of this world," declares the Embodiment of Truth to those seeking to behold God while still functioning in the wiles of the mortal self. It is attachment to the loves of
1 the flesh that impedes the development of a higher understanding, and that leaves mankind floundering in the mire of its own excreta. For the loves of the flesh are the inverted aspects of the Love of the Lord, and only a reversal of the forces developed will connect the ego with the Law of God and reveal him in righteous relation to the Creative principles. Through overcoming the enticements of the senses, the Spirit of the Lord forever separates the ego in holy devotion from the activities of the world and its lusts and limitations. Spiritual attainment can be made in godly methods only. One cannot function as an animal creature, a slave to his sense desires, and be approved of the Lord, nor be admitted to the higher kingdom of advancement. “The pure in heart see God.” The pure in heart are those whose affections have been detached from the fleshly activities and identified in the wisdom and love of divine attainment.

Immortality is the attainment in the flesh that characterizes one identified in love redeemed. Immortality is the involved expression of evolved mankind, the preliminary to eternal progression. The church is the matrix out of which the immortals are generated. The church is the substantial love of God, progressed in affection centered in Christ, culminating with capacity to live so as to reveal one's individual powers in universal service. When the separated aspects of consciousness are reunited, as they will be in the identification of the Woman Lord in biune character, egos will have the spirit of completeness in themselves, their expressions of love and wisdom partaking of a whole (married) character rather than of a separated (sexual) nature. Thus, the
forces projected into the race through thought and feeling will bless and harmonize the universal and racial consciousness, thus forming the heavenly state of living: that is, the church of the Bride in earthly identity.

The belief entertained in some of the present organized churches that officiating rectors and priests are endowed with certain capacity to effect in the consciousness of the devotee the holy conjunction of the male and female poles of being is fallacious. All truths have their symbolical representatives in the world, but the symbol has no power to consummate the spiritual law, though its use may cultivate intellectual comprehension of spiritual principles. There is only one priest in whom is vested the Fathering capacity to regenerate the seed of the devotee of God, and that is the High Priest, the Lord Jesus Christ, eternally identified at center as the divinely ordained representative of God in the earth (body consciousness). He is the Holy Father, with Holy Mother potentiality, and through him the Bride or Church is promoted in the earth and ultimately raised in identity. The Holy Mother is the Center of the generation of the immortals, the functional point in humanity in her descending principle, through which and by which the redeemed race will be given immortal identity. In her ascending principle, she is the mother of the gods, the heavenly and earthly functions of the Word operating in the Bride to replenish the spiritual and natural-realms even as it operated in the Bridegroom.

It is a scientific and indisputable conclusion that the forces directed toward the Bride Center by the worldly religious systems are not love, but hate, all religious systems being antichrist to the Christ.
center. Every identification of God comes outside of the preconceived methods of the world, and at its appearance must cope with the hellish elements which those professing to represent God in the earth eject in the direction of the genuine principles expressing. However, the identification of hate in the direction of Truth annihilates the fallacious religious systems and marks the decline of the exoteric church, as well as of the false deductions of science, which, with religion, yield their false premises before the manifestation of Truth. The genuine religious system must rest upon the redemptive measures inaugurated by Jesus Christ and made working factors in humanity, through the incorporation of his own spirit into its receptive faculties. These reveal at the end of the Adamic age the identities in the flesh of the Word which he implanted at his dissolution, the impregnation with the seed of the whole Man yielding the fruit of biunity in conformity to the character of the seed sown.

Only those advanced in the liberty of the spirit of Jesus Christ, emanated at his theocrasis, constitute the identities of the love of God in the earth; and these are in detached position from the religious systems of the world, being evolved in the School of Life, their Christianity partaking of a liveable rather than a literal spirit. The teaching of the church, as it has existed in the world, is in direct opposition to the gospel of Jesus Christ. The church is the impetus of the state, and the governmental conditions of civilization give a true picture of the condition of the church. The paganized and adulterated tenets of religion differ not from the ethics of the world, but, rather, not only foster them, but pander to the worldly progression
of its adherents as though enticements of the flesh were paramount essentials in living.

The church, founded in the darkness that followed the identification of the light which Jesus Christ and his disciples bore, has been retrogressive rather than progressive in the Christ Spirit, resulting at the end of the “Day of the Gentiles” in alignment with the murderous forces of the universe, both as to sexual feeling and monetary power. War is the consummated expression of sex and money in supremacy of consciously begotten attachment. The paganized church is to be wiped out, not with the rudiments of hate, but with the true spirit of the Lord Jesus Christ. It can not be re-formed nor rebuilt on its present foundation. It is the essence of corruption, generated in ignorance of both wisdom and love, and must be allowed to die, so that out of its ruins there will arise the germ of the divinely ordained Church of Christ, in which each is the chief priest of his own soul, and a temple reared in holy devotion to a God whose presence and power are revealed as man redeemed from the lusts of the flesh and monetary greed.

The consummation in humanity of the Church of Christ heralds the marriage or holy conjunction of the male-female potencies of those who have unearthed the temple of the Lord, through renunciation of the loves and hates of the flesh. The mystery of godliness is resident in the Holy Mother Principle, and is revealed only through the Spirit of Truth which Jesus Christ proclaimed would be sent in his name, and which would bring to remembrance his teachings. The establishment of a true religious system must of necessity be counterparted by the genuine marriage system.
so-called Christianity now functions, the sins the churches seek to heal are directly developed in the monetary systems sanctioned by the church, for, naturally, the church members are a party to the economic system that breeds harlotry, crime, vice, and kindred calamities. It oftentimes is revealed that corrupt political power has its chief support from church officials, indicating that the motive of the present religious systems is not to come out of the world and develop the qualities of godliness, but to enter the world's domains in dominancy of power for material gains. But the Law of Progression carries all forces along until, occupying the positions best fitted to serve the all either as saviours or offenses, the Absolute Law of God moves to level down the mighty and to exalt the lowly, transmuting all forces into righteous expression. But, preceding the appearance of righteousness, unrighteousness is uncovered that all may be weighed in the balance and the truth and untruth known.

Truth very naturally reverses the activities of error, and in the reversal exposes the fallacies of the spurious systems of both marriage and religion. Whereas in mortal marriages, promoted in the antichrist church systems, males and females voluntarily conjoin in sexual desires to generate earthly entities that promote and automatically annihilate the animal genus, the men and women who gain insight into the love of God and the ultimate fulfilment of His promises to humanity, voluntarily conserve their forces in Christ. Through repulsing rather than attracting mortal expression, energies are uplifted and regenerated, producing as a result the substance-essence in humanity with which Jesus Christ conjoins to bring
to pass the universal conception of immortals in immaculate principle. The counterpartal identity of this principle is expressed in the earthly element as the humanly natural reproductive process.

The humanly natural reproductive process is unknown to the race, functioning in the animality of sensual desire, but the cutting off of its propagative tendencies through mechanical ways and in selfish desires is the forerunner of the incorporation into the race of higher principles of birth and a more advanced state of expression. Old orders of progression always end in disorder and lawlessness, the reversal of the tendencies being the means by which the race is turned in the direction of that which will identify the new order of expression. However, the pivotal point of the capacity of the race to reveal a higher state of expression is in the Bride, since she is the means by which the Divine Will fulfils its purpose in the realm of mortality to manifest the creation of God and His righteous earth. The Bride is Divine Love gained.

The inception of Jesus Christ into humanity is the identification of the male-female primordial germ that those united in male-female development receive as a quickening spirit, and is the means whereby the sons of God are made ready for their wedding robes, or redeemed bodies. The processes of reproduction, operative in the world since the inception of the dispensation of "Time," as well as in other dispensations directly preceding it, are adulterous expressions of God's reproductive law, though that which is visible in the world inheres in principle in the Creative Law, else it could not be at all. The purpose of adulterated spirit and matter, developed in duality, is revealed
in the "Gethsemane experience" that attends all egos putting on the body of Christ, the poles of heaven and hell (Jesus and Judas) being essential to the formation of the substance body that is deathless and eternal in consciousness. This consciousness is possible of infinite form, it being changeable in its relative nature even as mortal bodies have been subject to change and development.

The manifestation in the earth of the righteous reproductive process will appear at the identification of the Holy Mother Principle and the establishment of biunity as a workable function among men. This maternity will be the immaculate expression which gives birth to the gods, and will be governed in spiritual law rather than in the satanic forces of men (adulteration). The capacity of the mating of the males and females of the world in unity rather than in separation will also be effected under the regime of the Woman order, and the yearning of the wife for her own husband, and the husband for his own wife, which is impossible of fulfilment until the polarization of the Man and Woman Christ Principle, will be consummated; and marriage in freedom rather than in bondage, with love as its sole and necessary lord, will be identified.

The church of the world has attempted to sanctify marriage, but has made of its mission in this respect a farcical proceeding. Being identified in adultery rather than in holiness, the church of the world has seen in marriage only an agreement by which the reproductive act could be indulged, though making no effort, in spite of its theological tenet that marriage is a contract entered into for this purpose, to teach its adher-
ents conservation and proper utilization of the seminal potencies. Standing as one with a polluted state or political system, the church has sold the birthright of the people for a mess of pottage; and yet, purporting to represent God (which the state does not), the church is expected to safeguard the virtues of the people, rather than to encourage the licentious, though legalized, connubial relations of its adherents. Marriage is a sacrament, but only when it is consummated in the Church of Christ does it partake of the holy nature. This Church is set up at the end of the era of mortality, therefore, the marriage institution prior to its establishment is not sanctified in the Lord nor consummated in love.

The world church has no real authority or power to make or unmake marriages, or to sanctify them, though, until the Lord has raised up the Church of the Bride, they perform a counterfeit mission in officiating at the sacrificial rather than the sacramental rite of marriage; but since neither the marriage nor the rite is in God's law of Love, it is not productive of anything godly, except in an indirect way. That is to say, that which is gained in the counterfeit religious and marriage systems develops the capacity to love, and love, eventually conformed to the Christ Principle, is the means by which mortality gives way to immortality and the new creature in Christ appears. All aspects of mortality serve the divine purpose, but not in the way they appear to. Hence, judgment must be based upon understanding of the laws of Being, and not upon appearances.

