

STEPS IN THE WAY

By

IDA MINGLE



This book is made up of twenty-six complete lessons, showing the unfoldment through the physical, metaphysical, and spiritual planes that leads to the consciousness of the Real Self. It is primary in character, though it will shed much light to those not yet identified in the Christ Consciousness. It will especially appeal to those who have found the metaphysical teaching insufficient in fulfilling their spiritual needs. Looking from above, it shows the steps in the Way of all-around unfoldment of spirit, soul, mind, and body.

**STEPS
IN THE
WAY**

*Ida
Mingle*

VOL. I

**MISC.
LESSONS
No. 1**



**SCHOOL OF
LIVEABLE
CHRISTIANITY**

Steps in the Way

By IDA MINGLE

*Author of "Science of Love With Key to Immortality,"
"Poems of Truth and Meditations," and
many booklets containing Principles
of Life and Being*

VOLUME I

Miscellaneous Lessons, Number One

SCHOOL OF LIVEABLE CHRISTIANITY

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*“And other sheep I have . . . them
also I must bring, and they shall hear
my voice; and they shall become one
flock, one shepherd.” John 10:16.*

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FOREWORD

The ideas and principles contained in this volume of "STEPS IN THE WAY" pertain to the ego's unfoldment through the physical, metaphysical, and spiritual planes of progression to gain the Real Self. They especially relate to the exoteric development. As one conforms the outer activities to harmony and order, the Inner Principles of Being are quickened and revealed.

Through making liveable what one knows, one comes into greater knowing and capacity to live. Egos are expected to be faithful on the plane of materiality in order to fulfil their progression, and to come into fuller illumination respecting the Plan and purpose of Life. "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." The Kingdom of heaven is a consciousness of the Principles of Being that open within, when the self-consciousness is perfected on the outer planes of living.

The only way to advance is to discern that Man is consciousness through which the Principles of God (Being) unfold. Willingness to unfold, free from all opinions and beliefs, developed on the sense plane, is the main

requirement. Selfishness is not the goal of life, and higher advancement does not come into the race to promote it. Advancement comes to perfect the self-consciousness on the outer planes of progression, so that it may be capable of turning toward the Inner Planes of Being, and be instructed by the Spirit of Truth into the ways of eternal life

Metaphysical students, reaching the high points of self-conscious progression, should be ready to renounce the desires of the self and to enter the spiritual path. The metaphysical progression came into the world as a means by which the forces, developed on the lower planes, would be reversed and ascended. But the ascension of these forces is for the purpose of progressing man into the consciousness of the Real Self, and not to supply him with the things of the world in ways that transcend the methods of the world. The goal of Life is not to attain the things of the world, but to attain the spiritual comprehension of all things, thereby gaining within the real riches of Being.

This volume of "Steps in the Way" is especially recommended to students who seek to understand the purpose of Life on all planes. The fulfilment of progression on one

plane leads to the beginning of unfoldment on the next plane, all things working together for good to those who seek to find the Real Self and Life's purpose. There is a great body of students who were carried along on the wave of metaphysical advancement that is now ready to die to the self-desires and to be spiritually born. This volume of lessons will show the real purpose of advancement from the low to the high planes to be that of perfecting consciousness, by which the Principles of Being may unfold a new creature, free from the limitations of self and the efforts of self-gain.

Life is a School and all are students in its activities, learning the lessons particularly needed. Each invites his own experiences; they are the outer pictures of the inner unfoldment. If one is not happy in his present state of unfoldment, the mastering of the forces presented in his experiences, will ascend him to the next plane of advancement. One is here to master the self. This is accomplished by mastering the forces in which the self is involved. There is no other mode of growth. The present opportunities, good or evil, represent the soul's need and are to be approached in the spirit of the victor, not in

sense of condemnation or repulsion.

The mastering of the forces on the outer planes of living opens one to the equivalent inner principles. Thus, the outer activities conquered in harmony lead to greater illumination and advancement. Genuine progression is gained in living. We are the totality of what we have thought, felt, and lived, gained in harmony and order. When we are ready, the Principles of Being, written in the inward parts and upon the heart, open, and man enters the Path that leads to eternal life and being. All progression leads to this capacity and now is the only time that we have in which to perfect the self and to gain its equivalent consciousness of reality and truth.

The Book, "Science of Love With Key to Immortality," written by the author, contains the Principles of Truth and Being that are revealed at the fulfilment of the self-consciousness and is recommended to students who feel themselves in the understanding of the ideas and principles set forth in the volumes of "Steps in the Way." It was through embracing the ideas and principles set forth in the volumes of "Steps in the Way" that the mystical truths, contained in the first

mentioned book, were quickened and known. There are steps of advancement, by which one unfolds in order and science. Students not opened to the mystical Truths pertaining to spiritual birth and regeneration should especially study the volumes of "Steps in the Way," which contain the qualities of being. These ideas and principles, applied in the Life, will open them to the government of the Divine Will by which they are born anew. Each volume of "Steps in the Way" is complete in itself and is composed of many interesting lessons.

"Be ye doers of the word, and not hearers only, deluding your own selves. . . . But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing."

Lesson I

THOUGHT, WORD, AND ACTION

Thought, word, and action are the means 1
by which we progress. The *unity* of thought,
word, and action is the means of spiritual
progression. Unity means all as one; to 4
unite in one spirit. One is wholeness, a state
of harmony.

Thought is the action of an idea; a self-
conscious development of ideas. It is the 8
means by which consciousness is developed.
Thought pertains to the mental planes. It
has its center of action in the brain. Ener-
gies of thought emanate throughout the 12
entire organism by means of the nervous
system, the distributor of mental and soul
forces.

Thought is the activity of mind outwardly. 16
The brain is the physical identity of forces of
thought. The brain by which one thinks is
the totality of the energies thought and felt.
The *energies* of thought register as soul, the 20
seat of conscious identity. Without thought,
there would be no developed feeling, though,
paradoxically, feeling produces thought.
Feeling, primarily, is the emanated energies 24
of forces of Divine Intelligence, identifying

- 1 soul and mind. Consciousness is progressed
by both thought and feeling, though without
action it would not be *formed*.
- 4 Thought and feeling react to each other,
becoming word as to their formed energies.
Word is the formed thought, but contains
within it the energy of soul or feelings gen-
8 erated. Word or Logos means to speak. This
pertains to God, from whom issues the capac-
ity to think and feel and be. God or the
Word speaks or emanates Its impulses of
12 Being, these identifying as ideas and feelings.
Ideas produce to the self-consciousness the
capacity of thought. Feeling is the will to
be, to manifest Being. This manifestation is
16 the god state of being promoted through the
capacity to think and feel that which is godly.
But before one can think and feel that which
is godly, processes of thought and feeling are
20 promoted on the sense plane.
- Thought is not the idea but the action of
the idea to make itself known. For this rea-
son, the thought of the mortal mind is not
24 the idea of Truth that issues from Divine
Intelligence. It is the reflected mental activ-
ity. Mortal mind must be regenerated before
one can function the divine ideas that issue
28 from the Divine Intelligence. This takes

place when unity of thought, word, and action 1
has been attained.

Mortal mind is the reversal on the plane
of delusive form of the intelligence emanated 4
by the Word or God. It is the aggregation of
the reversed forces of intelligence: every
emanation of Divine Intelligence reverses
itself on the plane of form. Through super- 8
seding the thought of mortal mind with
spiritual understanding, one reverses the
tendencies of the mental function. This
indirectly reverses the feeling forces. The 12
mind of the flesh, which is the mortal mind,
passes away as the Mind of the Spirit is
identified. The Mind of the Spirit is the
identification of ideas of Truth, the activities 16
of Divine Intelligence.

Word is the medium of speech; the channel
by which intelligence expresses. It indicates
the degree of intelligence developed by 20
processes of thought. Word measures thought
as a mold the molten, unformed gold. It
gives actual identity to the known intelli-
gence. Word is the means by which the forces 24
of intelligence developed are made flesh.
The body and environment partake greatly
of what one has expressed in word and act.

The unity of the energies of thought and 28

1 feeling produces word. Word has a subjective and an objective expression. On the subjective side of consciousness, it is the energy
4 that forms the seed life; while on the objective side, it becomes language. Language is the expression of the developed thought and feeling of unfolding consciousness. It is
8 the Word's unfoldment of intelligence. Language consists of words, good and evil in their character. These are the outpicturing of the unfoldment of the race's characteristics.
12 Each race has its particular inflection of words or language.

 Actions pertain to the will, the physical expression of that believed. Belief is the conviction of thought and feeling united as one.
16 Actions follow belief for the purpose of making actual what is thought and felt. That is actual that is lived—that is, physically
20 expressed and identified. The tendency of Intelligence is to form itself, to manifest its state of being. This state of being formed is the body. Body is the vehicle of will. Body
24 is that through which the forces developed as thought and feeling are formed and manifested. It is the totality of all acts and words. Deeds, in conformity with the inner thought
28 and feeling, make for harmony. Harmony is

a state of health and wholeness, gained 1
through oneness of thought, word, and act.

Forces of thought and feeling, actualized 4
on the plane of the body through their
expression as deeds, make up the character of
the body. There is a silent side to the forces
of thought and feeling that also makes
impression upon the bodily consciousness. But 8
it is that which is actively expressed that
gives character to form. What is felt and
thought, but not expressed, make up the
negative aspects of the subconsciousness; this 12
does not become actual until expressed in
actions. For this reason, the expression of
Truth, thought and felt, is the means by
which the body is changed. This expression 16
is essential to the passing of mortality and
the promotion of the immortal state of being.

Oneness of thought, word, and act means
more than health. Oneness is reality of con- 20
sciousness that makes for the real state of
being. Thought, word, and act pertain to
the mind, soul, and body, respectively. When
united as one, these three form a vehicle of 24
consciousness through which the Spirit may
perfectly express and work out the real state
of being. Reality of being is the redeemed
state. Redemption is incapacity to be sick. 28

- 1 This is the characteristic of the spiritual state of being, to be attained through the laws of redemption. These laws are operative as
- 4 Jesus Christ, when spirit, soul, mind, and body are united as One.

The unity of mind, soul, and body, with the Spirit makes for spiritual illumination.

- 8 Spiritual illumination is not self-thought but the capacity to let the Divine Intelligence think. The Divine Intelligence works out its Principles of Being, by which a new creature
- 12 is brought forth. This new creature is a whole state of consciousness, hence, is in a state of harmony. Unity of desire, thought, word, and act is the preparation necessary to gain
- 16 Christ, the One of all forces. It is the action of Christ as Jesus Christ that perfects the consciousness and manifests the real state of being. Through Jesus Christ wholeness is
- 20 identified, and man is made free from sin, sickness, and death.

- Thought relates to mind, word to soul, and act to body. The unity of thought, word, and action is the unity of mind, soul, and body.
- 24 These three united as One is the spirit of consciousness gained. The spirit of consciousness gained is the Son of Man that is
- 28 automatically opened to the Son of God or

*Mind - Soul - Body
Thought - word - act
Seed - cell - organism*

Christ. At this point of progression the 1
spiritual unfoldment begins. The means by
which one reaches this point is mental and
soul progression, which involve thought 4
and emotional control. Self-control embraces
the control of thought, feeling, and action.
Thought control identifies the Higher Mind
by which the Mind of Christ is eventually 8
gained.

While functioning in the Lower Mind of
the self-consciousness, forces of thought and
feeling run riot; though both are also sup- 12
pressed to permit selfish advancement. When
the desire for the dominancy of good has
entered the consciousness, the ego is eligible
to understand himself more fully. This opens 16
the Higher Mind or power of mental develop-
ment. This mental development is the
metaphysical that has characterized the race
during the last century. Through its unfold- 20
ment, thought, word, and action are raised to
a higher plane of expression. In this way,
the consciousness is prepared to receive the
spiritual unfoldment that necessarily follows 24
the unity of these three factors as One.

In spiritual unfoldment, one makes union
with the spirit of God or Christ: thought gives
way to knowing. This is not to say that 28

- 1 one no longer thinks, but one does not
develop knowledge of Truth by thinking it
into expression. Truth is known through
4 the Spirit of Truth. The inspirations of the
Almighty give spiritual understanding when
consciousness is properly developed to receive
it. Metaphysicians who do not attain to the
8 spiritual unfoldment fail to unite as one
the activities of thought, word, and act. They
do not have the proper concept of the body.
Believing that the activities of the body can
12 be greatly disregarded, the trinity is disrupted
rather than promoted in harmony. But this
is sufficient to break up the fallacious order
of religious progression that preceded meta-
16 physics. The real purpose of ascending
intelligence is to overthrow the old and
to promote a new and higher expression of
Life.
- 20 The good of any order of progression is
never lost but is carried along in conscious-
ness. Each succeeding cycle of advancement
swallows up the tendencies of the preceding
24 one. Every cycle of progression comes to
Naught as to its advancing forces, this being
the point where God in His-Her action ema-
nates the Qualities next to be progressed.
- 28 Finally, Truth, gained in consciousness, brings

mortality to Naught and ushers in the New Order of Life and Being. 1

Developing unity of thought, word, and action makes for coördination of consciousness, by which one knows the Truth. The Truth known, in its own will, works out a spiritual state of being. "Ye shall know the Truth, and the Truth shall make you free." This is to say that a Principle of Truth is automatically operative on all four planes of consciousness. This develops the oneness of being. This oneness gained is the Christ Consciousness with which the Father-Mother conjoins to raise up the child of God. The child of God is the righteous expression of being; the forces of spirit, soul, mind, and body aligned to the Principles of Being. 4 8 12 16

MEDITATION

I am established in the unity of thought, word, and action. 20

The unity of thought, word, and action makes for wholeness of being.

Mind, Soul, and Body unite as One with Spirit, and Truth expresses to manifest the spiritual state of being. 24

Lesson II

POWER OF WORDS

1 A word is a measure of power. It represents the energies of thought and feeling that produced it. All words have constructive
4 or destructive tendencies. A word is alive or dead according to the consciousness uttering it. A book of words partakes of the spirit of the writer, though readers must attain to a
8 like spirit to get the full import of the words expressed.

Live words issue from a consciousness alive in Spirit. They have the power to produce a
12 like aliveness in the consciousness of the hearer or the reader. Spoken words carry with them the emanations of the spirit of the speaker: they make for life or death according to the consciousness from which they
16 issue. Words are the vibrations of energies developed through thought and feeling: the formed aspect of these energies.

20 On the mortal plane, a word sets into activity the forces for which it stands. The word poverty emanates forces that connect with those centralizing above the word, and
24 may increase the poverty vibration. One in the mastery of poverty vibrations, through the

Truth, controls the vibrations of poverty. At 1
this point, one speaking the word, poverty,
controls its forces to Christ and brings them
to naught. Words partake of the spirit of 4
the one uttering them.

All mental advancement is reversed on the
plane of the spiritual. It is on the plane of the
spiritual that the goodness of men becomes 8
an abomination before the Divine Law, that
ultimately reckons with the forces of both
good and evil. Hence, those who have Christ
reckon with both aspects of words, the 12
good and evil. This is a mystery given only
to a few in a given cycle to understand.
Prior to this advancement, one seeks to con-
form both thoughts and words to that which 16
produces harmonious effects; hence, one is
induced to hold fast to the good words and
to reject the evil ones. When the exception to
this mortal tendency is set up in Truth, both 20
good and evil are reconciled to God.

Since every word brings forth after its kind,
in Divine fiat, egos are enamored with the
idea of speaking only such words as will 24
bring them harmonious results. This is a
mode of self-consciousness progression. It is
still selfish; but one must develop high points
of selfishness in order to become eligible to 28

1 perform the Divine services. One masters
the hellish forces in performing the Divine
Service. This involves the emanations of
4 words containing the curse. The going forth
of the destructive power in the wrath Princi-
ple is for the purpose of breaking up the
elements of mortality and effecting their com-
8 plete dissolution. The words of wrath and
destruction, emanated from one in the control
of the wrath and destruction, are powerful
energies of God by which the destructive
12 forces of the world are brought to naught.
But only angels pour out the wrath in the
last day to effect mortality's dissolution.

The kingdom of Satan, divided against
16 itself, cannot stand. The kingdom of Satan
is made up of the destructive forces. One in
the gaining of Christ has the satanic forces
also in control to Christ. Such an ego is
20 identified in Divine Service by which the
wrath of God is projected into the world in
judgment to effect the dissolution of the
destructive forces. In this way, Christ uses
24 the powers of Satan to destroy Satan. This
is the ultimate Play of the Word at the end
of mortality by which the powers of God
move to subject Satan, and to dissolve the
28 destructive forces. Since Satan is the shadow

of Christ, and one in the consciousness of 1
Christ has the satanic forces in control
to Christ, it is Christ who utilizes the Power
of the Word on its destructive side to bring 4
its forces to naught.

The word wealth vibrates to plenty and
abundance; it is also associated with greed,
avarice, vanity, and kindred characteristics. 8
Likewise, the word poverty may connect with
humility, simplicity, meekness, woe, and lim-
itation. It can be seen that it is not the
word that determines one's progression but 12
the spirit back of the word. The power of the
word is in the spirit of the speaker and not
in the word itself. The effect of the word is in
keeping with the spirit of the word, the spirit 16
of the speaker. A destructive word emanat-
ing from one in control of destructive forces
becomes an agent of dissolution by which the
harmonies of God may be revealed. For 20
the old forces, built up in mortal thought and
word, must be torn down before the new
structure of being can be built. The emana-
tions of words can be no higher or lower 24
than the advancement of the consciousness
from which they issue.