Marriage, like the love that prompts it, is a means of development and discipline to the natural creature, and is a symbol in the world.
of a marriage and love to be consummated only in Christ. When all desires of the flesh are known no more, the ascension of the male and female qualities of consciousness into the throne of the Father-Mother, and their subsequent use, are to give the ego spiritual birth. In the beginning, God joined the male and female as one, and in the end of the world, they will be joined again as one in Christ, in which domain of consciousness their primal union existed, and where union can only exist. The twain, joined in God, becomes “one flesh” when the male-female potencies are conjoined in spirituality and the biune creature appears. This can only be when that which enabled man to put them asunder, viz., sex love, has been overcome and forever dissolved. In the marriage of the resurrection, it can be truly said, “What therefore God hath joined together, let no man put asunder.”

God does not join those sojourning in sexual attachment, though, in the law of progression, the half-egos seek union with an agreeable half of the opposite sex, hoping thereby to produce a perfect one; however, their expectancy, being in the flesh, cannot be consummated in satisfaction, for only in Christ, the mating place of reciprocal unal forces, can the holy (whole; one) marriage take place. This marriage is sanctified in the church with Jesus Christ as the officiating priest, and is the one about which he particularly spoke, during his sojourn in the earthly plane.

The church is the symbol of the soul; and even in the earthly marriages, the sanctity of marriage is alone measured by the loyalty and love one expresses toward the beloved, the loyalty and love representing qualities of character making for substantiality, all of which trend the soul godward,
when the creature beloved does not become of more consideration and importance than the qualities being developed. Love and marriage will have nothing in them of which to be ashamed when the man and his wife are again established in their Edenic state of being, for, being clothed in innocence and purity, with all sensual desires overcome, the mating ones will be joined in Christ love, and identified as members of his body. Not until marriage becomes a principle, operative in Christ within one ego, can man be naked and unashamed, nakedness being the uncovering of all errors, with the acceptance of their corresponding truths as a working factor by which one enters into the marriage feast of the Lamb and dons his eternal wedding robe of divine love.

Today, there are marriages that herald the ascension of the Church of Christ in the earth: those entered into for purposes of spiritual companionship in which the lower sexual desires, at least, have not been expressed. Others, mated under the old order of marriage, and weary with the revelries in fleshly sexual conjunctions, have mutually agreed to conserve their forces in a higher love for spiritual purposes. Let this be followed with developed love of God, and there is formed that earthly type of the heavenly conjunction to be formed by men and women, who, loving, but influxing the love toward Christ Center, lift themselves above the carnal tendency, mating their potencies of love in heaven, thereby establishing their biunity and completeness in Christ. The biunity of the members of the Christ Church is an actual attainment of completeness effected through proving their loyalty to Jehovah God alone in the test of initiation incidental to their redemption.
Individual completeness is something more than an intellectually conceived belief that the ego is male-female within; it is a demonstrated principle of oneness in organic identity by which the Son is brought forth.

All the good of human attainment is the generated influence of the religious love element, or the development of the love of God. As this love reaches its second consummation in the earth, thereby polarizing the Man-Woman with the Woman-Man Lord Principle, the ideals treasured are made reality, and the earth will enter into capacity of redemption. Each individual will participate in the fruits harvested, according to his purpose and status of attainment. The identification of these principles, making for a new order of both church and state, must of necessity be preceded by disorder, and especially as affecting those still functioning in the parental and maternal beliefs of the world. The Master's "Woe unto them that are with child and to them that give suck in those days" may have a literal as well as a spiritual significance. For the generative current fulfils its course, and neither sexual love nor marriage is sustained by laws of God; for they come under the curse by which soul consciousness is gained at mortality's close. Love is Law's fulfilment.

The end of the age of law is at hand, and the beginning of the age of love is upon us. Through being receptive to ideas of truth, revealed in Christ illumination, at whatever expense to preconceived and predetermined activities of personal mind and body, willingness to surrender attachment to the law of sin and death invites the operation of the will of God in consciousness to reveal the higher type of man.
The identification of the Church of the Bride is the setting up of a new social order, one governed in Love and Justice instead of in the self-righteous opinions of sinfully progressed mortals. In the new social order, Motherhood will be sanctified by Love rather than by Law, and the works of God will be revealed as a superborn race. Women will not sell themselves in marriage nor bear children as an assurance of monetary support, for the Laws of God that identify the righteous Church will also establish the righteous State, adjusting monetary supply to the rights of the people. Women, established in functions of State, in equality with men, will be freed from the enticements of both sex and money that necessarily influence the females of the animal mankind. The attainment of humanity of consciousness, identified in God-law, will usher in heaven in the earth and only those qualifying in the operation of Divine Laws that test and prove their development at the end of the age, will be accounted eligible to enter into the higher kingdom of advancement.

The Church of Christ, the matrix of his body, is now being formed in the earth. While typed in the world, the true church is not of the world, nor does it partake of the nature of the mortally organized religious bodies. The Church of the Lord is identified in Spirit, its members being the free-born souls who conjoin with Jesus Christ to form the Body of the Bride. These bring forth themselves in Divine Love after the pattern of the Man-Woman Lord. Only those who have finished their service to mammon are eligible to membership in the Church of Christ. For where affection is still centralized in the worldly system of family, religious, and governmental love, the love of the entire
being cannot be conserved in Christ, nor can Christ be formed as the living temple of God. The connection of the discipleship with the worldly units of progression enables the forces of Christ and antichrist to meet in sufficient agitation to produce the substance-essence out of which the Lord's Body is formed. Those who serve the Law at the coming of the Lord are always exceptions in the Law when its work is accomplished. I Cor. 15:27-28 R. V.

Capacity to love God without the necessity of church organization or membership affiliation, to inhere in principles of Truth without the sense of compulsion, to perceive Truth operative by means of man without worshipping the man but rather beholding the Truth expressed as of God, the overcoming of all the tendencies of limitation of thought, feeling, and action developed in the sense consciousness, all are characteristics of the members of the Body of Christ, the Church now being raised as an eternal monument to the Father-Mother.

The Church of the Body of Christ is the manifestation of the arch-natural humanity developed in the seed of Jesus Christ and manifested in the seed of the Woman Principle or Divine Love factor of progression. The members of His Body will also be implanted in the race in their human element, becoming the impetus by which humanity is progressed into greater heights. In this way, each dispensation, or cycle's advancement, gives itself for the life of the world, thereby conforming to the initial desire of Being to emanate its love into the body as a whole, by which it is raised into godlikeness. The members of the Christ Body become the sons of God, the identification in the
earth of the Order of Melchizedek, the universal type of Christ, with Jesus Christ and the Bride as the Lamb of Mount Zion. The author writes of an organic identification, of which St. John wrote in figurative language, and opens to the vision of those who see, the redemption to be effected when the “holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband,” shall mark the identification of the new heaven and the new earth, with the first heaven and first earth, and the sea (unknown) forever dissolved.

“Come hither, and I will show thee the bride, the wife of the Lamb. And he carried me in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, having the glory of God: her light was like unto a stone most precious as it were a jasper stone, clear as crystal: having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are the names of the twelve tribes of the children of Israel.” The progression of the race, gained in Christ, constitutes the Holy City, Jerusalem, being a conscious embodiment of the god-principles as resurrected and redeemed egos, who, putting on Christ, gain also the Body of Light in which there is no need of the sun (intelligence) nor the moon (emotions) to promote it, for the glory of God will be omnipresent and the lamp (light) thereof is the Lamb (Christ Love).

The description of the Holy City as recorded in Rev. 21: 9-27 has been erroneously thought to apply to a heaven in the skies, but, fortunately, it is a state of consciousness, to be gained in the earth, and typifies the attainment of the Love of God.
1 (Bride). It is the purified state of being characteristic of all who inhere in the seed of Christ. The foursquare identity of this city is spirit, soul, body, and mind squared to Principle of Being (Jesus Christ; Man-Woman Lord), the positive-negative factors of each of these departments of consciousness being squared in their two-times-two aspects of being. The “twelve tribes of Israel,” with their names written on the twelve gates, represent the twelve centers of Realities of Being gained, not only in the individual, but in the universal consciousness. These tribes are humanly existent as the developed Jewish and Gentile forces, though only those egos who are neither Jews nor Gentiles, but who are Christ’s, make up the Holy City.

The Bible, in which is recorded the material and spiritual progression of the race, is a symbol of the Word of God, or Book of Life: that is, the Christ consciousness. The Bible is understood in the degree that the principles described therein are gained in living consciousness. The Master said, “Ye search the scriptures because ye think that in them ye have eternal life; and these are they that bear witness of me.” People still bound to the letter of the Word of the Bible guard with zeal its messages instead of seeing in Man the unfoldment of the Word’s principles. The animal will of the ego obstructs him from the true light, though his bondage to the written book of books, the Bible, serves him well until his fetters are broken and he finds the light of Christ within. Man is the Truth, the reality of which the Bible is a representation in words, when the Spirit of Truth reveals to him the living Word.

The Bible as a written exposition of ideas, both
material and spiritual, human and divine, is a record of Man, historical and prophetic, as well as allegorical and symbolical, in its character. Man reads it and understands when he is opened in the Word within. When man understands himself, he knows Truth, feels Love, expresses Life. The Bible as a written discourse is a verification of the unfoldment of the Divine Principles within the consciousness, rather than a literal history or a spiritual discourse given in Divine fiat. The author gives the Biblical verification of the ideas of Truth herein revealed for the benefit of those who must have the Bible’s approval. Those spiritually illumined perceive the Truth because it is the Word or Christ of Being that reveals it, and not because it is written in a book.

Being a written expression of the Word’s activities through those used in service to the Divine Laws, the Bible is rich in substance of speech, and is a literal discourse of principles by which one may measure his advancement. The attainment of life is Man, as well as man’s attainment being life. Life is the fruit of the science and art of Love, and is gained as egos work out the problems of themselves. The Bible records the problems engendered in life, and shows the solution as well as the Principle in the life of Jesus Christ. It serves to illumine and inspire consciousness godward, yet is not the Word to be worshipped. When the Word is revealed, Man is the book of Books, the Bible of the ages, the manifested result of the race’s evolution and involution. The tendency in this day to detach from Jesus Christ as a historical character, and from the Bible as the Word of God, is the necessary detachment that permits attachment to the fuller revelation of the Word that appears as
1 the Body of Christ, the Church of the Bride.
   The Bible is a written exposition of the Word's progression from Adam and Eve to the second coming of Christ. It is the adaptation of the Word to the masculine consciousness developing. The fulfilment of the Bible is the revelation of the Feminine Consciousness of Being, the beginning of the Order of Love and Life. Out of the sea of harlotry, the Woman, with the moon (sex love) under her feet, and arrayed with the sun (Christ illumination), and with a crown of twelve stars on her head, typical of the twelve centers of consciousness gained in Christ, arises as the Truths of Being that are to encompass sea and land (unformed and formed states of being). The beginning of the reign of the Church of the Bride enthrones the Living Word of God, the risen Christ Wisdom and Love, the manifested result of the Testament of Law (Moses) and Love (Jesus) polarized. Then shall Israel return unto Zion and the days of the wanderings of the children of the Lord be at an end. The heavens are opened; the scroll is rolled back, and all who can read the language of the Lord may prepare themselves to pass through the gates into the city. Those who wash their robes have a right to come to the Tree of Life and to partake of the Christ Spirit of Love.

   “And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.”
MONEY: ITS FUNCTION, AND ITS RELATION TO PROGRESSION

For the love of money is a root of all kinds of evil: which some reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows. I Tim. 6:10 R. V.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great wealth. Prov. 13:7 R V

The rich and the poor meet together; Jehovah is the maker of them all Prov. 22:2 R. V.

There are that makest him rich, yet hath nothing: there is that makest himself poor, yet hath great wealth. Prov. 13:7 R V

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? . . . But seek ye first his kingdom, and his righteousness and all these things shall be added unto you. Matt 6:25, 33 R V

. . . A man's life consisteth not in the abundance of the things which he possesseth. Luke 12:15 R. V.

Behold, I create new heavens and a new earth; and the former things shall not be remembered nor come into mind. Be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy . . . they shall not build and another inhabit, they shall not plant and another eat . . . They shall not labor in vain, nor bring forth for calamity. And it shall come to pass that, before they call I will answer; and while they are yet speaking, I will hear. Isa 65:17-18, 22-24 R V

Money is one of the supreme factors of self-conscious development. It is an outer symbol of an inner wealth to be gained. When the inner wealth is gained, it is identified as Man, himself, established in righteous alignment to the principles of Being. Man, identified in the laws of God, is the lord of the visible forces, the powers expressed partaking of the love of God. The love of money identified as the powers of the world characterizes temporary existence, or mortality. It is an incentive of development, though it must be converted into qualities of spiritual character before real freedom can be
This is not to say that the powers of money can be converted into spiritual qualities, but that the love of people centralizing about it is to be raised to a spiritual expression. This is accomplished through understanding the use of money, as well as by means of tribulations centralizing about it. Money is the acme of worldly power only because of the thought and love connected with it. In order to convert the forces of thought and love into other channels of expression, the symbol is perceived in its true light. Through tribulations of the flesh, egos are forced into higher modes of progression.

It is not that money itself is an evil, but the tendency of the ego to let it stand between him and the necessity of developing his inherent godly powers and capacities makes it an adversary to Christ, and an obstruction to spiritual advancement. Yet, money is not to be hated: it is to be understood. Redemption from any form of sense love comes through illumination and not through condemnation. The agitators of anything, functioning in resentment and antagonism, add woe and discord, equivalent to their uncontrolled feeling states, to the consciousness of the race, entangling it all the more in the heat of dissension. Offenses must be in order to force growth, and out of the chemicalizing thought of the mass mind new states of illumination arise, establishing new orders of living. While repulsion to anything is essential to effect a new order of living, one needs to cope with situations intelligently. Calm, masterful repulsion, based upon impersonal principles, will overthrow the false sense of love of money and establish the spiritual equivalent.

Scientifically, money must be understood from
its inner quality before a harmonious system governing its use can be outlined. The solution of financial inharmony will always be found in the spiritual rather than in the physical aspects of life. Money is the natural energy of love and life materialized on the plane of the senses. It is the material equivalent of forces expended by the ego in an effort to know himself. Not being sufficiently developed so as to work in the joy of expression for the purpose of making a man in the likeness of Divine Being, egos work to make money, identifying their qualities of thought and feeling in material ways. This is essential to develop consciousness, for the natural world precedes the spiritual, and one must objectify materially his qualities of being before he can gain conscious knowledge of their spiritual significance.

Mortality, in the promotion of materiality, is for the purpose of knowing oneself, and of gaining one's powers on the spiritual plane of expression. The race has had ages of material development in which to form the organism of consciousness that will function the divine powers. These are present at the end of mortality as the spiritual gains, the egos thus positioned becoming the function of the Divine Will through which the principles that will control the immortal order of progression are projected. Material and spiritual progression proceed as one, the end of mortality revealing the positive spiritual gains and the negative conditions of the world. The power of the world is that centralizing about money; hence, the collapse of these forces is that which liberates the hellish aspects of a race's progression. The hellish forces are agents of regeneration to the race, as well as destroyers of material conditions; but, when con-
trolled in the Law of the Lord, they serve the Creation, even though destruction is expressing.

The relation of money to the race as a whole can be seen in its relation to the individual unfoldment. The ideas expressed herein are individually and universally applicable, though national groups, called governments, go through experiences that affect all as one, being for the purpose of developing unity of consciousness and fraternity of feeling. The individual unfoldment, while distinct, relates to the entire consciousness of the race, and has a harmonizing or a discordant effect, according to the character of the forces expressing.

Because egos are not paid what they think they are worth, repulsion to money and those in control of it sets in, forcing racial advancement into planes of expression that transcend the lower levels, where money is seen as the equivalent of one's worth. In reality, no one can be paid in money for what he expresses, and, until one learns that life is for the purpose of progressing spiritual man, rather than for the purpose of accumulating material wealth, egos must suffer tribulations in the flesh and work under the curse of labor. As long as one works from the incentive of getting money, he must experience inharmonies, for his motive of life is false, and the gained results can only bring discord and woe.

Most of the tribulations incidental to mortal existence come out of the false sense that possessions are the measure of wealth, whereas one is expected to gain spiritual consciousness of the qualities developed by means of work. All work is expression: a pressing out of capacities and powers to objectify them as known factors of consciousness. Money symbolizes gains on the
material plane: it is not expected to be worshipped as power, but rather should be seen as the symbol of one's own material development. Even then it is but a counterfeit equivalent of the worth of man, for, the more spiritually developed the ego becomes, the less money he has, until, standing at the entrance to the kingdom of heaven, or higher state of being, he transcends the necessity of the use of money altogether. When man gives consideration to his development so as to effect conscious use of spiritual powers, he is no longer a slave to money or any material conditions. However, the absolute use of spiritual powers is not given to mortals, but is a quality characterizing the fourth dimensional egos, resurrected from the finished mortal progression.

The love of money is sex love; hence, the root of all kinds of evil is not in money, but in the love that prompts its development. Money is the masculine pole of which sex is the feminine. Money in its spirit is a bodily energy, while sex is of the soul. Both of these forces are identified by the ego in his effort to be; hence, their expression on the natural plane is attended with pain and pleasure, being equally destructive and constructive in their potent powers. The mastering of sex force has a harmonizing effect upon one's monetary consciousness, provided mastery is identified in righteous expression rather than in suppression. However, material advancement is reversed in the spiritually progressing egos, for those mastering the powers of the world are expected to fast from its forces and to gain themselves as the god-qualities of being. Hence, conditions wherein money is a factor to be considered arise to be mastered, affording opportunity for the advancing egos to...
1 gain the spiritual realities underlying the monetary powers.

As one learns to transform the sexual forces spiritually, functioning them as wisdom and love of a higher nature, there is a sense of monetary lack until adjustment is made and the natural forces are transmuted into their spiritual equivalent of wealth. The conservation of sexual forces is not suppression, but the natural refusal to utilize them in worldly ways that must precede their transformation and utilization on higher planes of expression. Conservation, with its ultimate translation, is the means by which one connects with the Christ-powers, though, in reversing one's love from the plane of the flesh to the plane of the spirit, one is disconnected from the sex magnetism (power) of the world, money being its symbol on the objective plane. The period of lack, occasioned by this phase of spiritual development, is called the “Poverty Initiation.” It is the time in which the devotee of Christ determines his faith in omnipresent supply regardless of appearances.

The “Poverty Initiation” comes only to those sufficiently progressed spiritually to take their mastery over the forces developed in the nothingness of experiences. These have already consciously mastered the somethings of mortal existence, being identified in the supremacy of the gain of good. But the conscious mastery of the evil forces (nothingness) of the world centralized about money is essential in order that one may be in control of all of the developed forces. There are always two poles of expression to every Degree the Initiate is called upon to merit. Those who have heretofore developed through the nothingness into the somethings of monetary expression
are called upon to overcome the ideas pertaining to plenty, in complementary relation with those overcoming the forces of lack. These become poor for the kingdom of heaven's sake, and thus both poles of consciousness are developed in the direction of the love of the Lord, forming a unity of spirit in the Christ consciousness gained by the resurrected egos. The limited and false thoughts and feelings developed in mortality about money all must be raised in their forces to a higher quality of expression.

Experiences force progression, both material and spiritual, until, having gained a comprehension of principles governing unfoldment, one is able to invite that which is needful to promote the highest expression. The last act of growth by means of monetary experience is the "Poverty Initiation," for, if one proves his dependence upon the Divine Resource in this baptism of fire, he is accounted worthy to receive the spiritual wealth of ideas and principles and to live under a higher order. At this point, one becomes a universal agent through which the Light of the Christ Mind is radiated into race consciousness and is sustained and supported in the Laws of Being.