One seeks in the early stages of conscious
advancement to avoid the evil words. This 28

1 is well and good, but is still a mark of fear
and cowardice. When patients are afraid to
mention the words that stand back of their
4 maladies, it is only a sign that the forces back
of the words they fear are active in their
organisms because of the fear entertained.
This should not be construed as a license to
8 speak the inharmonious words. But the fear
must be reckoned with and overcome before
they can be spoken without ill effects.

Freedom is attained through Truth, gained
12 in overcoming the fear of diseases and the
names associated with them. The names have
no power other than that given them by self-
consciousness. Through ignorance of the rela-
16 tion of the bodily forces to actions of God,
the feelings physically expressing were called
by names of diseases. Whatever Adam
called every living creature, that it became.
20 Adam renames everything at mortality's close
through changing the spirit of words.

Disease is a word applied to the operation
of energies progressing their way through
24 matter. Consciousness of the primal prin-
ciples underlying the outer activities dissolves
many diseases. When matter is understood
in relation to spirit, the within and the with-
28 out become one. Harmony is present where

oneness exists. Disease is due to lack of consciousness of God as the one power and presence. It is incidental to development in materiality. Forces of consciousness are out of alignment to Principles of Being before they are aligned. The conditions arising in this unaligned state of advancement are called by the names of diseases.

Many idle words are progressed during mortality through necessity of development. These are the forces of hell and sin, developed in the progression of the knowledge of good and evil. These must be reckoned with in Truth and consciousness adjusted to harmony and order. The judgment is incidental to Truth's unfoldment. It is the capacity to discern wherein activities fall short of the Truth; and to reckon with them so as to effect redemption of consciousness from the forces of evil and limitation. However, an absolute Judgment is effected in Divine Will that destroys the remnant of hellish forces at the end of the cycle, in those partaking of the first resurrection.

One's conversation is expected to be "Yea" or "Nay." That is, conforming to Principles of Being or rejecting what does not conform. Yea is receiving while Nay is rejecting. One

- 1 cannot reject until he is wise enough to know
what to reject. Hence, many idle words are
developed in the process of gaining wisdom.
- 4 These are resident within as forces of con-
sciousness that must be reckoned with as
Truth unfolds. Hidden forces of darkness
arise because of the light. Christ (Truth)
- 8 must cope with these hidden forces in estab-
lishing itself as a working principle in the
consciousness. These processes are known to
overcomers, though to people, mentally devel-
- 12 oping and protecting themselves from
inharmonies, they cannot be known; neither
can redemption from mortality be effected in
these unknowing states of consciousness.
- 16 Words are evil only in the sense that
ignorance and fear prevail in the mind. Evil
is the opposite to Good. It is the darkness of
the light, the means by which consciousness
- 20 of Truth is finally gained. Hence, evil is an
agent in the Law to promote progression.
An evil word is that which pertains to repul-
sion, while a good word pertains to attraction.
- 24 Attraction is the Yea of consciousness and
repulsion is the Nay.

Only a Master can speak an evil word
effectively; for only one in control of evil

28 forces can exercise authority over their activi-

ties. A Master is one in the consciousness of 1
all things in service to God and Man. It is
the angels who pour out the "vials of wrath"
at the end of mortality. These are states of 4
consciousness, established in purity. These
are the means by which the purities are pro-
jected into the impurities and a New Order of
Life and Being is identified. These "vials 8
of wrath" are words of judgment, and have
the power of damnation in them.

Damnation is cessation from activity, a
cutting off from further expression. Christ 12
has the key to death and to Hades. Christ is
not an automaton, but a consciousness of
Truth attained by Man. Hence, those who
have Christ are those by whom Christ exer- 16
cises his-her authority over death and Hades.
All words issue from the Word. The Word
is God, who becomes identified as Christ in
a consciousness established in Truth. Such a 20
consciousness has the power of all words in
their primal relation to Creation. The power
of the curse is in the Lord or Law of God,
hence, in those who have the power of Christ. 24
Through these, the power of damnation issues
to bring to naught the forces that make for
hell and death.

Both good and evil are means of progres- 28

1 sion; though on the lower planes egos are
admonished to love the good and to repulse
the evil. This protects the undeveloped from
4 becoming involved in forces they do not know
how to control. But because this is per-
missible on low planes, it does not follow
that it is a fitting procedure for the more
8 advanced. Finally, there is but One Voice
and it does not speak against itself. The
destructive words, in the power of one
aligned in consciousness to Christ, are means
12 by which the adverse forces are brought to
naught.

It is written of Jesus that his rebuke was
terrible and his wisdom profound. Those
16 who follow in the same path, performing the
"greater works" at the end of the age, go
even farther in the expression of the Power
of the Word. They destroy the curse, but to
20 accomplish this service, they are involved in
the power of the curse. But the power of the
curse operative in one aligned to the Power
of God destroys the mortality of the Christed
24 egos, as well as destroying the hellish forces
in the race. The kingdom of Satan, against
itself in the Word of the curse, destroys hell
and death.

28 The personal tendency is to know a few

words and to use them. The mental tendency 1
 is to increase knowledge, which increases
 words and their use. Vocabulary is best
 increased through the inner unfoldment. The 4
 use of the dictionary in the adaptation of
 words to best usage may be necessary. Words
 are the measure of one's developed intelli- 8
 gence, not as to their number but as to their
 spirit. A few words, fitly chosen, may say
 more than many words, idly used. Yet, as
 ideas unfold within the consciousness, words
 rush for utterance. These must be sorted and 12
 made to say what the Inner Spirit dictates,
 else they become delusive and deceptive.

Words as energies vibrate in the organism
 and form the seeds of the seminal element. 16
 These in turn form the body cells. Words
 alone do not form the body. The nature of the
 body is equivalent to the quality of energies
 that characterizes the words, feeling, and 20
 acts. Actions on the physical plane react to
 the body. As one increases the mental
 development, changes take place in the body.
 Thought, word, and action identify as seed, 24
 cell, and organism on the physical plane.

Voice is the expression of that impressed
 within the consciousness. Voice is the energy
 rate of words: words are the measure of the 28

Mind, soul, body
 thought, word, action
 Seed, cell, organism

1 developed love and wisdom. A voice over a
radio is recorded as putting out a fire twelve
miles distant: this in the presence of fifty
4 scientists and students. This external exper-
iment serves by which to determine the power
of words. The Word of Truth is the emanated
energies of spiritual consciousness. The Word
8 of Truth emanates into the forces of the
universe in the same manner as radiations are
projected by means of Voice from the broad-
casting station. Voice partakes of the
12 vibrations of words and is the carrier of
the Spirit underlying words. It is primarily
formed through the energies of Divine Intel-
ligence and Love that cause consciousness to
16 be. A dumb race existed before Intelligence
and Love became gained factors in conscious-
ness.

Words are seeds sown in the soil of con-
20 sciousness, individual and racial, that bring
forth after their kind in Divine fiat. The
negative words are dominated by the positive
on the planes of self-consciousness. On the
24 spiritual plane the Power of God is equally
operative in the negative words. This is a
mystery known only to those who become
servants of God. When one has learned to
28 dominate forces of sickness with those of

health, sorrow with joy, condemnation with 1
kindness, subjecting the lower forces to the
higher, then one may enter into the mysteries
of God. One becoming a disciple may discern 4
the Truth, which is to understand both good
and evil forces in service to the Creation.

No one is ever given to master the hellish
forces of the race except he has first mastered 8
them in himself. One masters himself in the
mastery of words and thoughts. Thought con-
trol is word control. Since by one's words
one is justified or condemned, it is important 12
that they receive attention. This is best
accomplished in the development of under-
standing. Words shape themselves according 16
to the developed understanding, as one
becomes proficient in expressing in living what
he knows. Words pertain to expression as
well as impression, and are best developed
through acting in keeping with the ideas 20
known and felt. When one is what he knows,
words by which one expresses what is known
come easily and fluently.

MEDITATION

24

"Let the words of my mouth and the
meditations of my heart be acceptable unto
Thee."

1 I speak in full comprehension of the power
of my words.

4 My words are spirit and they are truth and
they do accomplish that for which they are
spoken.

Lesson III

DEVELOPING SPIRITUAL IDEAS

Spiritual ideas are primarily developed 1
through right discernment of the material.
This is to say that mortals must think some- 4
thing in order to develop mentality by which
to think righteously. That which is thought in
opposition to the material is metaphysical
thought. Metaphysical thinking makes for
development of faculties of consciousness by 8
which one may spiritually think.

Spiritual ideas are inspirations of the Spirit.
These are inbreathed into consciousness when
capacity to function the Divine Intelligence 12
is present. This capacity is present when the
ego has transcended the sense desires. The
sense desires are made up of both good and
evil impulses. When one understands both of 16
these dual factors as temporary in their
expression, one is ready to seek after the
eternal. Then the spiritual begins its unfold-
ment. 20

Spiritual ideas issue from the inner Spirit
and make for consciousness of Truth. Spirit-
ual ideas enacted make for wisdom. Wisdom
is the Divine Intelligence identified in the 24
consciousness. Through Wisdom, one dis-

1 cerns spiritually all forces developed on the
mortal plane. The forces of both the lower
and the higher self must be raised to their
4 spiritual equivalent before consciousness can
partake of the Divine inspirations and one
be enabled to know the Truth.

Truth is the result of spiritual ideas real-
8 ized and actualized. Truth is I Am being.
I Am being is consciousness of Life and
Love gained through living in keeping with
the spiritual ideas discerned. One develops
12 spiritual ideas through being spiritual, that
is, living in keeping with one's spiritual
inspirations and aspirations. The tendency to
live what one knows makes for more know-
16 ing: even as knowing makes for the tendency
of a more advanced state of being (living).

A spiritual idea is born of the Spirit. Outer
things precipitate thought about the things,
20 but the thoughts are not ideas. Ideas produce
thought, but from within the inner planes, not
from the without. Thought is of the mind
while ideas are of the Spirit. Spiritual
24 ideas are of the Mind of the Spirit. Outer
thoughts are of the mind of the flesh.

Ideas are primarily emanations of Divine
Intelligence. These are projected from the
28 domain of God within to the consciousness of

man. This projection causes mind to be, 1
though the functioning of ideas as thought-
activities must precede the establishment of
mind. Principles of Mind exist before one is 4
conscious of them. Spiritual ideas exist as
emanations of Wisdom prior to consciousness
of them. Consciousness of Wisdom gained
includes Love also. Love is the energy of 8
Wisdom. Thought is the means by which
ideas are developed. Comparison, discern-
ment, judgment, reason, order, intuition,
science, and inspiration enter into the devel- 12
opment.

One develops first the thoughts about
things that command attention. Automati-
cally with the thought of things there arise 16
ideas from within as well as feeling energies.
These two poles of expression, viz., thought
and ideas, pertain to the development of
mentality. When mentality has sufficiently 20
progressed to turn away from thought about
the things, looking to the within for illumina-
tion, spiritual ideas are invited into action.
Swinging from the mortal thought to the 24
within invites the idea of the Spirit. Thought
control is the means by which the outer
forces of mentality are subjected to the
inner Spirit. The poise of mind thus iden- 28

1 tified invites spiritual illumination and
inspiration.

Capacity to think on ideas, independent of
4 the objective plane of things, enriches the
mentality and the spirit, making for spiritual
progression. Abstraction is the opposite of
the concrete and must be developed in order
8 to impersonalize the consciousness and free
thought from material sense.

All phases of mental progression lead to
capacity to receive spiritual ideas. Capacity
12 to think in sequence becomes a science when
one is spiritually illumined. In fact, the
science of mind is the sequential unfoldment
of spiritual ideas; and their relation to the
16 external plane of life and being. To seek to
see the quality of spirit back of all outer
things is one means by which one cultivates
the capacity to receive spiritual ideas
20 from the Mind of the Spirit. What one gives
expression to in the without, he will receive
the inner equivalent. To give outer thought
to the spiritual is to invite the action of the
24 Inner Spirit by which spiritual ideas are
made known.

Study and concentration in relation to
spiritual ideas have their place in promot-
28 ing spiritual unfoldment. Just as one learns

mathematics through thinking of its principles and working with them, so one learns the principles of the Spirit through paying attention to spiritual ideas. To develop spiritually, one must give attention to the things of the Spirit. While this is greatly a matter of living in such a way as to make everything serve a spiritual purpose, primarily, study, meditation, and concentration must precede the capacity to so live.

When one has sufficiently worked in outer ways to contact the Inner Spirit, qualities will open from within to manifest themselves. The processes by which the Qualities of Truth unfold themselves to the consciousness reveal the Principles of Truth. Until man has consciousness of spiritual ideas and principles, gained through processes of living what is known, the Principles of the Spirit cannot make known more spiritual ideas. Spiritual unfoldment, that is the result of processes of living, has at some time been preceded with sufficient thought and study to prepare the consciousness to attract the qualities of Spirit.

One who would develop spiritual ideas through study should study that which is spiritual. Knowledge along any line will

- 1 make for mental progression which aids in
quickenng the faculties of consciousness.
But that which is born of the flesh is flesh,
4 while that which is born of the Spirit is spirit.
If one would give birth in himself to the
spiritual, let him give attention to that which
is spiritual, for like produces like in exact law
8 of reproduction.

Syllogisms are the logical way of develop-
ing ideas: an argument of three propositions,
the first two the major and minor premises,
12 and the third the conclusion. These are called
the affirmation, denial, and truth, on the
metaphysical plane. However, Truth is not
realized until the dual factors are understood.
16 Truth does not consist of accepting one of the
dual factors and rejecting the other. The
dividing of the factors of good and evil is
essential, before one can enter the unity by
20 which consciousness of Truth is gained. The
metaphysical is a symbolical representation
of the spiritual, but is not the spiritual process
by which Truth is gained. It prepares the
24 way by developing faculties of consciousness.

Spiritual ideas are the light that in con-
junction with the darkness produce Truth or
realities of consciousness. Truth is the under-
28 standing of both light and darkness, good

and evil. It is born from within when the outer self has separated itself from the forces of sense desire. This is accomplished by dying to self-desires. This dying is the culmination of the metaphysical progression which in turn is the beginning of the spiritual. Spiritual ideas are the heavenly counterparts of all thoughts in connection with both good and evil. They arise from the unity that exists within when self-will subjects itself to the Divine Will; as it does when one dies to self-desires.

Spiritual ideas explain all things in relation to Cause. Effects are considered only for purposes of knowing the invisible principles. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things which are made." Spiritual ideas do not pertain to the things of the mortal plane. Outwardly, they pertain to the physical manifestation to be revealed as the righteous earth of the heavens. The mental comprehension arises in the contemplation of outer things. The translation of things to their mental equivalents makes for capacity for spiritual illumination. A proper state of consciousness, gained through much thought and feeling, will per-

1 mit spiritual illumination and force spiritual
development, whether one be conscious of
how it is effected or not. It is only when one
4 has passed through a process of unfoldment
that he can discern the operation of the
forces governing it, and know what has been
accomplished.

8 First, one learns to think by looking at the
appearance; this is knowledge progressing.
Second, he looks away from the appearance
to the thought back of the thing: this is under-
12 standing in process of unfoldment. Third,
one conjoins the thought with the thing,
reconciling idea and form, inviting from
within spiritual illumination. This is the
16 beginning of wisdom. The qualities of wisdom
realized make for love. The unity of wis-
dom and love is Truth.

Truth is the *result* of spiritual unfoldment.
20 All development that has preceded Truth
leads to the goal. One can learn from many
sources and in many ways, but there is only
one Way and Truth. It springs from the
24 Mind of Christ when the mind of the flesh
has absolutely died to its forces of self-desire.
The relative death of self-desire invites
spiritual unfoldment of ideas; but the abso-
28 lute death of self-desire makes for Truth.

MEDITATION

1

I love to develop spiritual ideas and so perceive the Laws of Being.

The inspirations of the Spirit are opened in consciousness and I am established in wisdom and love. 4

I am not limited in thought, for I think in Truth. 8

Lesson IV

MASTERING THOUGHT AND FEELING

1 Mastery is attained when forces of thought
and feeling are conformed to the Wisdom and
4 Love of God. Yet, not knowing the Wisdom
and Love of God, how can one master
thought and feeling to them? Through
mastering thought and feeling to the highest
principles known, the outer activities are
8 conformed to the inner qualities: this makes
for capacity to attain to the Wisdom and Love
of God.

12 Wisdom and Love of God are the ultimate
names of thought and feeling. The unity of
Wisdom and Love is Truth. Through con-
forming the outer activities to the inner
ideals, this unity is developed. Wisdom and
16 Love are automatically identified when con-
scious advancement permits it.

Thought is the activity of ideas; while feel-
ing is the energy generated through ideas
20 producing themselves. Feeling is also promoted
through thinking. The feeling partakes of the
nature of the thought. Where the thought is
spiritual the feeling is love in contradistin-
24 tion to sensation, developed through mortal
thought. To master thought is to conform the

thinking to certain ideals set up within the Mind. To master feeling involves the control of the emotions. Since thought and feeling are in distinction in the dual or mortal nature, both must be specifically dealt with.