All energies expressed on low planes have in them capacities of higher expression, but they must come to naught or nonuse on the low plane before use on the higher plane can be established. This accounts for the fact that a period of racial financial depression precedes a higher order of progression. This procedure prepares the egos, working out their salvation in mortality, to detach from the lesser though apparently more enticing loves of the flesh, and to identify their dependence in higher powers. Tribulations of the flesh force

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dependence upon the Spirit until love of the Lord (Law of Being) is developed. When the forces of love are turned toward the center of being and a connection is made with the inner spiritual powers, one comes into his creative expression and can have an abundance of good under Divine Law.

Consciousness of abundance of good develops love of God and one's fellow men when it is gained in the recognition of spiritual principles operating. However, the goal to be attained is spiritual being. An ego thus identified commands the powers of God and brings forth that which is needed in laws that transcend the necessity of money. The manifestation of the loaves and fishes, as recorded in Scripture in connection with the first god being who was gaining ascendancy of God-powers, as well as modern repetitions of the same principle, herald the establishment of an order of life and being wherein money and worldly powers will be known no more. For the former things shall not be remembered or come into mind when the kingdom of God (the gods) shall be identified. However, the immortal race, the universal aspect of humanity, will constitute the earth of which the kingdom of the gods is the heavenly counterpart. This race will be initiated into the true knowledge of money and the use of the love developed by means of money during mortality. The immortal race will be in capacity to gain the spiritual realities underlying materiality, through the grace of God, the egos of the "elect" body bequeathing to the race their raised-up human powers at their ascension into the god state of being.

Immortality is the unfoldment of the spiritual principles which were sensualized in mortality.
Money is a concomitant of mortality, a limitation set upon the value of man's powers. The immortals will transcend the love of money, the governmental affairs being adjusted to righteous principles of life in the operation of Divine Will, which automatically forms the heavens and the earth of the creation at mortality's dissolution. The era of service in love succeeds the passing of mortality with its curse of labor, money being identified as a symbol of governmental rights in keeping with the Divine. Laws governing the race.

Those who gain the spiritual equivalent of the qualities of consciousness developed in mortality are the advance spirits, being the identification of the God-principles through whom the immortal era is established. These are in attainment at the beginning of immortality of the principles to be gained by the mass mind at immortality's close. Always the spiritual is in advance of the natural, the latter being the identity at circumference of consciousness of that which has been gained at center. Those spiritually advancing experience the loss of the natural good in the gain of the spiritual good. It is in the ascension from the natural to the spiritual good that the ego discerns his independence of monetary powers and comes to rely upon the Divine Resource for his sustenance. God is progressing His consciousness as people in whom the spiritual principles are unfolding. These are expected to gain in wealth of consciousness the forces developed in the gain of money.

God is the supply as well as the supplier of all good, and identification in this truth will bring surcease from financial woes. When one has learned to utilize that which is gained in service to the God-self of humanity, he comes out of the
limitation of financial bondage into the spirit of freedom that makes for increased supply. One must detach from the limited states of thought and action, and attach to the corresponding aspects of the Limitless, in order to merit the free circulation of forms of wealth. Righteous use of the formed thing makes for a reaction of righteousness in consciousness and invites a fuller love and understanding of man’s relation to God and to his fellow men. Likewise, unrighteous use of the supply at hand reacts as disorder and inharmony:

The more developed in understanding and love the ego is, the greater is his responsibility to humanity, for one receives from the Invisible Power the equivalent of that which he gives in the direction of his fellow men. One can receive from the within only that which he has given in the without. In other words, what man is not capable of giving expression to in the direction of his fellow men, he is not capable of receiving from the Infinite Resource. God is not a person who doles out to man what He thinks he should have. God is the Principle of Being, that is, the Law by which consciousness (Man) unfolds. When Man’s unfolding is one with these Laws, it is the divine expression, the Spirit of God and Man being united to manifest a type of Being that transcends the mortal plane and its limited aspects of progress. Man expresses himself in the direction of his fellow men, the wisdom and love projected being the measure of his supply.

In relation to work, it is the opportunity by which one expresses his powers and capacities. When these are expressed perfectly, the Principle of Being, which is Perfection, is contacted, the spiritual laws unfolding to perfect the conscious-
ness of man as the works of Creation. In other words, Man is the totality of his work when identified in his divine nature, for the forces of consciousness, developed in daily living and gained in perfection on the material plane, are attractive to their spiritual complements in which the Laws of Being operate to reveal the spiritual nature of man.

If one measures the expression of work by the money he receives, he limits his giving, and consequently limits his capacity to receive either from his fellow men or from the Creative Resource. In other words, if one does not give full expression to what he is capable of expressing, he cannot receive more to express, that is, cannot be open to higher illumination as to how to perfect the work at hand. When one perceives that work is for the purpose of developing self-consciousness and not to gain the financial equivalent, he is willing to do all that can be done, regardless of monetary consideration, knowing that he perfects himself through expressing his powers. Through free giving, one invites a free receiving in laws of compensation which are infallible. If one is niggardly in his giving, however the giving may express, he invites in laws of retribution the equivalent of his giving, and is himself the promoter of his own limitations.

The qualities of consciousness expressed in work, gained in their spiritual realties, make the ego substantial in himself, being the totality of the wealth gained. Wealth of consciousness is that which permits the operation of Divine Laws that will ultimately bring forth a spiritual state of being. The substance of Spirit, from which spiritual being is fashioned, is the spiritual realties of all forces materially developed, though, neces-
sarily, the material forces are reduced to their nothingness before they are transposed to degrees of spiritual expression. This is a process operative in the Law of the Spirit of Life in connection with spiritual unfoldment. Because of this operation, the consciousness of materiality is decreased as the consciousness of spirituality is increased, a change in keeping with the inner process characterizing the external condition of living.

Mortals are taught unselfishness in the use of money as a means of overcoming the love of money. This serves as a means of growth and makes for the development of charitable love: the capacity to expend the good gained in personal sense for the good of the all. The sacrifice of the self enters into all advancement, though, when sacrifice is culminated in love, the ego touches the spiritual laws of Being and invites under laws of compensation the heaped-up measure of good.

The use of money for charitable purposes is the highest expression of love operative among mortals joined in a common woe. As the ego ascends above the thought and feeling of the race mind, establishing the love of God in the heart, he comes into the higher love that would utilize the things of the world toward the establishment of godly effects in the earth. The liberation of causes that will offset the need of charity is the highest expression of love in service; therefore, the utilization of the highest energy of the world-plane, money, toward the dissemination of knowledge that will awaken men to the realization of the Real Self is the highest use to which money can be put. This use will bring a spiritual reward to the giver, for one's receiving partakes of the spirit of one's giving.
Religious and spiritual progression are present in the race as opportunities by which one may develop greater wisdom and love. Yet, until these modes of progression partake of the wisdom and love of the Christ Mind, their methods are after the manner of the world, money oftentimes being more worshipped by the so-called religiously inclined than by those in material association with it. Those who gain genuine love, that is, spiritual realties of life, must have opportunities for development that transcend the material. These are present as modes of progression that promote the business of God, hence, need to be sustained as perfectly as the business expressions of the material plane. Until egos can give the evidence of their material love, money, in the direction of that which promotes the spiritual, they, like the rich young ruler of Biblical fame, cannot enter the path that leads to eternal life, where material wealth is not needed nor known. The exchange of the love developed in materiality for the spiritual love pertains as much to overcoming the love of money as to overcoming any other phase of sense thought or feeling. As the forces of anger must be converted into an expression of good will, so must the forces of feeling materialized in connection with money be converted into spiritual love. This is possible only through utilizing money in impersonal ways that will produce spiritual results.

Love of money may take form as avarice, stinginess, fear of lack, arrogance in connection with plenty; it rarely ever expresses as the free circulation of the material symbol which love implies. The very nature of love is freedom. Freedom, developed in connection with the various states of
sense consciousness centralizing about money, converts the love of money into the love of truth. "Where the spirit of Christ is, there is liberty." Where there is bondage either to the lack or to the plenty of money, there is not the liberty of the Christ Self. It is as out of order to be rich as it is to be poor. Equality of income and outgo is the law of balance that begets faith in God as an omnipresent resource, meeting every need of man. Any one can think he trusts God so long as he has money upon which to rely. It is only in the lack of it that the ego proves his reliance upon the Infinite Resource and manifests his godly capacities. The love of money is the root of all kinds of evil. Lay the ax at the root of monetary love, and the entire life is transformed, revealing the spiritual laws governing righteous expression of man's powers and capacities.

Mastery of any aspect of sense consciousness makes for spiritual love and substance. Substance is the wealth of spirit, the essence of substantiality to be formed as the Christ-man. The love of money converted into its spiritual equivalent is that which transposes the powers of the world into the substance of Spirit. This identifies the Laws of God (Love) by which the new creature in Christ is revealed. No other aspect of overcoming sense consciousness is as important as that pertaining to mastery of the love of money. For the love of money is the objectification of the love of God, and reversed to its spiritual qualities, identifies the consciousness in Divine Love and opens one to the direct action of Creative Laws. These Laws, when unfolded, reproduce Man in the image and likeness of God, the spiritual equivalent of the wealth of the worldly nature.
Love of money is successfully overcome when money is made a servant to bless man rather than a master to enslave him. The evil identified in the use of money, the hate directed toward it, must be lifted up and associated with the good before both good and evil use of money will give way to righteous use. The righteous use of money to be objectified in the era of immortality will be in its recognition as a symbol of the rights of man. Man’s rights are secured in the formation of governments, the powers of the people expressed forming the government. People who form governments should not have to pay for the privilege of citizenship. They are the government and are entitled to certain inalienable rights endowed upon them by the Creator. This involves the right to express their powers and capacities so as to have abundance of good needed. This abundance is not to be limited by the interpretation that governments put upon money and its relation to man.