Feeling dominates the consciousness on the lower planes of development. On the higher planes of unfoldment thinking dominates feeling. When Truth is active in consciousness, thinking and feeling are one; they automatically arise as one and are of like character. Truth is gained when both thought and feeling are conformed to each other. This means that one thinks only what he would see expressed in his life and feels only that which makes for harmony and peace. This involves mastering both adverse thought and feeling. It makes for the attainment of the good of mortal consciousness, by which Truth may be invited into action.

Since thinking arises because of feeling, the feelings mastered will give rise to higher thought. The feelings mastered finally give rise to the "John the Baptist" consciousness. He types the mentality of the Higher Mind arising because of controlled feeling. "John the Baptist" comes before Christ, to make straight the way of spiritual unfoldment. He

1 is represented by one in control of passions
and appetite, the two poles of feeling forces.
Because thought comes from controlled feel-
4 ing, one often comes into greater mental and
spiritual understanding through taking con-
trol of the emotions and appetite. The author
has always attributed her specific spiritual
8 progression especially to mastery of appetite
and the feeling nature common to the sense
plane.

Mastery of the two poles of feeling forces,
12 viz., appetite and passions, is that which con-
trols the forces developed on the physical
plane of self-consciousness. This control
makes the ego eligible to the next step of
16 advancement; that is, spiritual illumination.
Through mental illumination the forces of
the body are transformed and the ego is made
eligible for spiritual advancement. Mastered
20 thought and feeling lead to Christ conscious-
ness, the goal of individual advancement. At
this point, the Father or Laws of Being takes
over the consciousness and the new creature in
24 Christ is brought forth. This new creature
is born not through the thought and will of
the ego, but through the activities of the
Divine Will.

28 What has been built into the consciousness

must be reckoned with, as well as what is now 1
expressing. One may be full of unmastered
forces, both as to thought and feeling. These
arise as one advances. Through overcoming 4
forces of darkness, a conflict between the
spirit and the flesh is precipitated that is not
pleasant. But this conflict is good, never-
theless by which one further unfolds in 8
Wisdom and Love.

To conform thought to the Wisdom of God
is not to stop thinking; but to think until
Truth is gained. This will involve a conflict 12
of feeling forces, for the Love of Truth is
developed with the Wisdom. The unde-
sirable thoughts must be controlled to the
desirable. This dissipates the capacity of 16
the undesirable to bring forth, even as light
makes darkness unknown. As new thoughts
are built into the consciousness, old thought
forces are torn down. This involves a change 20
in the organism. Thought partakes of the
nature of intelligence or ignorance, light or
darkness, and brings forth after its kind in
Divine fiat. 24

Mastery of thought makes more harmoni-
ous the body, liberating a higher rate of
energy into the organism. But, until the
feeling forces before impressed are also mas- 28

1 tered, harmony is not absolute. The relative
aspects of harmony make glad the soul and
encourage the ego to further progress god-
4 ward. It is the formed thought (word) that gives
character to the body. Just as the Word of
God becomes flesh, so words, as to their ener-
gies, form the flesh of the mortal body. The
8 feeling forces that words embody are the
energies of thought that make for good or
ill according to their character. Through
changing the vibrations that emanate in the
12 direction of the body as the forces of thought,
one gets the effect in the body of the changed
mentality. Hence, the scriptural declaration,
"Be ye transformed (changed in form)
16 through the renewing of the mind."

Life is the result of the unity of thought and
feeling in Truth. The six principles of Crea-
tion (represented by the six days of Genesis)
20 are all involved in mastering thought and
feeling. Wisdom, Love, Understanding, Will,
Substance, Life, as one, make for Truth.
Truth gained is I AM. I AM is consciousness
24 of Being. It is the Means by which the Cause
produces its Effect, that is, brings forth the
spiritual state of being. Life is the substance
gained through realization of spiritual prin-
28 ciples.

The mastery of feeling involves, first, the 1
controlling of the lower passions and emo-
tions. Much suppression operates at low
planes of advancement. But all suppressed 4
forces arise on higher planes of progression
and are reckoned with in greater understand-
ing and love. Hence, less destruction accrues 8
to the ego than if the forces were not sup-
pressed on low planes of development. Forces
cannot be mastered while consciousness
is still in a state of ignorance. Over-
coming the natural tendencies of evil, such as 12
anger, jealousy, envy, condemnation, criti-
cism, ill will, hate, dislike, and kindred low
feeling forces, is the work of the self, advanc-
ing from a low state to a high state of 16
self-consciousness. While this overcoming is
not absolutely effected until spiritual under-
standing is opened, one masters these evil
forces according to his development. This is 20
all that is required in the Law of Progression.

One having little advancement is not as
responsible in the Law of God as one having
greater advancement. As the thought of the 24
Higher Mind is quickened (this being in
the metaphysical development), suppressed
feeling forces arise, hence, they must be mas-
tered on high planes as well as on low planes 28

1 of advancement. Finally, in the Christ Mind,
forces of hell and death arise to be forever
dissolved. The ego goes free in Christ from
4 the activities of all mortal forces. Hence,
"When the Truth shall make you free, ye
shall be free indeed."

Immunity to the evil forces is an attainment,
8 gained at the point where the metaphysical
advancement gives way to the spiritual.
In reality, it is the mastering of the evil
forces and the establishing of the natural
12 good that makes the ego eligible to spiritual
advancement. On the spiritual plane, one can
affirm, "None of these things move me," or
"The Prince of the world cometh and he
16 findeth nothing in me." This is to say, "I am
unmoved by the forces of evil." This attain-
ment gives way to another phase of
progression, characterizing the Christ con-
sciousness. The more mystical principles of
20 advanced spiritual progression and Christ
consciousness are expounded in detail in the
Book, "Science of Love with Key to Immor-
24 tality," by the author.

Controlled feeling makes one less sensitive
to the woes of mortals. Unless one becomes
immune to the lower feeling forces he can
28 not be opened to the higher feeling forces:

these are aroused at the introduction of the 1
spiritual qualities and their energies in
the consciousness. The unfeeling state that
characterizes metaphysicians at certain stages 4
of advancement, fortunately, is not a lasting
one, but is for their own protection.

Compassion characterizes the feeling
nature when Understanding is approaching 8
Wisdom, and the will of the self gives way to
the activities of the Divine Will. Compassion
opens when consciousness is freed from
condemnation, and makes for the develop- 12
ment of Divine Love. Divine Love ultimates
in Judgment. This is the operation of the
Divine Will by which the consciousness
of egos is approved or disapproved at the 16
ends of cycles. The Judgment of Divine
Love determines fitness for universal pro-
gression.

The qualities of Christ spring up in greater 20
degree when thought and feeling are prop-
erly controlled. The hidden mysteries are
never revealed to states of consciousness
whose forces of thought and feeling are 24
uncontrolled to Wisdom and Love. Selfish
states of consciousness do not attain to the
mysteries of God, nor are they opened to
the transforming powers of God. If they could 28

- 1 be they would become satanic instead of
Christ's, and destroy themselves.

- The feeling forces must ultimate in Divine
4 Love, to open consciousness to Christ by
which the redemptive work is carried on.
Divine Love is gained through dying to the
loves of the flesh. It is the death to the love
8 of the flesh that conforms feeling to Christ
and makes for the introduction of the Holy
Spirit, by which the ego is born anew.

MEDITATION

- 12 Both thought and feeling are controlled
through Truth to order and harmony.

I think only what I would see manifested
as feeling and action.

- 16 All the feeling forces are controlled and I
am established in mastery of thought.

Lesson V

CULTIVATING FREEDOM OF THOUGHT

Freedom is opposite to limitation. One 1
cultivates freedom of thought through think-
ing freely, accepting or rejecting that thought
upon. If one accepts the good and rejects the 4
evil he prepares the way to be opened as a
thinking consciousness. One can think in
freedom only as one is able to think in Truth.
One is able to think in Truth only through 8
developing in Life so as to receive inspira-
tions from the Inner Spirit. This is dependent
upon properly coördinated forces of spirit,
soul, body, and mind. These facilities of con- 12
sciousness are developed through processes
of thought and feeling.

One best thinks when he gives attention to
that to be thought upon. This is a form of 16
concentration and offsets the dividing of one's
forces. To think, one must listen and learn.
Freedom of thought is not radicalism, but is
based upon Truth. Radical thinkers are in a 20
state of repulsion to many things, while free
thinkers are in a state of understanding of all
things. Many so-called free thinkers are
radical thinkers and in bondage to their own 24
false beliefs and opinions. They are often as

- 1 set in their ideas as the most ignorant. To be
genuinely free in thought is to understand
everything in relation to Principles of Being.
4 This is possible only to one established in
spiritual understanding, the characteristic of
Truth.

8 Truth, on its relative side of expression, is
righteous comprehension of all things of Life.
On the absolute side, Truth pertains to
Principles of Being known only through their
unfoldment within the consciousness. These
12 principles unfold when consciousness is suffi-
ciently advanced to permit it. Truth is known,
not thought; though one may think about it
after it is known. It is known through the
16 Spirit of Truth, the Christ, through whom
the inspirations of God are projected to the
consciousness of Man.

Understanding the outer things in fairness,
20 impersonality, and without prejudice or bias,
permits one to receive higher illumination.
If one cannot think justly in connection with
outer things, even on low planes of unfold-
24 ment, he is not eligible to receive higher
advancement. Hence, opportunity to advance
is ever present and is determined by the state
of mind in which one views all things.

28 Intensity of thought is one with intensity

of feeling. People who feel lightly think 1
lightly. Seriousness is commendable as a
means of genuine advancement. One who
can be serious when occasion demands can 4
be equally joyous when opportunity presents.
Life is not a pastime but an opportunity by
which one advances to the conscious realiza-
tion of the Real Self. This is first a state of 8
mind, by which the Principles of Being
unfold to produce the righteous bodily state.
The Principles of Being build their own
embodiment, once they are realized in con- 12
sciousness.

To gain freedom one must first be in
bondage. This is the order of mortality's
unfoldment. People do not work for bond- 16
age; they are in bondage from the inception
of mortality. One may not know howin he is
in bondage until he knows freedom; yet,
without the bondage how could freedom be 20
known? Bondage forces feeling of repulsion
toward low planes of unfoldment and makes
for advancement. Repulsion to anything
attracts forces of an opposite character, 24
hence, the tendency to repulse and condemn
forces while on low planes of development.
Since bondage on lower planes leads to
advancement and finally to freedom, one 28

- 1 discerns that all the things condemned and
repulsed need to be. It is at this realization
that freedom springs up, opening the con-
4 sciousness to wisdom and love from above.
This enables one to understand the knowl-
edge and feeling developed on lower planes.
Understanding offsets condemnation.
- 8 Those who are free in thought think beyond
the race mind. All thoughts beyond the race
mind make for the race's progression and are
the means by which the race's bondage is
12 offset. Yet, people not discerning this princi-
ple wonder why advanced thinkers do not
bring their thoughts down to the earth plane,
where it is more understandable. The higher
16 thought is understandable by consciousness
when it reaches the higher planes; at the
same time it is a means by which progression
to that plane is stimulated. "Where there is
20 no vision, the people perish."
- One is expected to learn what he does not
know, not what he knows. To rehash what
is known is not development, though ideas
24 may be expanded through thinking upon
them. To ascend into unknown and untried
planes of expression makes for greater
advancement. One who has become free
28 from the race mind through thinking beyond

it is the "light of the world," as well as a 1
saviour by which the race is enabled to fur-
ther progress. Advanced thought is not
expected to be fitted into the race conscious- 4
ness, but the race is expected to advance to
its plane of expression.

To think freely is to think fully on all that
attracts attention, whether it be pleasant or 8
not. The darkness must be mastered in the
consciousness as well as the light. In reality,
the light is gained only as the darkness is
understood. So long as there is something 12
of the darkness not understood, there is not
the perfect light. Hence, thinking about the
darkness, the undesirable or the unpleasant,
when opportunity presents, is the means of 16
great advancement. To turn away from the
unpleasant, both in thought and action, is
always the tendency of the lesser advanced
and those who seek selfish ends. Yet, while 20
on low planes of advancement, the Law per-
mits self-consciousness to be selfish, else it
would not finish the progression of the self.
However, the selfishness progressed must be 24
offset before one can be free in Truth.

One cultivates freedom of thought through
not being content with present advancement,
ever seeking other worlds to conquer. This 28

1 does not mean dissatisfaction with present
experiences and opportunities but conquering
them so as to be ready for greater advance-
4 ment. To gain higher advancement and the
good it brings, one must be glad for present
opportunities. Freedom is gained through
overcoming the present bondage in which one
8 finds himself, whether it be mental or
physical.

The physical bondage overcome makes for
mental freedom. Mental freedom makes
12 for more illumination from the inner Spirit,
and greater opportunity for advancement in
the without. However, there is no outer
advancement without the mastering of diffi-
16 culties. Without a struggle there is no victory.
One becomes a Master through mastering
something, even as one becomes free through
overcoming bondage and limitation.

20 Freedom of thought, religiously, is not con-
formity to some particular creed or sect, but
is capacity to see the relation that all religions
bear to unfolding consciousness. This one can
24 see only when consciousness is gained in
Truth: this means freedom from allegiance
to religious sects and creeds. So long as one
is a member of a specific religious organiza-
28 tion, he must defend the tenets of that

organization, hence, is not free to think the 1
Truth. Truth is organized only as qualities of
consciousness within the unfolding individual.
One in freedom bears allegiance only to 4
the inward Spirit of Truth, the beloved of the
Father, the Christ. To have no other gods
before the One God of Being, one must be
free from all religious affiliations. 8

Freedom of thought, governmentally, is
internationalism when it is finally fulfilled.
Nationalism precedes internationalism. Inter-
nationalism does not mean seeing all nations 12
as one nation, but seeing all nations in the
relation they bear to the One or Truth
(Christ). Freedom of thought, religiously or
governmentally expressing, is possible only as 16
Truth is known. Yet, Truth is known only
as liberality and generosity of thought are
developed in relation to all activities of Life.
The capacity to discern that everyone is 20
entitled to his own opinion, and that good will
can characterize those differing in thought,
make for freedom that invites Truth and
spiritual understanding. 24

Freedom of speech is equivalent to freedom
of thought. No one is really free either in
thought or in speech until Truth is known.
"Ye shall know the Truth, and the Truth 28

- 1 shall make you free." Because no one is free
until he is free in Truth, many efforts are
made to curb those developing freedom.
4 Those exercising the authority of the laws
of the land oftentimes are less advanced than
those over whom they attempt to exercise
authority. This produces confusion but is
8 incidental to progression in mortality.

Liberty is gained in Christ or Truth. It is
attained through struggling with the forces of
limitation and overcoming them. This is the
12 spirit of God reconciling the spirit of
the world to Christ; that finally permits Christ
forces to penetrate the race and to overthrow
mortality and materiality. One is free in
16 thought and speech when he has attained to
the consciousness of the Christ self.

To think in freedom one must speak in
freedom, act in freedom. The unity of idea,
20 word, and action is Truth expressing in the
earth or manifest plane. This is to say that
freedom is only expressing when Truth is
expressing. Truth is expressing when idea,
24 word, and action are one in Spirit and Truth.
In this way, spirit (idea), soul (word), and
body (action) are identified as one. This is
the oneness that makes for spiritual birth and
28 redemption.

To make the word or conversation fit the 1
opinions of others is not freedom of thought
or action but a catering to the personal sense
of others: this is always destructive and 4
obstructive to genuine advancement. It may
serve toward gaining selfish benefits that
may be particularly needed. But these are the
“idle words” and actions for which one must 8
finally account, when Truth opens in the con-
sciousness and one is judged in relation to
Divine Laws.

Thought control is essential to freedom of 12
thought. Thought control means subjecting
all adverse thoughts to spiritual ideals or
principles. For example: The spiritual ideal
that God is the Source of One’s supply is set 16
up in the Mind. All thoughts adverse to this
ideal, such as belief in the pay-envelope as
the source of supply; that employers pay for
services done; that one works for his living; 20
that his service is to a firm instead of to the
Principles of his own being; that supply
comes from some certain direction; that cer-
tain work must be performed to get it; all 24
must be overcome with the Truth that God
is the Source of one’s supply. This is not the
work of a moment, but implies that every
thought adverse to the Truth, that God is the 28

1 Source of one's supply, must be met as it
presents itself until it is no longer present to
attack the Truth being realized. This proce-
4 dure can be applied to every statement of
Truth, set up in the consciousness for realiza-
tion, and the opposing forces that arise on
the plane of the mind of the flesh.

8 The purpose of freedom of thought is to
gain the faculties of consciousness, free from
all limitation of sense. This permits the
Spirit of Christ within to unfold its qualities
12 to manifest a new state of being. Through
thinking much, and earnestly, one develops
facilities of consciousness, exactly as through
the use of muscles one develops the organisms
16 to which they relate. Without a conscious
consciousness in which the inspirations of the
Almighty can function its intelligence, the ego
is without contact with the Inner Powers.
20 It is through the Inner Powers that one may
have his spiritual being and expression.