In mortal development, money is the evidence of the governmental rights of the people. If money is limited through a financial system that subordinates government to its policies, making money limited to the people that are the government, what rights have the people governmentally? The circulation of money as an evidence of the rights of man, and the necessity of working to gain the evidence guaranteed to him in the formation of the governmental group to which he relates, belong to the curse of labor and progression in ignorance. This curse lifts at the end of material development, dissolving material governments and their monetary systems, for, being a part of the unrighteous development, their dissolution is inevitable. In the new social order that will arise from the chaos...
of dissolving mortality, the reborn humanity will not need to circulate money as an evidence of rights endowed upon them through the Laws of God that fashioned the worlds and all that is in them. Money will be to them an evidence of their citizenship, they having right to command the use of whatever they need, service being the lord of the new order rather than money. One ought not to be limited in the expression of his God-powers through unrighteous governmental interpretation of the rights of the people to the free use of money. The God-powers should be freely expressed, and not limited to a condition of finance, purposely restricted, in order that its balance of power may be in the hands of a few who rarely ever have the spiritual welfare of the race at heart.

Since all things serve the Divine purpose and are good in their time and place toward promoting progression, the monetary systems characterizing material development are to be seen as essential factors of discipline, but temporary. Repulsion to that no longer needed as a means of growth sets in to overthrow the old orders of living and is operative in the laws of progression. Hence, the agents of destruction that arise in governmental affairs to effect dissolution of the material cycles, serve toward advancing the race spiritually, though bringing distress and disorder in outer ways. The financial systems, instituted by governments materially progressing, overthrow the governments when the systems become obstructive to the race's progression. Forces of thought and love, developed in connection with money, either in the gain or the loss of it, centralize in the race as the powers of hell, these being turned loose at a cycle's end to destroy the material
elements of consciousness.

Money is not redeemed, but remains an adversary to Christ as long as it exists. This is to say that it is the offense that causes the expression of powers away from the spiritual, people pursuing money needing to grow by the experiences centralizing about it. But when the self-consciousness is developed and the race has in the Divine Laws reached its limit of progression in materiality, the powers of hell developed as the Adversary become the weapon of destruction by which the race is chastened in mind and body, and made to advance into higher states of thought and love. Money as a medium of exchange will cease to be, and work expressed as service will become the exchange operative among men. It is the author's conviction that this order of life is not far off. The monetary affiliations whereby nations are united in common material interest are preliminary to a universal adjustment that levels the whole race through a common woe, operative because of monetary conditions.

The universal adjustment will necessitate the establishment of righteous governmental systems, all of which will be aligned to a new order of life because brought to naught in their material expressions. The race, with its many racial currents, is one universal consciousness, its national groups being aligned to the Creative Principles at the end of “Time.” Governments, which were proper as means of forcing material progression, pass away through dissolution of their monetary systems when sufficient people have reached the capacity to express in higher modes of living. This is not inclusive of the mass, for the progression of a few governs the race, these becoming the
functions of Divine Will through which the principles next to be progressed are projected.

Evolving egos do not go forward from low grades of evil use of anything to the righteous use, but must ever discover that all that is in the manifest world has in it an aspect of good and must be used unselfishly before the dual state gives way to the spiritual reality. When money ceases to be, Man will himself be the substantiality of the Christ power and be so related to the laws of Being that he can convert the invisible essences into tangible forms in Divine Will, thereby offsetting the necessity of hard labor in self-will. However, the race as a whole will not go free from the use of money until it has raised its love of money to the plane of unselfish and selfless service. But the spiritually born egos, who of necessity are ahead of the race’s progression, go before and set the standards in heaven (ideals) to be ultimately worked out on the earth (real) plane.

Since money is the lord of the plane of mammon, the objectified expression of sex consciousness (self-will and thought), its dissolution into nothingness is inevitable. Sex consciousness characterizes mortal existence, and is lessened in its expression as the Spirit of Christ takes dominion over the fleshly nature. Materiality, the earthly name of sex consciousness, is temporary in its nature. It is the plane in which mortals objectify their spiritual powers, at the same time gaining consciousness of the realities underlying the visible things. The destiny of materiality is No-thing. No-thing is the natural negation induced by spiritual law which culminates a cycle of progression. The negation furnishes the soil in which are identified the higher powers to be expressed.
All the aspects of mortal existence that flourish on the plane of mammon (world of materiality), must be reduced to nonactivity in the Divine Law before the righteous activity underlying them can be liberated. Sex, being the underlying force of materiality, is evolved and involved out of its potential grossness as civilization advances; so that, at the end of certain dispensations, both the sex and money aspects of materiality are reduced to chaos, in order that the love centralizing about them may become magnetic to receive the impregnation of cosmic powers that will give rise to a new and higher order of living and being.

The promotion at this time of an ideal system of service is but the prelude to the necessity of its establishment. There was a time when money was not; and there will be a time when its positive expression will merge with the negative, and the thing will be swallowed up in the realization of the values which money represents. Man must gain in the self the wealth equivalent to his earning capacity, thereby superseding the love of money with the love of being. The love of self consecrated to God includes also the love of money. The use of any ego in divine service, operative at a cycle's close, relates also to the monetary conditions, for money consciousness has been overcome in those who serve the Laws of God to effect the redemption of the race. The next cycle of progression will be characterized by love in giving rather than by love in getting. Multitudes of people are now learning to love their work more than the money received in its expression, thereby allowing love of being to take precedence over the love of money. These constitute the advanced racial forces who become the leaders of progres-
Mission in the immortal era at hand.

Cooperative systems are evidences of a form of service where man is considered of more value than monetary profits accruing in the operation of business. The shortening of the time spent in work, with greater consideration expressed in the direction of the workers, is a symbol of a greater development of love. When working for money has been superseded by the love of work for work's sake, one automatically becomes more attractive to receive good, thus receiving more under the monetary systems characterizing mortality than when working in the curse of hard labor and the sense of necessity. It is the love gained in expressions of work that leads to advancement. However, it is spiritual advancement that is to be gained through the Law of Love, and not the material gains of the fleshly nature.

The freedom of women from monetary dependence upon men is another sign of the equality of sex and money, and the eventual passing of the bondage of the curse of both of these factors of progress. The cooperative exchange of the forces of these factors between men and women has developed both the soul and body of mankind. When soul and body reach a point of polarity, individuality is attained and dependence upon the innate laws of Being is identified. The expression of the energies of women in the world of mammon, whereby they directly gain their powers of money, establishes them in a sense of freedom which makes for spiritual advancement of the race, though necessarily breaking up the customs of the material plane of existence. As the woman masculinizes her powers of expression, the man is forced to feminize his powers, both poles of man-
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kind being thus progressed into capacity of higher development.

Mankind is freed from the curse of labor only in the degree that its women, in whom the race is gestated, are freed from the bondage of sex and money. The identification of women in the work-a-day world at this time indicates the natural supremacy of the Soul over the bodily forces of consciousness at the ascent of the reign of Woman. The new race will be begotten in the seed of the Woman (Divine Love) and not in the seed of sex (personal love); hence, women will be established in their righteous relation to the various activities of the manifest plane. At certain times in the unfoldment of the race, the feminine principles of Being transcend the masculine forces developed by means of materiality, producing a change in the balance of power both in religious and governmental expressions. While the swinging from one pole of expression to the other, that is, from the male to the female or vice versa, characterizes progression, it is equality of the masculine and the feminine forces that is identified at the end of mortality. The union of the twain as one in the Lord is the operation of Law that ushers in the immortal expression.

The financial freedom of women will change the marriage system, leaving women free to function what the Divine Will dictates. Woman is the Soul Principle, the helpmeet of God, through which the powers of God are directly revealed in the earth. In mortality of progression, the feminine forces have been dominated by the masculine for material purposes, but, in the beginning of the immortal era, the spiritualized forces will dominate the material, ultimating in a unity in which the will
of God will express, free from any sense of domination. In the New Order of Life, all things will count for a spiritual benefit or not at all. In the order of immortality, women will have their governmental rights in equality with men, their services in the home being on an equality with services expressed elsewhere. Being a part of the government of the people, expressing the rights endowed by God, women will be eligible to the supply of their needs without the necessity of sexually subordinating themselves for support. No more ungodly condition exists than the subordination of the sexual forces to gain necessary financial sustenance. This condition is more prevalent in the homes than anywhere else, some women living a lifetime with men whom they do not love nor respect, because financial conditions and their own undevelopment make it necessary.

While alliances of marriage are thought to be prompted by love, many are entered into because of financial dependence of women upon men. Parents oftentimes deem more eligible the wealthy as mates for their offspring, encouraging marriages because of financial prospects. This is an indication of the debasement of both love and money, though the motive apparent may suggest loving interest in the welfare of those beloved. It is when the motives developed in material consciousness are held up to the light of Truth that one discerns them in their true nature and beholds them as adversaries to the promotion of the spiritual welfare of the race. Marriages exist when the spirit of the participants transcends the motives of greed and selfishness. Otherwise, the alliances have no more holiness in them than those existing outside of wedlock; in fact, many “free love” alliances
partake of a higher spirit of love than those sanctioned by laws established by materially minded men. Economic conditions, centralized about women, make slaves of both men and women. Made dependent and ofttimes helpless through the function of maternity, women tolerate conditions of living, while their souls loathe the necessity of the deception and bondage. The children born into the world express in their lives the impressions made upon them during the pre-natal period.

On the other hand, men come to resent the imposition of supporting many by the financial efforts of one, and repulsion to the economic conditions is very necessarily engendered. The woes of the world can be traced to its monetary systems. The liberation of the forces felt but suppressed in mortal development makes for the hells of disorder that arise at a cycle’s close; these, expressed, destroy the false systems of both sex and money. When men and women are financially free, their expressions of love may rise to lofty heights, though the nature of the immortals is very necessarily changed in the Law of the Lord which governs the identification of immortality. Sex and money reach their limit of progression at mortality’s close, effecting their own dissolution through the hells they occasion. The “passion of Gethsemane” is counteracted in the world by the passions of sense, both marking the operation of Divine Law whereby a new order of Life and Love is enthroned.

Monetary dependence of women is prevalent in races of low advancement. But, as racial consciousness progresses, women throw off the yoke of bondage imposed upon them financially and sexually, this indicating the ascendancy of forces
of spirit over the forces of the flesh. The development of the womanhood of a race reveals the race's advancement. Because womanhood runs riot at the end of mortality, superseding restraints with license, people not illumined in the knowledge pertaining to the purpose of life see disaster approaching. Dissolution of mortal elements in tribulations and riotous expressions is that which precedes the era of immortality. Since the forces of sex and money are the promoters of mortality, liberation of these forces in adulterous ways is that which destroys them. But the stimulation that leads to their dissolution is in the operation of Divine Law, the destructive powers being servants to the Creation when controlled in the Lord. Liberty arises from the license that precedes its expression, a new order being established in the dissolution of the forces of the old.

Righteousness is the right use of forces of being; and both sex and money powers must be transmuted in their forces before mankind becomes the agent of God to lay the corner stone of the new earth to be. The transmutation of the love of sex and the love of money progresses as one. This is effected in their nothingness. In other words, the forces of sex and money do not pass over into the next order of life in their gained materiality, but both are reduced to naught, and the negative forces transmuted into their equivalent spiritual powers. This fact of transition accounts for the adulteration of forces that characterizes a cycle's close. The adulteration is the means of dissolution and destruction of material forces.

A person is as financially free as he is sexually free. To be sexually free is to have the forces of life and love conserved in righteous use toward
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bringing forth the Man one is expected to be. Freedom of any sort inheres primarily in the development of the spiritual, though licentious expression on the material plane is oftentimes indirectly the means by which the spiritual is sought. The mortal, unconsciously feeling that both sex and money constitute himself, clings to these forces with persistency until such time as his development permits the enlightenment of the Christ Mind to enable him to take mastery and dominion over his natural powers. As one becomes less aggressive in the pursuit of the selfish development, transferring his attention to the good he can bring to others, he promotes a greater love and comes into a creative expression, thus bringing to an end his bondage to both sex and money.

All tribulations of the flesh centralize around the development of the personal self. Desire for money is itself an obstruction to receiving it, though it must be as an incentive toward advancement. Seeking to gain money, the ego expresses himself, thereby developing powers of self-consciousness. As one advances in understanding and love, the desire to get is reversed with the desire to give others the benefits that one has gained. This is the unselfish quality of consciousness. In its season of advancement it is superseded by the spiritual comprehension of the material things, and one comes to the cessation of desire for material advancement. At this point, he can receive more of the things of the world than when he sought in aggressive selfishness to obtain the supply of his needs, though to possess anything at this state of advancement is to be as though one did not possess it. The more refined the love nature becomes, the more creative the creature, and the less aggressive
is his pursuit of the wealth of the world.

When the Almighty becomes the controlling factor of progression, both the desire and the necessity for money are greatly lessened, until, when one has finished his mortal course and is graduated into a higher state of being, love becomes the dominant power and the means by which all needs are supplied. This Principle will characterize the era of immortality when consciousness becomes thoroughly identified in the love of the spiritual.

The curse of hard labor is broken when the ego begins to aspire toward godly development and to receive the inner riches of ideas that make for a higher expression of service in the world of effects. "Added things" follow in natural order the development of spiritual consciousness. Man cannot expect to receive easily until he has something to give; and until he has quickened into action his spiritual qualities, he does not know himself, nor can he give expression to anything of a substantial nature. This fact accounts for monetary tribulations. Intent upon seeking material gain rather than spiritual, the ego cuts himself off from contact with the Law of Love that governs his being and lacks in the without the equivalent of that which he has not gained in the within. This makes one a slave to mortal existence, whereas one is expected to exercise authority and dominion over the things of the earth. However, this authority is vested in spiritual man.

When spiritual consciousness is developed to a certain degree, added things are controlled in the control of the ideas that underlie them, the curse of labor lifting in the degree that one gains consciousness of the spiritual realities. As a universal factor, the curse of labor is dissolved in the opera-
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...tion of Divine Law that controls a cycle's close. Those eligible to transition into higher planes of progression go forward in the movement of the Divine Law, while those not sufficiently advanced are transmigrated to other planes of existence, where they can further advance the material forces. The passing of the curse is coincidental to the passing of mortality, and is succeeded by opportunities for spiritual advancement through love and wisdom. As a planet is raised in its qualities of consciousness through the advancement of the people, the lesser advanced pass into planes suited to their development; necessarily, they are dissolved in their forces, for, not having gained the Spirit of Life, they are without permanency of character or being.

The egos who constitute the advancement of a cycle are those who have converted the loves of the flesh to their spiritual equivalents. As Christ light is developed and the mind of the ego is illumined with a higher knowledge of love and life, experiences in the external afford opportunity to conquer the unredeemed aspects of the nature. Experiences in the monetary world by which one takes dominion over both the plenty and the lack of supply are means of growth, and should be perceived as modes of godly development. Both the tendencies to rejoice over plenty and to treat lack as a calamity must be conformed to a principle of being that beholds all things as good in their time and place to supply the need of the ego. The need of the ego is to gain the departments of being, viz., spirit, soul, mind, and body, in Christ, and all things work together to produce the righteous result. One can take mastery over nothing only in the midst of it; hence, one should appreciate...
opportunities to overcome the sense of lack.

The whole system of material living, of seeking to gain through getting, is a violation of the Law of Love, and must always bring discord and destruction. The capacity to receive through giving is the spiritual law governing increase, whether the giving be on the mental or physical planes of expression. Overcoming all sense of withholding as a means of having, and of the sense that giving decreases supply, are essential toward redemption from the love of money; though, when one is ready to conform to the laws of Being, he has necessarily gained the development of wisdom, judgment, discernment, and other qualities of common sense that attend genuine progression.

The belief that one can be impoverished through circulating freely what one has to give begets limitation and stagnation both in the individual body and in one's affairs. Lack of circulation of money means lack of circulation of energies of love and life, and leads to limitation and death. Many of the physical disorders incidental to mortal development can be traced to the attitude of mind entertained toward money. Tight, selfish states of consciousness produce tightened muscles; lack of love of giving impedes the circulation of the blood, oftentimes producing heart trouble. Man suffers as much from the false sense of monetary consciousness as from other conditions, many physical ills being traceable to what he thinks about finances. The passing of the curse of labor, with its stringent monetary systems, will free the physical nature as well as the mental and usher in the Utopian state wherein financial woe, sickness, and, ultimately, death will be unknown.

According to the capacity to give, one is expected
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to give freely, leading eventually to the surrender of the all for the kingdom of heaven's sake. One always has something to give, be it thought, word, action, money, or any other form of expression. The free giving of what is given makes for abundant receiving. "It is the spirit that quickeneth." The widow, who gave her "two mites," was commended by the Master, not because of what she gave, but because it represented all to her. She gave more freely in her lack than those who had given of their abundance. If the wealthy gave as freely toward the promotion of that which makes for spiritual advancement as those who give of their little, consciousness would soon partake of the love of God, in which all could easily have the supply of their needs. Because the wealthy are more bound by the love of money, they need most to grasp the spiritual import of living. Much antagonism is directed at these withholding stewards of God's wealth by those who feel that injustice is operative, though neither the wealthy nor the poor may always understand the cause of the feeling expressed.

Paul admonished, "Charge them that are rich in this present world, that they be not highminded, nor have their hope set in the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed." Having a greater consciousness of the wealth of the world than those not materially possessing the world's goods, the wealthy have a greater overcoming to accomplish. But they also have a greater
opportunity to promote the welfare of the race when the love of the Lord enters the heart and they begin to exchange the wealth of the world for the spiritual consciousness that underlies it. This exchange is promoted through giving that which has been withheld.

The inspired writers of our present-compiled Bible perceived that few rich are called to serve God, for, being encumbered with the cares of the world, they are farther away from contact with spiritual qualities than those who are without these cares. However, the needy poor may find the cause of their poverty in the feeling they entertain toward the wealthy, and may gain genuine freedom from poverty in the development of righteous understanding. In reality, any one who lays up treasure for himself and is not rich toward God is in danger of great tribulation, but this is not saying that those who are without earthly treasures are free from woe. Their advancement is to be made in the lack of the things of the world, and requires as much love as those in the possession of things. The ultimate attainment of any ego is to be unmoved by either wealth or poverty.

The law of polarity always balances the slate of life, and those consciously attached to the gains of the world in one existence will find themselves in poverty in their next cycle of progression. Those who are poor in this lifetime may in their next expression reap the reward of their rich thinking in the manifestation of abundance of things. Where spiritual progression has enabled one to conquer the forces centralizing about both the plenty and lack of money, the relation of the ego to the material world is quite at variance with that of the materially minded. This accounts for the
fact that egos genuinely gaining spiritual advancement find it difficult to connect with the monetary system of the world. They are farther along in their progression, so must sojourn in emptiness, preparatory toward establishing the real gains, that is, riches of heaven, or consciousness of spiritual man.

Wealth is not measured by things possessed, but in the ego's possession of himself in knowledge of his real being, and of how to love and live so as to manifest the godly man. Plenty does not consist in things gained, but in gaining the consciousness of realities underlying all things. Things objectify ideas; to gain consciousness of the ideas back of things is to subject the forces of the material plane to the forces of the spiritual. Things may be characterized as experiences, conditions, environment, or the objects formed from ideas of mind. The forces of the external plane, spiritually gained, are the kingdom of heaven, wherein are the laws of God that unfold to fashion the Christ Self, and to reveal the wealth of Being as spiritual man.