It is the impersonal, not the personal
thought that makes for freedom. Personal
24 thinking makes for capacity to think, but
involves one in the magnetisms of the sense
consciousness that produce woe and destruc-
tion. However, all pass through phases of
28 personal thought, being interested in things

and persons, before they come to impersonality of consciousness. Impersonality of thought that makes for freedom is capacity to think in principle, eliminating the person or the letter of the experience; to learn the lesson involved without so much thought of the conditions or people relating. 1 4

One is free in thought only when one can think in Truth. How can one know he thinks and speaks in Truth? One cannot help knowing it when he does think and speak in Truth, for he does not think or speak of himself but of that given by the Inner Spirit to express. One in the Truth recognizes the expression of Truth in others. All in Truth are of the same mind, being in the Mind of Christ from which freedom issues. 8 12 16

MEDITATION

I think in Truth, therefore can think in freedom. 20

I know to think and to say that which makes for righteous expression.

No sense of fear or timidity can prevent my free expression of Truth. 24

Lesson VI

PURPOSE OF MIND POWER

1 The purpose of the power of Mind is to
produce consciousness of Life and Being.
Mind is the objective aspect of Spirit. Mind
4 gained in reality is Christ Mind, the identified
Spirit of God. Prior to the gaining of the
Christ Mind, man develops mental qualities
and faculties by which consciousness of Mind
8 is attained.

There are three aspects of Mind, viz.,
mortal, spiritual, and Christ. Each of these
three aspects is made up of two poles of
12 expression, that is, a low and a high. The high
of one plane of progression becomes the low of
the succeeding one. It is not that any one
phase of mental progression can be entirely
16 separated from another: though there is a
culmination of one phase of progression and
the starting point of another. The distinction
made in relation to Mind unfoldment is
20 through the discernment of the Spirit.

Mortal mind is a name applied to the
progression of sense consciousness. Sense con-
sciousness is intelligence developed through
24 experiences of the senses; both the good
and evil poles of expression. Mortal mind

pertains to the lower and the higher self. 1
The lower self is the carnal mind, while
the higher self pertains to the metaphysical
mind. The higher self reverses the 'progres- 4
sion of the lower self, turning away from the
testimony of the senses. It receives inner
impressions about the outer things. Meta-
physical mind is still mortal, though it has 8
its low and its high points of expression.
The low of metaphysical mind is the high
of sense consciousness. It is that which
pertains to the supremacy of good over the 12
evil. The high of metaphysical mind is
the low of a high to transcend metaphysics,
when good of sense consciousness has been
superseded by the love of spiritual good. 16

The low point of spiritual mind is meta-
physics at its culminated unfoldment. The
low point of metaphysics is the high point
of mortal mind. Mortal mind culminates in 20
metaphysical powers of mind identified.
Metaphysics culminated is the identification
of the spiritual mind. The low point of the
spiritual mind is that which transcends meta- 24
physics. The high point of the spiritual mind
leads to the identification of the Christ Mind.
The Mind of the Spirit, which transcends the
mind of the flesh, has its identity in the estab- 28

- 1 lishment of spiritual mind. Spiritual mind is
identified where metaphysical mind *culmi-*
nates, hence, the metaphysical mind is not the
4 Mind of the Spirit. It is the spiritual mind
that is the Mind of the Spirit.

Through metaphysics one conquers the
forces of mortal mind to a high state of
8 advancement, passing over the qualities
gained toward the foundation of the spiritual
mind. Through the spiritual mind one
subjects the forces of mentality to Spirit,
12 putting on the Mind of the Spirit. The Mind
of the Spirit culminates in the identification of
the Christ Mind. The Christ Mind is identified
at the culmination of spiritual mind, and is
16 the means by which Truth is known. This
includes the understanding of all things in
their order of unfoldment. The Christ Mind
ultimates in the God-consciousness, a spir-
20 itual state of being. The Body of Christ is
formed from the Mind of Christ, the unity of
the two being God-consciousness.

Mind Power is designated intelligence.
24 Intelligence has its distinct aspects of expres-
sion, viz., knowledge, understanding, wisdom,
truth. Relatively, knowledge characterizes
mortal mind, understanding the culminated
28 metaphysical mind; wisdom the culmi-

nated spiritual mind, and Truth the Christ 1
Mind. These distinct functions of intelligence
promote their feminine aspects of feeling as
will, impersonality, love, and nonresistance, 4
respectively. Through the male and female
qualities polarized, all aspects of conscious-
ness are progressed. The intelligence is
masculine, while the feeling forces are 8
feminine in character.

The chief functions of Mind are idea,
thought, word. Idea is the identity of inspira-
tions of the Spirit. One may not be conscious 12
of this inspiring action of God, but without
it one would not know anything. "It is the
inspiration of the Almighty that giveth them
understanding." Consciousness of mind 16
begins with thought: thought is the activity
of ideas. Ideas are the generated energies
emanated through the conjunction of forces
of Spirit and Soul, the primal Male and 20
Female of consciousness, respectively. These
are the "them" of Creation through which the
inspirations of God function. Feeling is the
motion of Spirit, producing emotion on 24
the soul plane.

Mind is identified out of the unity of the
forces of spirit, soul, and body. While mor-
tals speak of anyone having intelligence as 28

- 1 having mind, yet, no one has mind until he has
gained the unity of forces of spirit, soul, and
body. This is the Mind of Christ gained.
- 4 One has capacity to gain mind if the functions
of intelligence are not impaired. Idiots are
without proper facilities of consciousness by
which to function Intelligence and its ener-
8 gies, hence are partially or entirely mindless.
- Thought partakes of the nature of soul
forces. The soul registers the energies of the
spirit and gives animation to the thoughts.
- 12 The soul of consciousness is contained in the
words spoken. Words are the *formed* ener-
gies of the forces of soul in conjunction with
the spirit. Written words also partake of the
16 consciousness of the thinker, projecting
the energies of the spirit and soul which
produced the ideas. The ideas expressed
contain that which produced them, this
20 energy becoming, to those who can receive it,
the means of quickening them into a like
state of consciousness.
- Books contain the spirit of the one express-
24 ing the ideas. Those who receive the ideas
receive the energies that produced them. In
this way, other factors of Intelligence are
promoted from the primal energies, until
28 when Mind is finally identified, all who will

may know the Truth of their being from the One Mind. However, the identification of the One or Christ Mind is not alone through intelligence. Love must unite with Wisdom, these two as one constituting Christ consciousness. This consciousness is crucified (crossed) into the race, so that all who receive the energies emanated may be raised up into a like state of Mind and Body. Christ consciousness is Christ Mind, the Spirit (Son) of God identified as the Son of Man.

Understanding is *conscious thought* and the means by which faculties of Mind are progressed. It characterizes metaphysical advancement at its culmination point, though, paradoxically, this is spiritual mind identifying. Knowledge gained on the sense plane is not through conscious thought, but through experiences of feeling forces that develop thought. When the faculties of Mind are progressed through conscious thought, one is eligible to receive the inspirations of the Almighty and to come into wisdom. Wisdom is not of the mortal mind but is of the spiritual mind, that is, the Mind of the Spirit. This Mind is put on in the unfoldment of spirituality. It is opposite to the mind of the flesh.

- 1 Through the development of Wisdom
Truth is known. Truth characterizes the
Christ Mind. Man does not think Truth.
- 4 Truth is the culmination of a process of
spiritual unfoldment by which consciousness
functions it through the Inner Spirit. *Truth
is known, not thought out*, as are phases of
- 8 knowledge and understanding. Wisdom is
the subjective side of Truth and comes
through the inspiration of the Spirit. Much
thought upon inspiration received and the
- 12 application of the principles involved lead to
the capacity to function Truth. Through liv-
ing in keeping with the wisdom known, Love,
the counterpartal mate of Wisdom, is devel-
- 16 oped, the unity of these two constituting the
capacity to know the Truth.

Truth is the understanding of all dual
factors, good and evil, in their relation to

20 Creation or God. Truth is the intelligence of
Divine Mind, the only Mind there really is.
But until one has the Mind of Christ (Divine
Mind), he does not have divine intelligence

24 nor consciousness of the Truth. The purpose
of Mind Power is to attain to the Truth. Yet,
paradoxically, one does not attain to the
Truth except he dies to the intelligence and

28 love developed in the mind of the flesh.

Faculties of Mind make up the mentality of
consciousness. Mind is not identified until
Truth is known, but its forces are developed
in mental unfoldment. Mind is both relative
and absolute. The relative aspect of Mind is
spiritual mind, while the absolute is the Christ
Mind. Mind gained is consciousness identi-
fied. Consciousness is the means by which
the Principles of Being unfold, therefore,
Christ Mind produces the Body of Christ; or
the manifestation of a spiritual state of being.

Prior to the gaining of the Mind of the
Spirit or a spiritual state of Mind, there is no
identity of Mind, though there is a mental
development of forces leading to the identifi-
cation of Mind. The purpose of mental
powers is to gain the Christ Mind by which
the real state of Being may be revealed. This
revelation comes at the ends of cycles and
constitutes the fruit of the ages of progression.
However, not until the end of mortality, when
the body is redeemed, is the Mind of Christ
revealed as a body of egos, resurrected from
the fallacies of the mind of the flesh.

Broad-mindedness is a prelude to mental
freedom. Any progression that breaks down
the limitations of sense consciousness makes
for mental and spiritual growth. Yet, until

1 consciousness can function in Truth it does
not function in justice, righteousness, nor
principle. Liberality of thought makes for
4 freedom, which in turn invites a greater
mental unfoldment. Prejudice, personality,
and those phases of narrow-mindedness that
have characterized the progression on the
8 low planes of mortal mind, obstruct advance-
ment. People are outwardly held in bondage
in keeping with their development of thought
and feeling. Yet, to think in low forces
12 is better than not to think at all, hence,
progression on low planes is justifiable in
the Law.

Education and all forms of mental develop-
16 ment are commendable as the means of
exercising faculties by which brain function
is identified. Brain is the functional point of
Mind and has its specific centers of Intelli-
20 gence by which consciousness is progressed.
Consciousness gained as Christ Mind has
twelve centers of Intelligence. The Powers
of God unfold by means of these centers to
24 produce the spiritual state of being. The
spiritual state is the body of Christ brought
forth by the Mind of Christ.

There are facilities of calculation, reason,
28 judgment, discernment, memory, music, art,

science, as well as all other qualities of 1
expression, to be developed in Mind. These
capacities exist in Principles of Being, but
must be identified on the mental plane 4
through progression of thought and feeling
and action. The brain contains the faculties
of Mind by which the body is governed; as
well as directing, through mental processes, 8
the activities of one's environment. As one
grows in knowledge and grace, through the
discipline that Life affords, one is sufficiently
advanced to be opened in Truth. When one is 12
opened in the consciousness of Truth, one
may know the truth about all things and
rapidly come into complete unfoldment of
the centers of Divine Intelligence. 16

The mind of the flesh is the mentality of
the lower self. It is at enmity toward the
Mind of the Spirit, being opposite in its nature
and tendency. The metaphysical development 20
transcends the lower mentality, subjecting
the forces of evil to the qualities of good;
though in the early stages of this phase of
development selfishness dominates the pro- 24
gression. The goal of Mind is to produce
the realities of the Real Self and not the good
of the self-consciousness, hence, the capacity
to gain the good for the self as characterizes 28

- 1 the metaphysical advancement is but a step
in the process of mental unfoldment.

The good of mortality is not the reality of
4 Truth, though a means by which self-con-
sciousness becomes conscious of its capacity
to further progress. As the metaphysician
8 dies to the desires of sense consciousness to
gain higher understanding, so the spiritually
progressing ego dies to the desires of the
metaphysical advancement to gain the Mind
of the Spirit. The Mind of the Spirit reverses
12 the good and evil of self-consciousness,
ultimately identifying consciousness in spirit-
ual good and Truth.

MEDITATION

- 16 All my mental powers are consecrated
toward the progression of spiritual man.
I am the Light of the world when I think
and live in the spiritual.
20 Mind is the organism of consciousness
through which the Divine powers function.

Lesson VII

SUBCONSCIOUS MIND EXPLAINED

Sub pertains to that which is below. Sub- 1
conscious is that which is below the conscious.
The conscious is that which is active and
known, while the subconscious is that which 4
is piled up in the consciousness through past
experiences and knowledge. That which is
below the conscious always relates to the
elementals or satanic forces, while that which 8
is above pertains to the angelic powers.

The superconscious and the subconscious
are opposite to each other, the former 12
expressing the light and the latter the dark-
ness. Any force that comes to inactivity in
the consciousness becomes the darkness, this
being the negative pole. There is also a posi-
tive pole of darkness expressing, the latent 16
darkness taking on activity as sense con-
sciousness.

Subconscious mind is an aspect of intelli-
gence developed in materiality. It pertains 20
to the forces of development stored up as
well as to the elementals to be developed and
mastered. The subconscious mind is the outer
reflection of the superconscious; but being 24
inverted to Principles of Being, is in darkness

- 1 rather than in the light. It also houses the
plane of memory, the storehouse of past
experiences. These exist as forces of good
4 and evil, which, formed in materiality, and
not understood, are agents of destruction
rather than agents of construction. The good,
not understood, is as the evil eventually.
- 8 The subconscious mind does the bidding
of the conscious intelligence, like the soil grows
the seeds planted in it. The movement of its
forces is always attended with some disorder
12 and hell because these arise from the dark-
ness. To attempt to work through the forces
of the subconscious mind, bringing its activi-
ties into conscious expression, is oftentimes to
16 stir up the forces of darkness and to meet
with disorderly experiences.

The psychic experiences come from the
subconsciousness. They are the pictures that
20 the stored-up forces have made. They arise
as shadows to the consciousness when the
stored-up forces are quickened. The subcon-
scious forces are always quickened at the
24 introduction of light into the consciousness.
Darkness and light move as one in Creative
Law, but the arising of the darkness permits
mastery to be taken over its forces, this sub-
28 jecting the subconscious planes of being

to the superconscious. One should work with 1
the subconsciousness through the supercon-
sciousness. This is to say, one should begin
with Truth, and through Truth clean up the 4
subconsciousness. But to begin with the sub-
consciousness, without the consciousness of
Truth in any degree, is oftentimes to be opened
to dark forces of a psychic and sinister nature, 8
and to become temporarily involved in their
activities. "Ye shall know the Truth, and
the Truth shall make you free."

When one works in the subconsciousness he 12
works in the will and might of the self, and
is quickened in the satanic powers of the
nature. It is Christ who takes dominion over
Satan and the powers of hell, but Christ must 16
first be gained in the consciousness before this
mastery can be enacted. Christ is gained
through the development of the spiritual and
not through the development of the psychic. 20
In other words, through the development
of the superconsciousness rather than through
the development of the subconsciousness.

However, there are two poles of progres- 24
sion in the law, that from above and that
from below. That from below relates to the
subconsciousness, while that from above
relates to the superconsciousness. The former 28

1 partakes of the Black Ray and the latter of
the White Ray. In other words, the subcon-
scious activities pertain to black magic and
4 the superconscious to white magic. The
white magic is the Christ phenomena that
attend the unfoldment of the spiritually
progressing, and the black magic is the
8 psychic phenomena that attend the selfishly
progressing.

The Black Ray is operative through the will
and love of the flesh. The White Ray is active
12 through the Divine Love and Will. Both
poles of forces arise together in the Law.
These are noticeable today in the various
phases of religious progression. Some phases
16 of religion are distinct in their relation to
the White or to the Black Ray. Others are
in the mixture of both Rays. A mixture is
always produced in the movement of the
20 darkness and the light. When the forces of
both light and darkness are understood, there
is no mixture or untruth. This is the Truth,
the understanding of both good and evil
24 (light and darkness).

The subconsciousness pertains to hell, the
superconsciousness to heaven, and the
conscious is inclusive of all phases of progres-
28 sion. There are relative and absolute degrees

of forces expressing. The more marked 1
degrees of hell are present in spiritualism and
psychism, though the psychological develop- 4
ment is in the wills and loves of the flesh;
hence, partakes of the hellish, selfish nature.
The old and the new phases of religious
progression are mixed in the forces of dark- 8
ness and light. The light that complements
the darkness is not the Divine Light of
Wisdom that produces Divine Love. It is
that "light that is darkness," referred to by
Jesus. This light that is darkness particularly 12
characterizes the doctrines of the newer reli-
gious progression. The darkness of this light
characterizes the old religious progression.
They are the two poles of the subconscious 16
phase of forces progressing, by which the
consciousness is made alive to both light and
darkness of self.

That which comes from above is the 20
superconscious phase of progression. This
centralizes about Christ, the Spirit of Truth,
and is operative in those in understanding of
Truth. These understand both good and evil 24
in relation to Creation. This is to say, they
are aligned to the Centers of Being by which
they become new creatures through spiritual
birth. Spiritual birth is operative through 28

1 the second coming of Christ. Those in the
Truth bear allegiance to no religious order,
but to Christ, the Truth. They are, as it were,
4 a school of qualities progressing in Life. They
are the means by which Christ projects the
Principles of God, the Father-Mother, into
the earth to manifest the new spirit and body
8 of righteousness.

Those who work in the subconscious forces
of nature direct the will and thought so as to
bring forth the things desired. These do not
12 seek first the kingdom of God and his right-
eousness, by which the things are added, but
seek the things *first*. This is not to work in
the Spirit but in the flesh. The mind of the
16 flesh is at enmity with the Christ Mind. This
is to say, that the subconscious aspects of
mind are at enmity with the qualities of the
superconscious aspect of mind.

20 In Divine natural order, the subconscious-
ness is controlled by the superconsciousness,
that is, the darkness is controlled by the light.
But where the subconscious forces of nature
24 are quickened without knowledge of Truth,
the powers of hell are likewise quickened
in the consciousness, and one may become
dominantly selfish and aggressive in his
28 advancement. The will pertains to the self,

and its activities, without the controlling factors of Wisdom and Love, make for selfishness and woe. 1

The more purified and controlled the conscious mental forces, the more in control are the subconscious activities of mind. The subconsciousness reflects the activities of the conscious. It pertains to the plane of nature, the soil in which the qualities consciously conceived are reproduced. The superconscious forces of mind are made conscious by their being actualized, that is, lived. But the living of the superconscious qualities of mind involves the mastering of the equivalent subconscious forces; these dark elements of nature being quickened into action as the light is quickened from above. Every spiritual quality unfolding causes its complementary satanic factor to be quickened, these acting as the soil in which the spiritual is grown. The fruit of the progression is conscious intelligence, which ultimates as the Mind of Christ. This is the real consciousness. 4
8
12
16
20
24

Mind is divided into three departments, viz., superconscious, subconscious, and conscious. The three as one in Truth is Christ Mind, the only Mind. The super is the 28

1 celestial, the sub is the material, and the
conscious is the spiritual. Until one has
attained spiritual consciousness he has
4 not attained Mind. He only thinks he knows.
Mind is identified when the celestial qualities,
projected in God's law, have been established
in life. This involves mastering the subcon-
8 scious forces as well as the false intelligence
registered by the conscious.

Lack of knowledge is mortal mind, the
mind of the flesh, made up of forces and
12 energies in action. These are not coördinated
so as to form actual knowledge and
intelligence. The delusive phases of self-
conscious progression are developed in lack
16 of knowledge. False imagination and think-
ing set up delusive energies and pictures that
impress themselves upon the subconscious-
ness, filling it with astral and psychic
20 impressions. The darkness of forces experi-
enced also leaves its impression upon the
subconsciousness, filling it with demons and
hellish forces.

24 The subconscious has no real light but
reflects the light and darkness of conscious
experiences. It also inverts the aspects of the
superconsciousness, identifying the satanic
28 factors of progression as elementals. The

redemption of the conscious mind, aligning its 1
forces to Truth, makes for the redemption of
the subconsciousness from darkness. This
impetus of control is from the superconscious 4
forces. The tendency to make the subcon-
scious work while one is asleep is in keeping
with the relation it bears to the darkness.
When the forces of the subconsciousness are 8
governed by conscious thought and realiza-
tion they do the bidding of the conscious or
the superconscious, like a well-trained dog
obeys the commands of its master. This is 12
good as far as it goes, and may produce
temporary harmony.

There are no permanent results to the con- 16
sciousness except through a change of love
and living, as well as thought. To project a
thought that stands for what one would bring
forth into the subconsciousness, stimulating
its forces, will produce the harvest of the 20
seed-thoughts sown. This should not be seen
as the operation of spiritual principles: it is
an operation of self-will in self-desire, the
conscious unfoldment taking command of 24
the subconsciousness. The righteous adjustment
of the subconsciousness must come through
the superconsciousness, and this involves
a spiritual advancement that makes for a 28

1 change of mind and heart. Likewise, changed
conditions in the without are identified.

The subconsciousness is a reservoir of
4 hidden forces, some good, some evil. But
since all of them were formed in the duality
of nature, they are selfish, whether good or
evil, and are not to be encouraged to spring
8 up and control the consciousness. When the
subconsciousness is controlled by the super-
consciousness, a conflict between the flesh and
the spirit occurs, but victory is to the higher
12 forces. There is no control of the subconscious
forces except through the superconsciousness.
This implies a spiritual development and a
purified love, by which thoughts and emo-
16 tions, both present and past, are controlled
to order and harmony. All are full of "dead
men's bones," but do not know it, until a
quickenings of the subconsciousness brings
20 many hidden forces to light.

The superconscious unfoldment will also
include the subconscious one, but the subcon-
scious may be quickened without the action of
24 the superconsciousness; in this latter method
are woe and distress, especially if the con-
sciousness is of an astral and psychic nature.
Satanic forces may assume great proportions
28 when invited into action through the subcon-

scious development. But if the consciousness 1
is centered in spiritual ideas, the darkness will
arise in keeping with the light, and so be
controlled by the dominant power of the 4
Spirit.

MEDITATION

All the subconscious forces are controlled
in Christ, being transformed and redeemed. 8

I look to the superconscious aspect of Mind
for my illumination and guidance.

I rejoice in a redeemed subconsciousness:
the Truth makes man free. 12

Lesson VIII

SELF-CONSCIOUSNESS GAINED

- 1 Self is made up of spirit, soul, and body.
Self-consciousness is mind gained. Self-
consciousness is gained when forces of spirit,
4 soul, and body unite in such a way as to
invite illumination and understanding. Con-
sciousness gained is Christ Mind. Christ
Mind is the result of the loss of self-conscious-
8 ness. Self-consciousness cannot be lost until
it is gained, hence, the development through
the lower and the higher self constitutes the
gain by which one may lose himself for
12 the Christ's sake. This loss is the death
of self, admonished in Scripture, as necessary
by which one comes into eternal life and
being.
- 16 Self-consciousness is gained first objectively
and then subjectively. The objective develop-
ment pertains to the physical and the
metaphysical, while the subjective pertains
20 to the spiritual development that leads to the
identification of Christ consciousness. The
death of self-consciousness on the spiritual
plane is the capacity to gain Christ conscious-
24 ness; but one cannot die until he is made
alive. One is made alive through develop-

ing thought and feeling until consciousness of Truth (Christ) is gained. At the point of advancement where Truth arises the "old man and his deeds" begin to die, this ultimating in the death of death by which eternal life is gained.

Personality characterizes self-consciousness on the physical plane of progression. The physical at its lowest point is the sensual, forces developed in sense-consciousness. Impersonality is developed on the metaphysical plane. It is not, however, until the spiritual progression succeeds the metaphysical that impersonality is really attained. The attainment is always the beginning of a new plane of unfoldment, and the transformation of forces developed on preceding planes. Individuality is identified on the spiritual plane of advancement, and is the result of impersonality.

Nonresistance characterizes the culmination of the spiritual plane of advancement. This is the capacity to discern all dual factors as one, operative to promote and to identify the Christ consciousness. The God-consciousness is revealed through Christ in action or Jesus Christ. It is the culminated result of self-consciousness gained and lost on all

- 1 planes preceding the identity of Christ. To gain
self-consciousness, and to lose it, one under-
stands all its forces in relation to Truth.
4 Understanding self-consciousness destroys its
activities, and marks the beginning of Christ
consciousness.

Thinking, feeling, and doing are means of
8 self-conscious development. The self-con-
scious is the outer aspect of the consciousness
and pertains to mortality. Thinking must
culminate in Wisdom, feeling in Love, and
12 doing in Life before self-consciousness can be
conformed to the Divine Will and the Christ
consciousness revealed. One develops thought
through feeling. Living is an opportunity to
16 think and to feel. Man becomes finally
through living the organism of consciousness
in which the Principles of Being may unfold
to manifest their real state of expression.
20 When consciousness has sufficiently devel-
oped through thinking, feeling, and doing to
be able to know the Truth, Divine Love opens
in it, and the will to be the Man God has
24 idealized to be fashions the god state.

Education is the means of self-conscious
development. Education is not alone what is
learned in the schoolroom. Life itself is a
28 School in which all are progressing to the

Head of the Class. To gain the Head is to 1
gain the Heart also in the School of Life.
These two as Wisdom and Love constitute 4
the primal male and female (image and like-
ness) that God created, and by which the
real man is brought forth. Education, as an
objective factor, is the means by which facili- 8
ties of consciousness are developed, by which
one may finally know the Truth and permit
the Laws of Being to unfold the real Man.
All knowledge develops faculties of con-
sciousness. Faculties are centers through 12
which one knows.

The self develops through the good and
evil forces to gain consciousness. Conscio- 16
ness of the material forces gained is
converted into spiritual concepts of the
material, the forces of earth automatically
giving rise to the forces of heaven. When the
self-consciousness has progressed enough to 20
recognize that it is God that progresses the
ego, self-will, its characteristic, gives way to
Divine Will. Spiritual progression supersedes
the material. Self-consciousness gained is 24
capacity for Christ to be unfolded, but
contributes to the identity of the Christ con-
sciousness only through its forces being
renounced and mastered. "Thou foolish one, 28

1 that which thou thyself sowest is not quick-
ened except it die."

Self-consciousness is gained at a certain
4 point of spiritual advancement. It is gained
when its forces, lost for the Spirit's sake, are
understood. This identifies the ego in the
selfless state that makes him eligible to unfold
8 in Christ. All gained in good and evil must
be surrendered to Divine Will. This surrender
leads to the unfoldment of the Christ con-
sciousness. In the surrender, the ego loses
12 his life for the Christ's sake that he may gain
it unto life eternal. But the self-consciousness
does not gain eternal life: its forces are
transmuted into the god-consciousness that,
16 through Christ, has eternal life.

The lower and the higher phases of self-
consciousness are made up of natural good
and evil. The spiritual self is consciousness
20 of spiritual good. This is identified at the
surrender of self-will to the Divine Will.
Unity of the forces of the lower and the higher
self makes for self-conscious identity. The
24 surrender of the self at this point of advance-
ment makes for spiritual unfoldment. This
is the *relative* death of self-consciousness.
The *absolute* death of self-consciousness is
28 the dissolution of the remnant of hell and

death, mastered by Christ. The residue of self-conscious forces, stored up through surrender of self-will, must be reckoned with in Christ consciousness, through the Law of the Father.

The Real Self is identified in the unfoldment of the spiritual consciousness. This unfoldment culminates in Christ, the Ideal of God that makes for the manifestation of the reality of Being. The Real Self is the consciousness of realities; the truths of being (living, thinking, feeling). This involves the understanding of both good and evil in relation to the Law or Lord of Progression. These eternal truths of being, made actual through Christ, identify the God-Man.

All degrees of self-consciousness are developed through processes of living or being. Self-consciousness is primarily selfish, then unselfish, then selfless. However, the identity of the selfless state is the death of the self-consciousness and the resurrection of the Real Self, leading to redemption from mortality. What is given up on the self plane is gained in Christ as a reality of being. The lesser qualities of consciousness *renounced* invite the consciousness of the higher qualities.

1 "He who finds his life shall lose it," is a
2 declaration of a law of progression. To find
3 one's life is to become conscious in the self
4 of the relation man bears to God and to his
5 fellow men. To gain this consciousness is
6 to become universal in spirit and eligible to
7 serve God in universal ways. Hence, the loss
8 of the self-consciousness is the Christ con-
9 sciousness gained by which God, the Father,
10 or Laws of Being, acts to manifest the god
11 result.

12 Knowledges developed on the lower planes
13 of progression are useful in promoting power
14 to think, feel, and live. Though finally, it is
15 the rejection of all the forces developed on the
16 plane of the lower and the higher self that
17 makes for identification of the Real Self
18 and the Christ consciousness. If man could
19 become enamored with the activities of the
20 self man, he would become a devil instead
21 of a god; hence, the more advanced he
22 becomes the more dissatisfied he becomes
23 with the activities of mortal life, love, and
24 thought. Self-consciousness is not expected
25 to gain the Kingdom of Heaven in the earth.
26 It is only a means by which consciousness is
27 developed in capacity to receive the operation
28 of Divine Laws and to be born anew in a

higher state of being. Flesh and blood can not inherit the godly results of unfoldment. 1

Self-consciousness is not eternal. When the ego has become identified in the Principles of Being, aggregated as Christ, and they have operated in universal function in service to God and Man, he is eternal. At this point god-consciousness is identified, becoming a Principle of God gained by which more of God can be progressed and revealed in ages that follow. The absolute death of self-consciousness to gain god-consciousness is a *living death*, operative in the Christ initiation. Through the living death one is resurrected into the reality of being. This takes place at ends of cycles and reveals those qualities of consciousness that are saved. These become Seeds of Creation by which both the heavens and the earth are further progressed. 8
12
16

The goal of self-consciousness is Christ, which god-consciousness is revealed. The self does not work out god-consciousness: it is revealed through the Father or Laws of Being, operative from Christ gained in consciousness. The identity of an ego gained in Christ is not self but a selfless state of being. This ego may appear to mortals to be person, but is in reality the Word made flesh, the 20
24
28

- 1 fullness of the Godhead *bodily*. "He who hath
seen me hath seen the Father." That is, he
4 means of man has seen the Father or Princi-
ples of Being; this capacity assures the
operation of the same Spirit by which all
8 beholding the Father are raised to a like state
of being.

MEDITATION

All things work together to promote the self
and to develop spirituality.

- 12 I am established in the power, confidence,
love, and mastery of the Real Self.

Christ is the Self of man and all men serve
the Christ of each other.

Lesson IX

PURPOSE OF METAPHYSICAL DEVELOPMENT

Metaphysical means *above* the physical. 1
The physical pertains to the development of
the forces of the lower self, the metaphysical
to the forces of the higher self. The meta- 4
physical is culminated when the forces,
developed on the sense plane, are subjected
to the Spirit. One plane of consciousness
always unfolds in opposition to another, the 8
dual forces promoting progression.

Metaphysics is devoted to translating the
things of the physical plane into mental
qualities; seeing the ideas back of the things. 12
It is a turning away from the outer plane to
gain the first heaven. Heaven, in its outer
identity, is a name applied to Mind. Mind, in
one of its phases, is developed on the meta- 16
physical plane. Mortal mind is incidental to
development in sense consciousness. Meta-
physics bring to cessation the forces of mortal
mind and make ready for the identification 20
of the Mind of the Spirit.

The mental forces developed on the meta-
physical plane are not from the Mind of the
Spirit, but are the outer reflections of this 24

1 Mind, hence, the first heaven must pass away
with the first earth. The passing of the first
4 the mind and body, permits the manifestation
of the new heavens and earth in which
righteousness will dwell.

The metaphysical advancement is for the
8 purpose of attaining the supremacy of good
over the forces of evil. This is preliminary
to finishing self-conscious development. Self-
consciousness must be climaxed by a state
12 of development wherein both good and evil
are seen to accomplish the Divine purpose.
This is the status of spiritual unfoldment that
transcends the metaphysical. So long as one
16 chooses the good and repulses the evil he is
in a state of selfishness, hence, not in the Mind
of the Spirit. Yet, the supremacy of good
over the evil forces is a necessary attainment
20 before the Mind of the Spirit can operate in
the consciousness.

Self-consciousness must die, either through
voluntary surrender of the good and evil
24 developed, or through the Law of the Lord
that operates at the coming of Christ. This
Law brings to naught, at the ends of cycles,
all that has not attained to the selfless state
28 of consciousness. It is the selfless that is

permitted to attune to Christ and to become a 1
means of advancement into the immortal con-
sciousness. The voluntary surrender of the
forces developed in self-consciousness is that 4
which makes for the identity of the Christ
Mind; and the initiation that leads to redemp-
tion from sin. Capacity to voluntarily
surrender the good of self-consciousness 8
gained is possible only through the Love of
God.

Not all metaphysically advancing students
are sufficiently developed in unselfish love 12
to permit the Love of God to possess the
consciousness unto the revelation of the Real
Self. Those who meet this test in the
wilderness of progression are acknowledged 16
as the "beloved son," and initiated into the
processes that finally annihilate self-con-
sciousness and its forces. At this annihilation,
the Christ Self and consciousness have been 20
identified, through Laws of God operative in
the initiation.

The metaphysical advancement is from the
without inward. The unfoldment of the Mind 24
of the Spirit that succeeds this advancement
is from the within outward. This is to say
that the metaphysical is from circumference
to center of consciousness, while the spiritual is 28

1 from center to circumference. The spiritual
is ascending in all metaphysically progressing
whose thought and feeling and action are
4 sufficiently coördinated to permit the suprem-
acy of Spirit over the self. The culmination
of the metaphysical progression is the over-
throw of the sense consciousness and the
8 identification of the spiritual consciousness.

Metaphysical advancement includes phys-
ical rejuvenation and temporal healing. The
mortal body cannot be permanently healed,
12 for mortality is to be entirely dissolved,
hence, the advancement of consciousness on
the metaphysical plane is temporary. This
is not to say that it is of no avail; but is to
16 say that it is a preparation, leading to a state of
consciousness, that will permit the Laws
of God to operate to manifest the reality of
being. The metaphysical is the "John the
20 Baptist" state of advancement that goes
before, preparing the way of the Lord, making
his paths straight. It is the means by which
the consciousness is lifted up to make contact
24 with the Divine Spirit (Jesus) that comes
down from above, at the identification of the
spiritual unfoldment.