One may have abundance of things and be in poverty; or one may have nothing and be infinitely rich. A person is profited in living only in the degree that he gains his own soul consciousness. The rich young ruler had gained all that the world could offer, but perceived that Jesus, void of the world's goods, was infinitely wealthier than he. To inherit eternal life, one must have gained all aspects of being on the material plane and be free from all that has been gained. When one has gained all, the law of the Lord operates by which the ego surrenders the all gained as consciousness for the sake of the Christ, and thus, in losing all on the lower plane of progression, inherits all on the
1 higher plane. The wealth to be gained is eternal life: the capacity to unfold consciousness and manifest its forms of expression without the necessity of material means or disorganization of states of being.

The "rich young ruler" of Biblical lore typifies self-consciousness. Through having been obedient to the ten commandments by which one is disciplined in mortal progression, the ego gains himself. But the spirit of the mortal is not the spirit of God except one "sells what he has" and follows Christ.

That is to say, one must exchange (sell) the consciousness gained in material progression for its spiritual equivalent, which can be accomplished only through detaching from the love of things.

The rich young ruler, that is, consciousness in control of self-thought and will, asks, "What good thing shall I do that I may have eternal life?" recognizing that the gain of material development is not the goal of living. The Master admonished that the material gains should be sold, and given to the poor, if one would have treasure in heaven, that is, spiritual wealth.

The poor represent the empty states of consciousness; that which needs to come into the realization of God's purposes for man, and applies to mortals developing their forces by means of material progression. All are poor who do not comprehend the spiritual significance of living, and who do not gain the spiritual consciousness of the experiences through which they pass. Back of the objective experiences are ideas and forces progressing that project the problem of themselves by which the ego is made to work out his salvation. Salvation is the spirit of freedom gained in transcending the material experience with the
spiritual understanding. When freedom of self-consciousness is gained, the ego must be subjected to Christ in a spiritual development, this being the transitional point where self-will gives way to the selfless spirit, the kingdom of the world gained as the self being taken over by the Truth that makes free. The Truth that makes free does not operate to amass private fortunes, nor to materially progress the ego, but is that Law of God by which one is ascended into a kingdom of being that is not of this world; though it is made up of egos graduated from the mortal plane where self-consciousness has its culmination.

Since the love of money is the dominating factor of mortal progression, freedom from its various forms of expression is that which trends the ego in the direction of spiritual development. There is no way by which one gains advancement that establishes eligibility to entrance into higher kingdoms of being except through fulfilling his obligations on the lower planes of expression. An obligation is fulfilled when the spiritual consciousness gained in an experience is of more importance to the ego than the material aspects attending it. Qualities of consciousness gained lead to capacity of spiritual unfoldment, the ego coming more directly under the Laws of God; being progressed in such a way that the spiritual becomes the important factor of living. Wealth of consciousness is the result of freely giving oneself to the duties at hand, knowing that everything is an opportunity by which greater wisdom, love, and life are developed. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not
grudgingly, or of necessity; for God loveth a cheerful giver."

The tithe, resurrected in connection with spiritual development, makes the things of Cæsar subservient to Christ, and, until fulfilled in the Law of Love, is meant to discipline consciousness in the capacity to give. The giving of one-tenth of one's income for the purpose of promoting the activities of God in the earth symbolizes the return to God of all, when the ego has come into the love of the Christ Self. The purpose of the tithe is to develop recognition of God's sustaining presence. As one recognizes one-tenth of every dollar received as money to be used in spiritual service, the use of the remaining nine-tenths partakes of a truer spirit: a more righteous love results from the recognition that one is only a steward in the vineyard of Life, utilizing the gains of this world in service to one's fellow men.

As one learns to use for godly purposes that which has been gained, he identifies God as a partner in daily living and establishes a spirit of devotion that permeates all his activities. Eventually, all man's tithes are brought within the scope of God's laws, and, from being disciplined in giving one-tenth of the income for the good of the whole, all that one has is consecrated to be used in the spirit of service. Free giving, developed in the principle of tithing, makes for liberty without discipline and connects the ego with the opulent spirit of God, the giver of all good. When the forces of spirit, soul, mind, and body are conserved in godly use, then are all the tithes cast into God's treasury, and man is made a servant of God in the manifestation of the true wealth to be gained, that is, himself in Christ Mind and Body.
"The rich and the poor meet together; Jehovah is the maker of them all." Capital and labor represent the polarity of each other, the dual state operative in the world whereby consciousness is developed. Yet, consciousness gained partakes of the negative and positive poles of spiritual being, and not of the poverty or wealth of the world. The modifying effect that any pole of duality has upon its mate is the means whereby the two, separated in the earth, are joined to produce a higher quality of expression. Capital is the fullness, while labor is the emptiness. It is the emptiness which is attractive to growth and which promotes a higher state of wisdom and love. In other words, "To them who hath been given much, much is required of them. To them who hath been given little, little is required of them." The greater responsibilities of life are expected to be borne by capital, though labor on its plane is expected to be equally faithful. "If ye have not been faithful in that which is another's, who will give you that which is your own?" Until one can work for another as he would for himself, he cheats himself, though is very apt to think that others are cheating him.

The Self for whom all work is Christ, the real nature of man. Work is the means by which one develops himself and becomes conscious of the real qualities of being, that is, of Christ. When this truth is known, one does his work, not to be seen of men or approved of them, but to measure all activities to the Inner Spirit which places him in opportunities best suited to further the unfoldment of the Real Self. Man attracts his own in laws of life, and his dependence must ultimately be upon the Laws of his Being, through which he comes into the consciousness of the worth of his
real nature.

The Master blessed the empty states of consciousness, as recorded in the "Sermon on the Mount." "Blessed are they that hunger and thirst after righteousness: for they shall be filled." "Blessed are the meek: for they shall inherit the earth." A full vessel is in a position to become stagnant, and a menace, unless immediately given an outlet. Capital, the full side of monetary consciousness, must empty itself in the direction of labor in order that it may receive the abundance it desires; otherwise, circulation is cut off, and all the members of the Body of Man suffer privation and woe. Any excess of capital is an identification of lack of labor, and a violation of the law of giving and receiving, in which all live and have their being, this being the Law of Love.

On the other hand, labor must arouse itself from a sense of helplessness, developed on the negative side of existence, and must perceive its own worth, else its natural negation becomes its own means of destruction. Balance must be struck between capital and labor to assure the righteous expression of both. That is to say, that each must measure to the other, seeing their relationship in laws of life, before they can be as one in the expression of the righteous work to be done. It is as disastrous to progression for people to be overpaid as to be underpaid. The efficiency expressed must be in keeping with the value received for the expression, and a balance of justice struck in external affairs before the ego can transcend the limitations of money and work. Labor, being the negative pole of capital, naturally expects more than it is capable of earning, the No-thing (negation) in Creative Law being entitled to something that it has
not earned because it is the means by which all is progressed. However, until the emptiness (labor) becomes attractive to receive its own under righteous laws, it must progress slowly in the direction of freedom.

Righteous laws of life are set up when the ego has developed to the point where the importance of things and experiences is measured by the spiritual consciousness gained. Prior to this time, the ego judges by appearances, not comprehending that progression is for a spiritual purpose, and, as a result, ekes out an existence, blaming others for his tribulations and thus increases his woe. Each ego stands in the law of sowing and reaping until Truth, identified in the soul through Laws of God, makes known the purpose of life and transforms the understanding and love. When the ego perceives that he invites his own under laws of life; that he is never tried beyond his capacity to endure and master; that he regulates his capacity to receive by his capacity to give, he becomes a workman that needeth not be ashamed, for he seeks to align all the forces of consciousness in righteous relation, pending that time when the approval of God shall proclaim him a faithful servant, and shall usher him into the kingdom of eternal life and joy.

We do not always see the entire operation of the law governing the giving and receiving of an ego. One reaps in one existence the fruit of seeds sown in another; and the populace, judging in personal sense instead of in principles of being, cry out, "Thief and robber!" at that which has been legitimately gained. Yet, until that legitimately gained in material development is raised to its spiritual quality, the laws governing life are not compre-
hended, and ignorance invites its own retribution. The agitation directed at the possessors of material gains is for the purpose of bringing to their attention the necessity of letting go of the good gained in order that a higher development may be. Few can develop spiritually without the offense that forces it; therefore, conditions arise that force advancement which in themselves appear to be unjust, but which are ultimately justified by the wisdom and love that are gained.

Criminality can be directly traced to the sexual and monetary conditions, though it is a necessary factor in mortal progression by which love and mercy, as well as other qualities of character, are developed. When one perceives that the self-consciousness is the thief, utilizing the powers of God toward material progression, oftentimes without thought of the Divine Resource from which all comes, the impetus of crime is seen not to be in the consciousness of the criminal, but in the material conditions in which he lives. It is the love of money that materializes the race, hence, the root of crime can be traced to this source. Identified in the race to bear the brunt of the criminal tendencies, the so-called criminal element is sacrificed to the race's progression, hence, should receive mercy and consideration. This will be possible when understanding of life supersedes condemnation. So long as man believes that people can steal, this being induced by a false sense of possession, he creates the criminal who performs the work and is himself a party to the crime. This is equally true of every other aspect of crime, all being in the criminal current until self-consciousness gives way to god-consciousness, and possession is seen to be the identification of the ego in the
wealth of spiritual being.

Capital and labor, the two poles of monetary consciousness developed in mortality, come to naught at the close of the cycle. In other words, both reach their limit of mortal progression and must go into nothingness in order to be transposed into a higher quality of expression. The curse of labor, placed upon the Adamic race for the sake of soul development, is overthrown at mortality's close, and soul consciousness becomes the attracting power of the next order of progression. In the era of immortality, the egos will attract in love rather than compel in force, the good needed. Aligned to the laws of Being, the kingdom of heaven will be identified wherein egos will seek first to understand the spiritual principles governing life, things needed manifesting in natural order through the Creative laws. In Creative Law, the form is in the idea; the idea thought upon will reproduce itself from the substance of consciousness. Thus, egos will not need to work in mortal ways for the things needed, but will ever be in the presence of supply. "And it shall come to pass that before they call I will answer; and while they are yet speaking, I will hear."