Metaphysics is the means by which the dual
28 forces are divided, the good on one hand and

the evil on the other. The good is discerned 1
through affirmations and the evil through
denials; these being the means employed on
the metaphysical plane by which to advance. 4
Thought control, concentration, culmination
of karmic conditions, all are incidental to
metaphysical development, though they may
not be directly given attention. A change of 8
mind will produce a change in one's affairs,
precipitating the opportunity by which one
meets in the without that necessary to make
actual and real the ideas mentally cognized. 12
The ideals, later to be realized and mani-
fested, are idealized on the metaphysical
plane, one phase of progression being pre-
paratory to the next to follow. 16

Metaphysics develops capacity to think by
which one may become a self-conscious
thinker. A self-conscious thinker is finally 20
opened to the Inner Intelligence. Much think-
ing develops the facilities of Mind by which
the Divine Intelligence, from within, may
function and make known the Truth. Truth
is not thought but known, but all the thinking 24
that precedes its identity and expression aids
in preparing consciousness to function the
Truth. Yet, until one becomes a self-conscious
thinker he cannot know Truth. 28

1 Truth is known because of capacity from
within and not because others give expression
to it. One can know Truth from the Spirit
4 of Truth operative in anyone, though capacity
to know must be operative before one can
know as from himself or from others. It is
the Spirit of Truth, not people, that makes
8 known the Truth. God expresses by means of
man (united male-female: wisdom-love).
Metaphysics goes before and prepares the way
for Truth. Christ is the Way, the Truth, but
12 is known through an action of God.

Both understanding and will are developed
on the metaphysical plane. This is to say,
consciousness is developed in intelligence and
16 the capacity to express on the physical plane
what is perceived. This helps to perfect the
organism of consciousness by which the Mind
of the Spirit can function and promote divine
20 intelligence. Metaphysics is the means by
which thought is aligned to ideas of intelli-
gence, and will is aligned to love. Through
unfolding intelligence and love, one comes to
24 desire only to let the Divine Will be done in
him. At this point of unfoldment, spiritual
birth begins and the Mind of Christ brings
forth the body of Christ.

28 The application on the plane of the physical

of the metaphysically perceived ideas rejuve- 1
nates the physical, this giving rise to healing.
The healing on the metaphysical plane is
incidental to consciousness witnessing on the 4
plane of the flesh the activities of powers
higher than those progressed on the physical
plane. In other words, the powers progressed
on the physical plane, subjected to mind, give 8
rise to metaphysical development. This in
turn gives rise to an action on the physical
plane by which the mental forces gained are
projected toward the formed plane to further 12
subdue and subject the forces of nature.

Metaphysical healing transcends the heal-
ing done on the plane of the physical by
means of medicine. However, it is not for the 16
purpose of effecting permanent healing of
mortals, but to identify in the flesh the new
born activities, operative from above the
plane of the flesh. Mortals cannot be 20
permanently healed. Only those who are
spiritually born are permanently healed,
because no longer being in a state of con-
sciousness that can be sick. These are whole 24
states; united male-female qualities of being
in which there is no more sin, sickness, sor-
row, nor death. Metaphysical healing makes
known the Power and Presence of God and 28

1 is the opportunity by which egos determine
the nature of their love. If their love is
selfish, egos become enamored with the things
4 they can obtain through the use of laws that
transcend the forces of the physical plane.
If the love is unselfish, egos enter into a
greater love of God through witnessing
8 His-Her actions and thus are made eligible
to culminate the metaphysical and enter the
spiritual path of progression.

Metaphysics must culminate in spiritual
12 unfoldment before the Christ Mind can be
identified. Through developing intelligence,
one overcomes the fleshly desires, thereby
raising the love of the flesh to the Divine
16 Love. This work is further progressed on the
spiritual plane so that sex-sense (mortal
thought and love), overcome, identifies the
Seed of Christ. This Seed, sown in the soil
20 of consciousness, brings forth the kingdom of
heaven in the earth.

The Christ Seed is identified in the brain
of one advanced sufficiently in selfless thought
24 and love to permit it. The Christ Seed has
its physical outworking in the blood, the seat
of regeneration and transformation of the
body. The beheading of John the Baptist,
28 or the cutting off of the metaphysical advance-

ment, must precede the identification of the 1
Christ Mind to bring forth the body of Christ.
The cutting off of the intelligence of meta-
physical development (comparable to the 4
head of John the Baptist, the highest born
of women or feminine forces of sense con-
sciousness) gives rise to the spiritual in
sequential order of development. 8

MEDITATION

Consciousness is ever advancing, becoming
established in Wisdom and Love.

I rejoice in capacity to know the purpose 12
of all progression and to see all things in
service to the Creation.

I am willing to let the Divine Will be done,
thereby revealing Man as a righteous state of 16
being.

Lesson X

PROMOTING SPIRITUAL CONSCIOUSNESS

- 1 Spiritual consciousness begins where self-
consciousness leaves off. Self-consciousness
is the desire for things for self-advancement.
- 4 Spiritual consciousness is the desire to let
Christ work out its laws of being and to
manifest the Creation of God. This Creation
manifested is the new creature in Christ, the
8 spiritual mind and body.

Self-consciousness reaches its zenith of
development on the metaphysical plane. It
also reaches its height of selfishness on this
12 plane in those not sufficiently progressed in
love to permit the surrender of the good
gained to Christ. The forces of evil must
be subjected to the good, which is the function
16 of metaphysics, but the good gained must
also be subjected to Christ. Christ is identi-
fied when both good and evil are discerned
in relation to God; then self-choice as to one
20 or the other is no longer active in the con-
sciousness. This is possible when the forces of
evil are seen to be means of great spiritual
advancement. The greater advancement is in
24 meeting and overcoming the adverse forces,
not in desiring the good alone.

Two paths of progression pertain to the 1
spiritual consciousness. The first is the rela-
tive factor and the second is the absolute.
Both paths are shown in the life of Jesus who 4
typed the operation of Divine Law. John the
Baptist preceded him, though it was neces-
sary that he be baptized by John. This is
comparable in this day to the metaphysical 8
that precedes the spiritual, though it is neces-
sary that the spiritual be united with the
metaphysical advancement.

The rising of the metaphysical and spiritual 12
at one time is in the law and order of God.
Also the beheading of John the Baptist, that
is, the cutting off of the metaphysical to
permit the spiritual to carry the progression 16
forward to Christ, is orderly. The work of
Jesus was a fulfilment of that done by John,
as well as leading to a progression in which
John could not participate. This is to say that 20
the metaphysical leads to the spiritual, but the
spiritual transcends the metaphysical and is
unknown by those who retain allegiance to
metaphysics. 24

The relative path of progression is the
spiritual and the absolute is the Christ con-
sciousness. These are the two poles of each
other. Metaphysics and self-conscious phys- 28

1 ical progression are the objective opposites
of the spiritual and Christ unfoldment. The
Christ unfoldment is the physical identifica-
4 tion of the divine qualities spiritually
progressed. This identification is in Divine
Will, and is operative at the end of mortality
to produce the new creature. The spiritual
8 unfoldment begins when the forces of mind,
soul, and body are united as one, though this
unity is absolute in consciousness of Christ.
A unity of thought, word, and action makes
12 for greater unfoldment than a divided state
of consciousness. Yet, all are divided until
united in Truth.

Realization of the omnipresence of God is
16 the beginning of spiritual unfoldment. This
implies a recognition of all things in relation
to God, the one power and presence. This
means a reconciliation of good and evil, pos-
20 sible only when evil is seen as a mode of
progression and a means toward advance-
ment, even as good. So long as one declares
that God is the one presence and the one
24 power, yet treats evil as something apart from
the Creation, he is in the lie rather than the
Truth, hence, not in absolute spiritual unfold-
ment.

28 Absolute spiritual unfoldment is the

supremacy of the Spirit (Christ), but the Spirit is in control through understanding the dual forces of progression. One must think upon anything to understand it. The tendency not to think upon the evil forces precedes the tendency to think; but it is the thinking rather than the not thinking that makes for Light and Truth.

Spiritual consciousness is not the result of self-effort. Self-effort, both as to the physical and the mental planes, precedes the unfolding of the spiritual. Spiritual unfoldment begins when self-desire has died. This is the point of entrance of the Divine Will into consciousness, and the beginning of the work of the Father. Prior to this time the ego works to become a fit organism in which the Father's will may be done. It is the work of the Father or Divine Will that reveals the absolute result. This will is Jesus Christ. It is active when the outer and the inner qualities of consciousness are united as one. This one is Truth, the identified result of wisdom and love (spirit and soul) gained.

Body and Mind are first gained through the metaphysical and physical development, these two as one, causing the forces of spirit and soul to also become operative. Spirit,

1 soul, body, and mind unite as one in Christ
consciousness, the absolute result of spiritual
development.

4 Knowing, not thinking, characterizes spir-
itual consciousness. Knowing is the result of
thinking and feeling united as one in an action
of life. Living what is known and felt
8 makes the forces of the consciousness at-one,
and opens it to the illumination of the Christ
Mind by which one knows the Truth. The
Truth known, sets one free, not through any
12 self-effort, but through the operation of its
own Laws.

One knows through the Spirit of Truth the
identified Christ Spirit. The Christ Spirit is
16 the resurrected result of the death of the
spirit of self. Self-consciousness gives way
to spiritual consciousness. That is, self-will
gives way to Divine Will in natural order of
20 unfoldment. Christ is identified at this point
of advancement.

No one can die to the self-will until it has
been gained, hence, no one can enter the
24 spiritual path of unfoldment until he has
finished the unfoldment of the self. The self
reaches its height of progression on the meta-
physical plane, though the higher intelligence
28 arising at this point will make one eligible to

enter the selfless (will-less) state, if love 1
permits. The next step of higher advance-
ment always reverses the advancement of the
preceding step. The gaining of self-conscious- 4
ness, the goal of metaphysical advancement,
is superseded in spiritual unfoldment by the
death of self-will and desires. The death of
the forces of self-consciousness is the resur- 8
rection on the spiritual plane of their
equivalent spiritual qualities.

The higher advancement always reverses
the advancement of the lower plane no 12
matter how good that advancement may be.
The good of self-consciousness is not the
spiritual good. From the spiritual plane
self-conscious good is seen to be selfish and 16
an attainment of self-righteous advancement.
The goal to be attained is a new creature and
not the good of the self-consciousness. This
new creature is formed through Christ. 20

In order to develop qualities of con-
sciousness one passes from low planes of
advancement to high; from self-conscious
development to Christ. The physical, meta- 24
physical, spiritual, Christ, and God states are
steps of advancement, working out in sequen-
tial order. All are means by which the goal
is attained. In spiritual consciousness, one 28

- 1 sees all things as right in their time and place
to promote the well-being of Man, and to
manifest the Christ Self. The things, despised
4 by men, are also discerned as to their purpose
of existence. It is this capacity that identifies
spiritual good in contradistinction to the good
and evil of the lower planes.
- 8 Spiritual consciousness culminates in Christ
consciousness. It is in the Christ con-
sciousness that the mystical work of the
Kingdom of Heaven begins. In Christ con-
12 sciousness, one is initiated into the mysteries
of evil, sin, sickness, hell, and death, and made
free through Truth. This is the finishing point
of karma and the end of self-conscious identity.
- 16 This is not to say that one does not have indi-
vidual identity in Christ consciousness, but the
self is swallowed up in god-consciousness,
the eternal identity of Being.
- 20 Jesus Christ is the activity of Christ con-
sciousness; the means by which the Kingdom
of Heaven or essence of spiritual qualities is
made actual and physical. He is the Lord
24 of the Initiation by which the ego is trans-
formed from the selfless to the god-state of
being. The result of the action of God, or
Jesus Christ, is the new creature in Christ.
- 28 This state of being is born through the Divine

Will (Jesus Christ in action), and is identified 1
when the ego is in complete surrender of
him-herself to the Creative Forces.

Spiritual consciousness is the result of 4
making all issues of life serve toward higher
advancement. One is expected to live
earnestly, thus reaping the lessons the experi-
ences bring. It is not how long one lives, but 8
how much, that is important as a means of
growth. Finally, through living much, one's
feeling nature is sensitive enough to receive
the quickening of Divine Wisdom and Love 12
(Male and Female), and spiritual unfoldment
begins. "Not by might, nor by power, but by
my Spirit," is one unfolded spiritually. To
discern the spirit of all things is to gain one's 16
Spirit, and thus be made ready for graduation
from the plane of mortal existence. This
graduation is the culmination of Christ con-
sciousness which succeeds the spiritual. It is 20
through the works of the Father-Mother that
one is begotten as an eternal state of being.

1

MEDITATION

All things are means by which I grow in knowledge, grace, and truth.

4 I rejoice in all things as of the Lord and advance in Law to my highest good.

I am ever developing in Spirit through mastering the forces of both good and evil.

Lesson XI

RELATION OF CHARACTER TO SPIRITUALITY

Character is what we think we are. It 1
is determined by our outer development.
Spirituality is what we are in our inner con-
sciousness. There is no spirituality without 4
character. Character is not reputation. Reputa-
tion is what others think of us; character
is what we think we are. Spirituality is
what we know ourselves to be, when our 8
being conforms to principles of Life and
Love.

Character is based upon what we think we
are, but many surprises await the ego unfold- 12
ing spiritually; even the discovery that he is
not what he thought he was. This discovery,
however, permits him to be what he thought
he was. The capacity to measure the con- 16
sciousness aright makes for genuine spiritual
advancement. Reputation is what others
think we are; character is what we think we
are; spirituality is what we are. Spirituality 20
is known to the Laws of our Being, or Father,
and is also known to our consciousness.
Spirituality is not something set upon one,
but something attained through conscious 24

1 unfoldment. It is known to the ego and
understood.

Spirituality is the alignment of the depart-
4 ments of consciousness to the principles of
Being. There are four departments of con-
sciousness, viz., spirit, soul, mind, and body.
Spirituality is the qualities of character,
8 raised to the divine degrees. Character is
the objective aspect of spirituality, when
spiritually discerned. It is humanity of
consciousness gained in living. It is gained
12 through superseding evil with good. Spiritu-
ality is gained through raising up both the
good and evil of the natural plane to Truth.
This is established through a process of
16 living by which both good and evil forces are
subjected to Christ. Christ is the One existent
before all duality and to which all duality
must conform.

20 Spirituality is the victory of the spirit
over the flesh; while character is the victory
of the human nature over the sensuality of
the animal nature. Character is gained
24 through refusing to cater to the selfish; through
transcending the lower desires with the
higher. Spirituality is the result of surren-
dering the higher qualities of consciousness
28 to Christ. This is an interior process of

unfoldment but also has its out-working on 1
the objective plane, by which both spirit and
body are united as one.

Character is made up of qualities of 4
honesty, loyalty, patience, endurance, mercy,
kindness, judgment, justice, good will, all
forces developed through fair play and
unbiased thought. Spirituality includes these 8
qualities though raised to a more absolute
degree. The honesty of mortals at high planes
of advancement does not appear to be honesty
to one in consciousness of Truth. The love of 12
mortals, beautiful and desirable from the
standpoint of sentiment and by which char-
acter is progressed, must be raised in its
quality as spirituality is put on. Yet, one 16
cannot love spiritually until he has developed
the various phases of mortal love. Neither
can one know the Truth until honesty to
himself and to others has been developed on 20
the lower planes.

A dishonest person can not know the Truth,
for Truth is not founded upon a lie. Neither
can a dishonest person attain substantial 24
character. Yet, dishonesty is something more
than stealing from another. It may charac-
terize unfair thought as well as action; it may
operate as lack of a fair deal to oneself as 28

1 well as to others. The honesty of the mortal
mind falls short of the honesty discerned by
one opened in spiritual understanding. But
4 since the qualities of the natural plane must
be developed before the spiritual qualities,
one reaches high points of advancement on
the lower planes, which make one eligible to
8 greater advancement. Spirituality is possible
only when one has attained certain traits of
character. Supremacy of the good so that
one cannot be tempted by the evil is requisite
12 to promote spiritual illumination.

People may be of good character and not
be spiritual, but all genuinely spiritually
progressing egos have good character. Spir-
16 ituality follows the attainment of good
character, but does not precede it. One may
have attained good character to a certain
degree and not yet be opened to spiritual
20 illumination, but this step of advancement is
inevitable. While character is designated
good and bad, in reality, one having a bad
character lacks character. There is no
24 bad character, though mortals ever working
with the duality so designate lack of character.

Character is gained through struggle with
adverse forces. Life presents many oppor-
28 tunities by which one may develop character.

The struggle does not end with the attainment 1
of spirituality; one suffers for the Kingdom of
Heaven's sake on the more advanced plane.
That is to say, one suffers for the spirit's sake 4
in developing spirituality, even as he suffered
in the flesh in developing character.

Character is personal, spirituality is imper- 8
sonal. The impersonal is based upon principle,
while the personal is based upon senti-
ment, belief, or opinion. Yet, these sentiments
and opinions must indirectly relate to 12
underlying principles to build substantial
character. Character must be fully identified,
and one have a mind of his own, so to speak,
before spirituality can begin to unfold. This 16
is not to say that one is aggressive after the
manner of men, lording his opinions over
theirs. The greatest characters think much
and say little, making that which is said count
for something. 20

There are all degrees of character and 24
spirituality, representing the diversity of
developing forces of Creation. Character
reaches its zenith when individuality is identi-
fied. Individuality is opposite to personality
and is based upon capacity to think and feel
independent of the sentiments and thoughts
of others. It is first developed because of the 28

1 thought and feeling of others with which one
cannot agree. Self-control promotes indi-
vidual character. Individuality unfolds with
4 spirituality, character becoming more sub-
stantial and impersonal.

Genuine character is attained in spiritual
development. One may *think* he has char-
8 acter prior to this advancement, but when
reaching high points of spiritual progression
knows that he has. Character, based on
Truth, is being; a state of consciousness
12 gained through conscious mastery of adverse
forces of thought and feeling. The eternal
character is the identity of consciousness in
Truth; that is, the alignment of forces of
16 spirit, soul, body, and mind to the Principles
of Being. This is attained in spiritual unfold-
ment. The ego never loses that gained in
Principles of Being, though death may
20 dissolve the organism.

“It is what I am
Not what people think
That determines my real worth.
24 I am the substance of my own
Thoughts, words, and deeds.”

Spirituality is character grown up, matured,
brought to a realization of being. Spirituality
28 culminates in Truth. Truth transcends the

activities of self-thought and will, but does 1
not make void the qualities of character by
which one progressed spiritually. Truth does
not overthrow common sense, honesty, or 4
justice, though it gives a greater understand-
ing of all qualities of character. Truth is the
totality of character and spirituality, the sub-
stantiality of being gained. 8

MEDITATION

I am the unfoldment of Divine qualities,
substantial and spiritual.

I am conscious of my real worth through 12
the Spirit of Truth.

Through fulfilling the outer things in
harmony and justice, I gain spirituality.

Lesson XII

FINISHING KARMA

1 Karma is unfinished business of life. It is
the result of sowing and reaping. We sow by
means of thoughts, words, and actions, and
4 reap their effects in spirit, soul, and body.
This effect is manifested as our conscious
state of being. We are what we know through
living. Living is made up of sowing and
8 reaping. When sowing and reaping are
aligned to spiritual principles, karma is fulfilled
in Love. Love is the fulfilling of the Law.
The Law is sowing and reaping. Karma
12 is incidental to the Law.

The Law has its outer identity as birth and
death, and progresses by means of marriage.
Through marriage, people are born into the
16 world and through many lifetimes of experiences
finally gain their real state of being. At
the point where the real state is gained karma
is finished. The real state is gained through
20 Christ, hence, Christ is the offset to karma.
Christ is the Truth, involving the forces of
both wisdom and love.

We are finishing phases of karma all the
24 time, as well as making it, so long as self-
consciousness is advancing by means of

experiences. When one has advanced enough 1
so as to learn through the inspiration of the
Spirit, experiences are means of making
actual the ideas. Making actual the ideas 4
produces the good fruit. The good fruit is
the result of spiritual understanding. Through
spiritual understanding the consciousness is
aligned to the Laws of Being. This makes 8
one free from self-consciousness and its forces
of development. Self-control is incidental to
spiritual unfoldment. It ultimates in thought-
control, by which karma is also controlled. 12
Sowing and reaping can be so governed as
to produce the good fruit. When karma is
finished Christ is gained.

When identified in Christ, one becomes a 16
servant of God by which the karma of the
race is controlled to the Divine Laws. One so
serving receives in the Law the offset of his
own forces of mortality. The initiate, who 20
takes unto himself the sins of the world,
because he is without sin, is a servant in the
Law of the Lord. Such a one is not making
more karma but is being set free from all 24
karma, because the Law is fulfilled with Love.
It is at this point of crucifixion that the ego
goes free from sin, the Truth making one free.
One functioning the Christ consciousness 28

1 has overcome and mastered the forces of the
lower and the higher nature. Thought and
emotion have been conformed to Wisdom
4 and Love, such a one having overcome the
world. An ego, so positioned, is eligible to serve
Christ and the entire race. The spiritual
qualities gained in such an overcomer are
8 projected into the mind of the race, as light
from the sun, impregnating all forces with
a higher impetus of advancement. The race,
in the cycle that follows, attains to a like
12 state of consciousness as did its saviour.
After the end of mortality the entire race goes
free, and karma is no more. Those in the
race, by whom mortality is finished, go free
16 from karma ahead of the race. These are the
“elect” through whom the old things pass
away and are known no more; as well as
those through whom the new heavens and
20 the new earth come to pass.

Karma is racially finished at the rebirth and
regeneration of the race. This does not mean
that all who make up the mortal race are
24 reborn, but that those who are eligible to
advancement are reborn and made ready
to partake of a higher spirit and body. Karma
is wiped out through grace to a great extent.
28 Grace is the action of God incidental to the

coming of Christ. God in His-Her Law for- 1
gives the iniquities of men when Love is
gained.

Those who have a degree of advancement 4
that permits the Laws of Being to connect
with the consciousness receive the action of
God whether they are aware of it or not. This
adds an impetus to life by which karma is 8
rapidly finished. This fulfilment is at the
end of a period of time, designated 1,000 years
in Scripture. At the end of this period, the
second resurrection is to be manifested. The 12
first resurrection is at the end of mortality.
A period of adjustment to the spiritual laws
of being is required, by which the race, as a
whole, is raised into a higher state of con- 16
sciousness.

Karma is incidental to the law of giving and
receiving. What we give expression to,
whether in spirit, thought, word, or action, 20
that we will receive. "Whatsoever a man
soweth, that shall he also reap." "With what
measure ye mete, it shall be measured unto
you." The more closely one aligns to the 24
principles of his being, the more one fulfils
karma as he lives. Understanding enables
one to finish the business of living as one goes
along. "Let not the sun go down on thy 28

1 wrath," is a good admonition toward finishing
karma at the end of the day. What man fails
to give expression to, he fails to receive.

4 What he does not sow he cannot reap.

Forgiveness is a form of love and a means
of finishing karma. However, karma is really
fulfilled when harmony exists toward that
8 formerly opposed. Understanding makes for
love that fulfils karma. Ignorance of the Law
of Life does not excuse one. The Law of Life
is Love. Love is gained through understand-
12 ing all things in relation to God or Truth.
Love offsets condemnation. Condemnation
is a great promoter of karma, the sowing of
thoughts, words, and acts under its impetus
16 producing discord and woe.

Many people experience today the effect of
something sown yesterday, whether good or
ill. They may not be able to understand why
20 certain things come to pass, but through their
living they have made conscious connection
with them. Thoughts are as vital to produce
their effect as are deeds. Thought-control by
24 which one thinks of that which he would do,
and ceases to think of that which he would
not do, is a great offset to forming karma.
But the past karma that yields its effect in
28 the present must be reckoned with, and

harmony and good will identified in the consciousness toward all things. This is possible through understanding that all things work together for good to the advancing soul. All things should be discerned as opportunities of unfoldment.

One finishes karma when any experience is understood and seen as right in its time and place to promote the growth of the ego. Past experiences that come to mind may be taken up in understanding, and forgiveness and love radiated. To finish karma does not involve meeting the person with whom it was inharmoniously identified. One may work out a similar experience with another, and so master the forces involved. It is the forces, not the people with whom we have experiences, that we are expected to master and understand. People are but agents in the law by which our own consciousness is unfolded.

Each must forgive his own sins. This is accomplished through ceasing to sin in thought, word, or action. Through forgiving one's own lack of knowledge or love in regard to an experience, one also radiates light and love toward those involved in the experience, stimulating their forgiveness, and a like advancement for them. If I forgive one who

1 has done me an injury, the spirit of forgive-
ness operative in me goes toward this one,
developing in him the capacity to forgive
4 himself and likewise to forgive me. But his
forgiveness of me pertains to his own salva-
tion and not to mine. My forgiveness of
him pertains to my salvation and not to him;
8 though, indirectly, there is an influence in
either case that will set the other free from
the inharmonious thought and feeling in the
degree that one is able to receive the for-
12 giving love emanated.

Karma can be offset through dealing frankly
and openly with all things as they appear.
Karma is always the result of misunderstand-
16 ing; this gives rise to inharmonious feeling,
producing psychic and disastrous experiences.
There is no end to the effect of that not
understood until understanding and forgive-
20 ness are expressed. To leave no unfinished
business is to understand all things as one
goes along and to see that others understand
what one is saying and doing; this pertains
24 to matters that operate as between people.
When there is unfinished business, one should
make the opportunity to say the word that
will clarify the cloud that has arisen. One
28 does not need to wait for others to seek

forgiveness. "If thy brother sin against thee, 1
go, show him his fault."

"Every jot and tittle of the law" must be
fulfilled before Love can be; that is, one must 4
fulfil his karma in many ways, coming into
the understanding of those things not before
understood; offsetting condemnation with for- 8
giveness. Love fulfils the Law when it can
be realized. Because a current of inhar-
monious force has been set into operation
does not mean that it must come to a harvest.
The weeds of the soil are pulled up when they 12
are discovered, this setting the good seed free
to produce its harvest. Even so, one may weed
out the inharmonious forces of conscious-
ness, superseding misunderstanding with 16
understanding, resentment with forgiveness,
condemnation with good will, and law with
Love.

All unfinished business carries along from 20
lifetime to lifetime, as forces of consciousness,
making for experiences. This accounts for
many things that come to pass that cannot
consciously be understood in relation to the 24
present lifetime. Finally, the mastering of all
thoughts and emotions to Truth and Love is
karma fulfilled. This establishes a righteous
relation of being toward all men. One under- 28

1 stands karma in Truth, and thus brings it to
naught.

Much failure in life is due to karma; that
4 is, failure is the effect of something that one
has failed to fulfil in past experiences. One
may fail in great undertakings because not
efficient in working out small matters. Today
8 is the fruit of yesterday's sowing, and tomor-
row is the fruit of today's sowing. Each
chooses the harvest of his life by the seed sown.
Until conscious understanding governs the
12 ego, living is haphazard and one is subject to
the effects of uncontrolled thoughts and emo-
tions. The fruit of yesterday's sowing may
spoil the effect of today's efforts. By making
16 each day a finished one, all the tomorrows are
made more harmonious.

The fruit always contains the character-
istics of the seed sown. If one would change
20 the harvest, let him change the seed now. If
one would reap peace, kindness, considera-
tion, good will, love, truth, let him give
expression to these qualities. If one would have
24 his shortcomings forgiven, let him forgive the
shortcomings of others. But, better, if one
would forgive his own shortcomings, let him
establish his thought in Truth and his feeling
28 in Love. Through aligning oneself to the

Laws of Being, one makes life more liveable 1
for others. "I, if I be lifted up from the earth,
will draw all men unto myself." Through
finishing one's own karma in Truth, one 4
becomes a servant of God by which the karma
of the entire race is subjected to God.

MEDITATION

All my affairs are finished now in harmony 8
and understanding.

I do unto others as I would be done by, pro-
moting love and finishing karma.

Sowing and Reaping are one in Divine Law; 12
I regulate my reaping by my sowing.

Lesson XIII

NEUTRALITY

1 Neutrality is a neutral state of conscious-
ness. It is comparable to the neuter gender.
The neuter is neither male nor female. All
4 forces of progression are made up of male
and female qualities. God, being the One,
becomes the two, though the two identified on
the plane of matter are reversed to the God
8 qualities, not being the divine male and
female. Hence, the Man and the Woman God
Principles as Christ must be identified, before
men and women as racial factors can be
12 restored to righteous relation to God and to
each other.

Neutrality is the characteristic of Christ
consciousness. It is neither male nor female
16 though it is formed from the essences of both.
The male is positive and the female negative,
as to forces. All forces are dual in nature.
Mortals live in this dual world to gain the
20 consciousness of neutrality. This means, not
being moved by either good or evil, or either
of any dual pair. A Master is one who has
taken dominion over the pleasures as well as
24 the pains of the flesh; who is conscious of
both but sees them alike in service to God

in fashioning the righteous state of being. 1
Neutrality is not an unfeeling condition, but
the acme of all feeling; yet, feeling controlled
to understanding, and Christed. 4

To know neither good nor evil implies first
the knowing of both of them. To come to a
nonfeeling state is to have known all feeling
and to have mastered it in Truth. To reconcile 8
all dual states to God and to see them both
as agents of the Creation is to be no more
moved by the inharmonies than by the har-
monies, or vice versa. To see both dual 12
factors in Truth is to see neither one, but to
be in the Single Eye of Christ. Christ is the
One back of all twos, but to understand all
twos in Christ or Truth is not to see two but 16
One. This is how one becomes as God, not
beholding iniquity but being established in
virginity of consciousness. Virginity is not
ignorance but divine innocence, gained 20
through Truth. Virginity is unity of male-
female qualities.

One does not call the good evil nor the evil
good in developing neutrality of conscious- 24
ness. Before one can be neutral he must have
developed the dual factors in distinction. For
this reason, mortals on low planes love the
good and hate the evil. As they advance they 28

1 are expected to make friends with their
enemies, thereby conquering the evil forces
and gaining higher understanding and love.
4 This is followed by mastery of the forces
of love, a stepping-stone to consciousness of
Christ. It is in Christ consciousness that one
comes into the full understanding of good and
8 evil in relation to Creation. This makes for
the dissolution of the dual state of nature.
At this point, the ego knows both good and
evil as agents of God, and comes into the
12 nonresistant state necessary to let the Divine
Will fashion a new creature.

To love pleasure and resist pain implies a
lack of knowledge of both. Pleasure cul-
minated reacts to pain. Joy, partaking of a
16 genuine nature, cannot be until pain has also
been mastered. One cannot master pain
without being consciously involved in its
20 forces. Love cannot be present until hate is
subjected to Christ in consciousness. To be
neutral is not to be undeveloped, but to have
gained the Wisdom and Love of the Christ
24 Mind.

People may lack capacity to feel and be
protected from inharmonies, but these are
unadvanced states of consciousness. The
28 more capable one is to think, the more

developed is the feeling nature. The greater 1
one's advancement, the greater is capacity
of both joy and sorrow. The subjection of
the inharmonies to Christ comes at high 4
points of advancement. It is through Christ
that one really knows good and evil, and
comes to neutrality respecting both. Neutral-
ity is requisite to spiritual birth. 8

One must have become immune to the dual
forces of the lower planes before he can attain
to the capacity of spiritual birth. The
absolute action of God *repeats* in the con- 12
sciousness the many factors of progression
through which one has passed to gain Christ.
This doubling back is necessary to form the
substance of Truth gained. The formation 16
of the Light is in its being mingled with the
darkness. This necessity in the Divine Law
accounts for an apparent lack of immunity
of the ego in the mystic path. In this path, 20
one is made to feel in Christ all forces that
have registered on the lower planes of
advancement. In this way, Christ takes
dominion over the lower forces and brings 24
them to naught. Yet, to be able to function
Christ, one must become established in neu-
trality as to the dual forces.

Christ is the Love of God. No one gains 28

1 this Love except he has met and mastered
the loves and hates of the flesh. If the good
and evil forces of consciousness are liberated
4 in the Law of the Divine Will, it is to accomplish
the destruction of the mortal elements. This involves
the suffering with Christ of which one need not be
ashamed. In the
8 spiritual birth one suffers as a Christian, that is,
with Christ, and not as a sick man, or a meddler
in another's business.

At the point of advancement where the ego
12 desires to die, he becomes eligible to life eternal.
At this point, he identifies in neutrality, neither
loving nor hating. This is a mystery about which
students in the lower planes of
16 progression need not be concerned. It is this
Great Negation that is attractive to the allness
of the Wisdom and Love of God, by which Truth
is projected as the saviour of the world.
20 This capacity pertains to Christ consciousness
and marks the initiation by which the fruit of
spiritual birth is brought forth.

Repulsion toward the inharmonies naturally
24 exists when the ego is not sufficiently progressed
to master them. This repulsion keeps him detached
from that which he is not able to overcome. This
is not the goal of
28 advancement, but only a protective measure

in progression. One gains Love through 1
understanding the things repulsed and
resisted. This understanding can be only
when the ego has reached the path of spiritual 4
progression and is illumined from within.
One is not permitted, on low planes of devel-
opment, to be overcome with evil, but is
admonished to overcome evil with good. 8
On higher planes of advancement, one over-
comes both good and evil with Christ,
and comes into the Truth concerning the
inharmonious and harmonious. 12

Consciousness of Truth destroys that which
makes for inharmony and disorder. Just as
light dissipates darkness, Truth dissolves and
brings to naught the forces of evil that are 16
understood. But the essences of evil, from
which death and hell issue, are stored up for
the last days of the ego's progression, by
which righteousness can be effected. This is 20
to say that Christ brings to naught the forces
of Satan in the final initiation, by which the
ego is spiritually born and redeemed. Christ
as Divine Light requires the Darkness by 24
which it forms itself.

One may feel keenly the inharmonies of
life on the physical plane of existence. This
tendency is offset on the metaphysical plane 28

1 and one becomes quite unfeeling. This unfeeling
state is but a symbol of the neutrality to
be attained in Truth. In Truth one under-
4 stands what one on the metaphysical plane
repudiates and repulses. The neutrality
attained in Truth is based upon an under-
standing of the evils and the protection this
8 understanding affords. It is understanding of
the evils that dissolves their forces and brings
them to naught.

On the spiritual plane of advancement,
12 which is the selfless state that supersedes the
selfishness of the metaphysical, one is opened
to the compassionate love and mercy of the
unfolding Christ Mind. On this plane one
16 feels with intensity and power. These forces
of feeling and power must be mastered in the
realization that all things are right in God's
sight, by which progression is carried forward
20 to the goal. As one gains consciousness of the
Absolute Truth, feeling is again subjected to
understanding, and neutrality to both the
pains and pleasures of existence is identified.
24 This does not mean that one does not feel
pleasure nor pain, but discerns them as agents
in the Law of progression by which advance-
ment is carried on. One in neutrality does
28 not exercise choice as to good or evil.