The metaphysical advancement, where egos are disciplined in taking their mastery over monetary conditions, is fallaciously represented to be the purpose of gaining material wealth. It is but the last test to the evolving self-consciousness by which it may be proven whether one's love and wisdom are still aligned with the love of the world. While the material aspects of existence must be subjected to higher powers, the metaphysical function being the supremacy of good over evil, the spiritual purpose is not the gaining of material wealth, but the
spiritual qualities that stand back of the material plane. These can be gained only through transferring allegiance from the love of good and evil to the love of the Lord. The love of the Lord is spiritual good in which there is no self-conscious choice as to good or evil, for both are perceived to be in service to the Divine, and must be allowed to fulfil their course that their polarized result may form the spiritual substance, out of which the Christ ego is fashioned. The Christ ego is the spiritual wealth to be gained from the dissolution of mortality. It is the Love of God that brings forth the Christ ego, but consciousness must be connected with this Love in order to receive the action of Divine Will by which spiritual man is revealed. This it can attain only through transposing the love, developed on the material plane, to the quality of spiritual love.

Prior to the identification of the use of Creative Laws and the god-state of being, financial adjustments will take place that will level down the mountains and exalt the valleys of consciousness. For the love of money developed in the curse of labor is the weapon of destruction to the present monetary system, when consciousness is controlled in the Lord. The coming of the Lord as a thief in the night is but a figure used to indicate the penetration of the powers of the world by the powers of God. The quickening of the world's powers by the power that formed the world is the means by which the forces of the world, centralized about money and sex, are annihilated. The promoters of the material world become the destroyers of it at the time appointed in Divine Law for its dissolution. This is outwardly present as chaotic conditions, but these are justifiable in
Divine Law, which uses all things to produce the righteous result. Destruction, with sequential translation of the forces liberated, is righteous when controlled in Divine Will, and is the means by which higher orders of life are revealed.

The tribulations to which nations are subjected primarily centralize about money, affecting both capital and labor, that is, the rich and the poor. Governmental consciousness is a countertype of the united spiritual principles that underlie the world's progression. But, until it is gained in Christ, it must go through the experiences necessary to align its forces to wisdom and love, which promote the righteous expression of life. The tribulations of nations cement as one the people who have the national spirit of the particular group, at the same time eliminating those who are not one in spirit. The national groups are eventually to represent on the earthly plane the principles of Creation. Their unity of forces in the love of money, and the exchange incidental to its use, symbolize the development of forces of love to centralize about Christ when the fraternity of nations has become identified as the kingdom of heaven in the earth. In this kingdom, the love of God rather than the love of money will be the governing power of progression.

The depreciation of money and agitation about it, coupled with the uncovering of the unrighteousness of greed in control of national affairs, produce the chaos necessary to destroy the assumed power of money, and to force nations to lay foundations of life that place the value of people above the value of money. Efforts of men, at ends of cycles, add fuel to the flames of destruction, for everything produces an opposite effect to that formerly
operative, after the movement of the Cosmical Law that reverses all things to produce the manifestation of the spiritual fruit gained.

The love of money will be surrendered as mankind sees money as a symbol of individualized powers, and not as a power in itself. People have endowed the symbol with ideas of value it does not possess, and have circulated the symbol as evidence of its possession, making the symbol represent the worth of man, until money is worshipped as a god, a false idol to which people offer their love. Man is the god to be revealed as the product of the love developed in mortality. Possession of money is not an evidence of the genuine worth or capacity of man. Egos who have rendered the greatest service to the race have had little if any money. Money is a material symbol, and is only an incentive to promote material progression. When love and wisdom are spiritually gained, one no longer needs money as an incentive by which to grow, for the love of doing that which comes to be done is itself the compensation that invites one's good in ways that transcend the ways of the world.

Egos finished in their material progression do not possess the wealth of the world, though at the conjunction of the powers of heaven with the powers of the earth they are in the mastery of the forces of money, not in ways of men but in ways of God. The forces of money, gained in consciousness through mastery of the material conditions, are not identified as monetary gain, but as the wealth of spiritual being, formed at the world's dissolution. Man is the kingdom of heaven in which the will of God is done when identified in spiritual consciousness.

Who will care to labor for the meat that perishes
when he is convinced that from his own Creative powers comes the equivalent of the things desired, expressed by means of spiritual ideas and words? Why store up money in banks when man has the capacity to draw on the Bank of God's resource and invite into manifestation the good needed without touching the so-called laws of matter? The highest expression of the next order of progression will be characterized by the power of the Creative Word, the capacity to speak into expression that which is needed. Of what use will the powers of the world be in the presence of the state of consciousness that can command its forces in service to the spiritual welfare of the race? Only those who transfer allegiance from mammon to Christ will participate in the order of life to reveal the Son of Man in his divinely natural rights. Governments that exist in the era of immortality will be aligned to the laws of God, and their position will be conspicuous because of spiritual powers in contradistinction to the power of money that has characterized the position of nations in mortality.

The opportunity for development of trust and belief in God as the director of man's affairs is the necessary prelude to the cycle of immortality, in which the love of God shall make null and void the love of money. This opportunity will be present in the setting up of new orders of government wherein the monetary forces developed in mortality may be surrendered to the common good. The Commonwealth of God will characterize the nation, called to type the kingdom of heaven. This will not be the reverting of property to government as the agitators of monetary reform promote, nor will it be the changing of base wherein those who are poor will possess that once owned by the rich,
but it will be an adjustment of the monetary conditions to principles of Love and Justice, made necessary through an action of God that brings all into subjection to His powers at the time appointed, either through understanding and love gained in spiritual development, or through force of necessity occasioned by the tribulations which attend a cycle's close.

Marked changes that characterize a race's progression are governed in spiritual law, their unfoldment in consciousness preparing both the spiritual and the national leaders necessary to shepherd the people and to show them the way that leadeth unto greater expressions of joy and peace. Happiness is the outer aspect of heaven, but it is possible of attainment only through the alignment of the forces of consciousness to the Laws of God governing their unfoldment. The joy that is eternal comes when the sorrows of dissolving mortality have been instrumental in converting the forces of consciousness into the realities of love and truth. This baptism of fire is the purifying process through which all egos must pass who are accounted worthy to enter the next Order of Life, wherein there will be no more sickness, sin, sorrow, nor death. People who love the evil forces that make for all these discords, the chief evil being the love of money, are not eligible to be translated into a state of being with which they would have nothing in common.

The Law of Transmutation by which mortality is transformed to immortality will revolutionize all the kingdoms of consciousness, resurrecting, within the nature of those who qualify, the power to transmute the substantiality of spiritual substance into the form of the thing desired without
the operation of material means. The art of transmuting the baser metals into gold on the material planes is a symbolical representation of a law of God that will operate among the spiritual egos whose love has transcended the plane of sense desire. Those who have transmuted the forces of the lower self into spiritual qualities have transformed the mineral, vegetable, animal, and human kingdoms of their own nature, being ready to inherit the next plane of consciousness and to be sustained in its laws. All the metals out of which money values are externally coined exist primarily in the mineral kingdom of the constitution of man. When man shall have gained the divinity of himself, he will be returned to the "dust" from whence he was taken, that is, to the spiritual substance of Creation, and from this plane will manifest directly the supply of his every need.

When the Love Principle has been identified in righteous relation to the laws of Being, the ego will command the powers of heaven and earth and exercise his God-given right to express himself, free from the limitations of the curse of labor. Those who gain the Principle of Love will have overcome the loves of the flesh, sexual and monetary loves being the two aspects in which all love of the fleshly nature inheres. The essence of substantiality is in the Love Principle, but only through overcoming the attachments to the loves of the mortal self can one unearth the spiritual wealth which the forces of mortality objectify. All cycles of progression are reversed in the use of the forces that progress them, in order to lay the foundation of a new cycle of forces to be expressed in a higher use.

The transformation of the love of money into the
love of the Christ Self is an initiation open to any one advanced enough to desire to gain the inner kingdom of spiritual wealth and to be born anew in the kingdom of God. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The use to which we put the symbol indicates the developed love, and determines one's alignment to the laws of the Lord by which the spiritual man is revealed as the true riches. If one has not been faithful to principles of life in the use of money, how can he expect to be the embodiment of the life principles? What one has gained on the mortal plane in spiritual realities of wisdom and love is exchanged in the Law of the Lord for their equivalents of godly powers, when willingness to die to self-consciousness invites the operation of Divine Love by which one is born of God.

Redemption from the love of money transforms its use to service in selflessness; this invites capacity to live in higher states of thought and love. The love of money must reach its mortal limit of progression before it can be exchanged for the qualities of God. All sense love, transformed into its spiritual reality, enriches the ego and aligns him with the Law of the Lord within the being. At the time appointed for mortality to give way to immortality, those who have finished their course in the loves of the flesh will be identified in the kingdom of God, and will live directly from this Source. These constitute the Church of the Bride to arise as the godly gain of mortality's development. From this Center of consciousness will also be projected the principles of government by which the true conditions of State will be
set up. In the new order of life, it will be proven that Man's supply is the natural result of Love aligned to the Creative Laws. Then the will of heaven will directly govern the manifest world and all things will partake of a spiritual nature.

Identified in the Mind and Body of Christ, those who gain redemption will be cared for in the Father's will and love. Then will come to pass the fulfilment of the Master's injunction that no thought be given as to what one should eat or what one should wear, the need of thought having passed away through the operation of Divine Law that brings to pass the spiritual result of the cycle's progression. Jerusalem, the redeemed nature of Man, will then come into her joy, and her people into their righteous inheritance. "They shall not build and another inhabit," but each will receive his own in laws of Love.

Spirit and body, united as one in Christ in those who are redeemed, will unite the idea and form of all things, so that "it will come to pass that before they call, I will answer; and while they are yet speaking, I will hear." Materiality and its methods of reproduction are superseded by the Omni-presence of the Christ Self, out of whose activities all that is necessary further to reveal the powers of God, is unfolded. In the new order of life, people will eat and drink without money and without price, for the covenant of the Lord will be operative among them, and all their needs will be fulfilled in Laws of Divine Love.
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