When the two of any dual state have 1
become one in consciousness, neutrality is
identified. When all dual states are under-
stood in Truth, one is ready to function Christ 4
and to be spiritually born. At this point, one
enters the "Gethsemane" experience, in which
joy lessens and sorrow deepens. But the
work accomplished in the commingling 8
of the light and the darkness brings one into
the Light of the Eternal Day, in which there
will be no more night, neither sorrow nor
crying, death nor pain; for the former things 12
shall have passed away.

Neutrality is gained after one has hated
the evil and loved the good; and loved the evil
and hated the good. One loves the evil when 16
one discerns its power as a chastening agent,
and bows in submission to it. One hates the
good when it is discerned as an obstruction
to the unfoldment of the Divine Will; when it 20
is seen as falling short of the Goodness of
God. In this state of unfoldment, the greater
love is gained. But this is a mystical unfold-
ment and possible only to one in the Christ 24
consciousness. To love is to not repulse;
while hate is to repulse. Hence, to love the
evil is not to take it to one's bosom as one
would something beloved, but to see it as a 28

1 friend in the guise of an enemy, bringing one
to Christ. Neutrality of consciousness opens
one to the attack of the evil forces and one
4 discovers that the goodness of God is also
working out by means of the agents of
destruction. "Whom the Lord loveth he
chasteneth, and scourgeth every son whom
8 he receiveth."

Neutrality is that meekness by which one
inherits the earth. Gained, only when hate
and love are mastered to Truth, it is recep-
12 tivity to the Divine Will and the righteousness
it manifests. It implies lack of choice and
self-will. It is the capacity to know that all
things are of the Lord and by him; that
16 all things work together for good to them
who love God. Neutrality gives expression to
poise, peace, mastery, confidence, and truth.
It is impersonality of expression. It is that
20 which makes one in Truth pay no attention to
respect of persons. Neutrality permits Wis-
dom and Love to express and Principles to
radiate to all who can receive them. It is a
24 less-self, plus-God state that permits God
to be all and in all. Neutrality is a non-
resistant state.

Neutrality is based upon understanding.
28 Understanding makes for love, for there is no

condemnation when anything is understood. 1
Condemnation overcome is love gained. Love
is that which permits Christ to be identified;
though when gained is an exact science of the 4
Principles of Being, and not a mortal senti-
ment. "Love, therefore, is the fulfilling of
the Law." Neutrality is a characteristic
of consciousness gained in Truth. It is to be 8
impersonal, impartial, even as God.

MEDITATION

The neutrality of the Christ Mind is identi-
fied in my consciousness. 12

I see all things as of the Lord and rejoice
in a neutral spirit.

I am meek in spirit and receive my own
through Divine Love. 16

Lesson XIV

ATTAINING CHRIST CONSCIOUSNESS

- 1 Christ consciousness is the culminated
result of all spiritual progression. Spiritual
progression is the gained understanding of
4 the tendencies of the lower and of the higher
self. The lower self pertains to the physical,
the higher to the metaphysical. The pro-
gression, relative to the physical and the
8 metaphysical, culminates in an understanding
and a love that transcend the forces of
thought and feeling operative on these planes.
This gives rise to spiritual consciousness.
- 12 Spiritual consciousness opens the ego to the
inspirations of the Almighty. As inspirations
are received one is obedient to them, this
establishing the action of Divine Will by
16 which one gains the consciousness of Christ.
- Christ consciousness is the Truth gained.
Truth is the unity of Wisdom and Love,
Understanding and Will, Substance and Life.
- 20 Truth is the culmination of the six qualities
preceding its identification. It is I AM con-
sciousness identified. I AM is a state of
being in which the Qualities of Being are
24 expressing. This is united male-female con-
sciousness.

Materiality is the progression of the good 1
and the evil of the sense plane in a worldly
way. Metaphysical progression involves the
promotion of the good in a mental way, and 4
the repudiation of the evil. Spiritual progres-
sion involves the gaining of the selfless spirit.
Through the selfless spirit the spiritual good
is identified and the evil understood and 8
mastered. The mastering of the evil forces
is the understanding of them. This under-
standing is possible only through Christ.
Christ consciousness is an understanding of 12
both good and evil. It is the culmination
of the spiritual unfoldment. Christ conscious-
ness is the essence of substance gained
through principles of Truth realized in living 16
them. It is the means by which one becomes
as God, knowing good and evil.

Christ consciousness involves an initiation
in the mystical death with Christ. This takes 20
place as the absolute consummation of the
unfolding Christ Principles by which the body
is redeemed. Christ consciousness has a rela-
tive and an absolute pole of progression. The 24
relative begins at the identification of the
Son; while the absolute pertains to the cruci-
fixion and resurrection, introduced by the
Father (Divine Law) by which the body is 28

1 redeemed.

Christ consciousness is not attained through self-effort. It is possible only in one who
4 has died to the loves of the flesh. The death of the loves of the flesh is the automatic aliveness of the Principle of Christ. Through Christ's death, the loves of the flesh were
8 identified, hence, through the death of the loves of the flesh, Christ is identified. Christ is the love of God, the beloved Son-Daughter, when perfected in consciousness. It is that
12 through which God, as Father-Mother, acts to bring forth the child of God. The child is the Initiate, identified in male-female unity, or image-likeness of Creation.

16 Christ consciousness is made up of Principles of Being. No Christed ego takes these Principles and seeks to produce things of the world, such as health or prosperity. Rather,
20 the Principles take him and produce the man in the image and likeness of God. Since only one dead to the wills or loves of the flesh can function Christ, an ego, in whom the
24 Divine Will is at work, has no will except to conform to the divine mandates given from the thrones of his Being. This is to let the Father work His will and purpose. One
28 never does anything with Christ conscious-

ness, for it is never attained by anyone in 1
the desires of the self.

All forces purporting to be Christ that are 4
used to gain material things or mortal relief
are not Christ qualities. Certain spiritual
qualities make themselves known to the con-
sciousness by producing the natural good
needed; through these one discerns God and 8
His-Her Christ, and becomes willing to subject
his desires to God. This leads to the con-
sciousness of Christ, by which the Divine
Will works to bring forth the new creature, 12
as well as a righteous environment for the
reborn race.

Christ consciousness is identified at the 16
point of progression where the ego is willing
to lose his life for the Christ's sake. Since
one cannot lose his life until it has been
found, progression through the physical,
metaphysical, and spiritual planes is essential 20
by which one gains the self. Willingness to
surrender the self gained to the Divine Will
is the beginning of the influx of the Principles
of Being. These Principles promote Christ 24
consciousness. The attainment of Christ con-
sciousness is the beginning of the action of
God in Absolute Laws, by which the spir-
itual state of being is begotten. This is the 28

- 1 god state of being, the fourth dimensional
ego, who has all power in the formed and
the unformed planes.
- 4 Christ consciousness is Christ Mind, pri-
marily. Christ Mind is made up of Principles
of Being realized. Principles of Being realized
precipitate their energies by which the body
8 of Christ is formed. This formed state of
being is the god ego. This ego is no longer
subject to the tendency to be born or to die;
or to sin, sickness, or hell. Man knows the
12 Truth, and becomes a consciousness through
which the Truth works out this spiritual
state of being. Man of himself is not spiritu-
ally born. His rebirth is through Jesus Christ,
16 the action of God. God acts in Christ, but the
action is Jesus Christ. An ego must have
attained Christ through a process of conscious
unfoldment before this action of God can
20 take place.

All progression leads to the goal of Christ
consciousness. Yet, paradoxically, it is not
the gained progression that passes over to
24 become the Christ consciousness, but the
essences gained through the *loss* of self-
consciousness. The loss of one's life after it
has been gained results in the essences of
28 reality; by these, the Principles of Being form

themselves. This essence is the Virgin Substance that gives birth to the child of Christ; manifesting him as a divine-human type of being. 1
4

During mortality, the Christ consciousness is attained only at ends of cycles. It constitutes the womb or matrix through which the forces of the race are regenerated and reborn, pending another cycle of progression. 8
When mortality shall have passed, all egos will have the *potential* capacity to gain Christ. Christ, in racial identity, is the Man-Woman Principles of Being. These are identified through Christ in the first and the second coming. 12

Christ comes first as the Man Principle, impregnating womanhood with the virginal capacity. In the second coming, Christ, as Woman Principle, reacts to the manhood of the race, projecting into it the capacity of purity and love. The two actions of Christ four-square consciousness in the Principles of Being and make for rebirth of mankind into the immortal state. Those who receive Christ in the first and in the second coming are the children of God. Through these the race is reborn and immortalized. 16
20
24

The children of God have died to sin, 28

- 1 having been sanctified in the Lord to perform
the services of God for the race. These are the
"elect," through which God acts to effect
4 redemption and to produce the first resurrec-
tion. These direct descendants of Christ are
chosen in the Absolute Law of God. These
become joint-heirs with him in the first
8 resurrection. However, only those who die with
Christ in the mystic death are eligible to be
raised with him in the likeness of his resurrec-
tion. "Many are called but few are chosen."
- 12 In the immortal order of the race's unfold-
ment, all shall know him from the least unto
the greatest of them. This is because the Laws
of God, written in the inward parts and upon
16 the heart, are unfolded in Divine Order. The
unfoldment of these inherent principles
makes for the capacity of a higher state of
being. Immortals will be eligible to attain to
20 the consciousness of Christ without the
obstructions that the self-consciousness has
promoted in mortals.
- Directly, Christ consciousness pertains to
24 producing the Christed results, that is, an ego
gained in godlikeness. Indirectly, the sexual
forces of the race are replenished by
Christ and made ready to produce the next
28 order of man. The race always attains the

qualities that correspond to the Christ Seed 1
sown. In this way, a suitable physical 2
organism is prepared by which the Qualities 3
of God, as Christ, can unfold to produce the 4
God-results at a cycle's close. There is a
descending force of Christ that goes into the
pit or grave, that is, into the sexual forces of
the race. The ascending quality pertains 8
to God and His-Her Principles of Being, by
which the children of God are brought forth.
The descending force of Christ pertains to
the further progression of the race. 12

Christ, the love of God, crucified, becomes
the love of the sexes. The love of the sexes
produces offspring who have inherently the
capacity to further promote the Christ quali- 16
ties or the Love of God. The love of sex,
progressed through lifetimes of experiences,
comes to death. At this point, Christ is
resurrected in consciousness and spiritual 20
birth is effected.

Christ consciousness is an unfoldment from
within; though righteous fulfillment of the
laws of mammon and the understanding of 24
outer things in relation to Truth aid in pro-
ducing its unfoldment. It is an alignment
of the consciousness to innate Principles of
Being by which these principles form them- 28

1 selves, producing their fruit as spiritual man.
The unfoldment of Christ Principles by which
they fashion themselves is very much like a
4 seed unfolds when planted in suitable soil.
A certain mortification and dissolution of the
old man takes place, attended with corruption
that complements the incorruptible spirit that
8 is fashioning itself. The darkness that arises
because of Christ is incidental to the forma-
tion of the Christ qualities. This produces
the suffering for the kingdom of heaven's
12 sake, incidental to spiritual birth and bodily
redemption.

Christ consciousness produces a new crea-
ture, a spiritual state of being. It is not for
16 the purpose of patching up the old man, or
producing more harmonious material condi-
tions. Christ consciousness is the means by
which God, in His-Her Principles of Being,
20 fashions the child of Light, in which there
will be no more sin, sickness, sorrow, or
death. This state of being appears at the end
of mortality as the fruit of Christ's progres-
24 sion in Time. Christ consciousness is the
identification of Christ within the organism
of one suitable to function the Principles of
Being. It ultimates in producing the Body
28 of Christ, the spiritual state of being.

MEDITATION

1

The Christ Spirit within unfolds in Laws of Being, manifesting the new creature.

I am now established in the unity of Wisdom and Love, the consciousness of Christ. 4

Christ is formed in Man through Divine Will.

Lesson XV

JUSTICE AND RETRIBUTION

1 Retribution is incidental to the breaking
up of forces evolved to a limit of progres-
sion. Retribution is akin to retrogression.

4 Retrogression is opposite to progression. Con-
sciousness is advanced in either retribution or
compensation, progression or retrogression.

8 Retribution pertains to the forces of dark-
ness rather than to the forces of light. One
advances by means of both the forces of light
and darkness, hence, advances both by retro-
gression and progression. Advancement
12 in the light is harmonious, while that in the
darkness is inharmonious. But both good and
evil forces must be known and mastered
to Truth before the real state of being can be
16 gained, hence, must be experienced.

Retribution complements compensation,
though it is also opposite. A complementary
opposite is the means by which forces of oppo-
20 site qualities are promoted. Retribution and
compensation are operative in the affairs
of the ego, both promoting advancement.
Retribution applies to inharmonious unfold-
24 ment while compensation is the fruit of
harmonious unfoldment. Often, that which is

physically inharmonious promotes spiritual growth, hence, produces compensation on another plane. One cannot judge by the appearance, but must discern the spiritual purpose back of all things to rightly discern justice unfolding. Retribution may advance one more than compensation. That is, the inharmonious experiences which are retrogressive may react to great progression. Even so, the progression of the ego in physical harmony may react to inharmony.

Compensation is incidental to gains while retribution pertains to losses. But since the material gain is the spiritual loss, and the spiritual gain is the material loss, which is more to be desired, retribution or compensation? It is this operation of the law that prompted Jesus, the mouthpiece of the Word in his day, to say, "Woe unto you when all men shall speak well of you! for in the same manner did their fathers to the false prophets." When one has attained to the discipleship, it is just as important to be hated as to be loved. One so advancing is as interested in retribution as in compensation. Only selfishly advancing egos are afraid of retribution.

Justice is the operation of Divine Law by

1 which all people receive according to their
giving. They reap as they sow. If they sow
to the winds they reap the whirlwind, as
4 scripture declares and verifies itself in the
life. This is justice. How can one receive
more than he is capable? His capability of
receiving is determined by the nature of his
8 giving. If one sows the good seed he reaps
the good fruit. This is justice. That is just
that metes unto one according as he has
measured. One can receive only the equiva-
12 lent of that which he has given expression to.

There are two means of advancement,
tribulation and understanding. One must of
necessity have much tribulation before he can
16 advance to a point where understanding
can function. Understanding of retribution
will greatly offset the necessity of its infliction.
But experiences in retribution by which
20 repentance and forgiveness are developed
make understanding possible. Justice is not
a sentiment but an exact science, operative in
Divine Law.

24 What is called justice on the race plane is
only the means by which the idea and desire
for justice are developed. Justice is repre-
sented in racial symbology by a woman
28 blindfolded. Woman represents Love, and

to have her eyes, the perceiving powers, 1
blind-folded, is to indicate that Love is not
yet properly seen. Until Love is seen and
Woman restored to her rightful relation to 4
Creation, there is no justice, worthy the name,
in the race. Paradoxically, the capacity to
see the injustices of the race is the means
by which desire for justice is stimulated and 8
justice finally gained. Just as the desire
for truth is developed by discerning the lie, so
the desire for justice is cultivated by see-
ing the injustices. Many injustices operate 12
under the name of justice in the race. These
are repudiated by those who transcend the
thought and love of the race, these advancing
egos becoming the means by which Love is 16
identified and justice established.

The association of justice with the law types
the Truth that justice comes by means of the
Law. But it comes by the Law of God, not 20
by the laws of men. The laws of men are
means by which the idea of justice is devel-
oped: not as by the justice of the laws but
by their injustice. There is no justice in the 24
laws of men, though society, ignorantly devel-
oping, must have laws by which to conform
action to certain codes set up, else great
disorder would prevail. The breaking down 28

1 of respect for law is a prelude to the over-
throwing of the lawless who make the laws.
This truth is understood when it is discerned
4 that all Principles of Life are reversed on the
plane of mortality; hence, activities on
the mortal plane reverse themselves at mor-
tality's close. Laws, by which mortals are
8 progressed, are of no value to those transcending
mortality, hence, must be broken up, and
so give way to lawlessness.

Truth is paradoxical. It is like the serpent
12 with its tail in its mouth. Where the two ends
meet cause and effect are one. This is a type
of a cycle's close. The lawlessness that
entered at the foundation of mortality arises
16 at mortality's end. It arises in relation to law.
This is typed in the deliverance of Jesus to
the law. Because he was worthy to die he
was brought before those who could sentence
20 him to death. This is to say, that when a
state of consciousness has finished its pro-
gression in a given direction, and is ready
to die to itself, it is delivered to the Law
24 of God by which a new order can be mani-
fested.

The laws of mortals, set beliefs and
opinions, as well as codes fixed by legislative
28 bodies, are broken up to give way to right-

eousness. Justice will be enthroned when 1
righteousness is identified in the race. This
comes at the end of mortality and character-
izes the immortal era that follows. 4

From the relative standpoint, all is just and
right in its time and place by which con-
sciousness is advanced to the end of
mortality; yet, absolutely, there is no justice 8
or righteousness in the whole of mortal pro-
gression. Justice, developed by the symbolical
law, inaugurated by legislative bodies, is
injustice when viewed in Truth. Hence, the 12
forces progressed by the race are the means
by which it is brought to retribution at a
cycle's close. People suffer the effects of
karma, or reaping and sowing, at the end 16
of a cycle, this being the finish of progression
in a given direction.

Retribution breaks up the consciousness
progressed in limitation and makes ready for 20
a new starting point. This is true individually
and racially. A person or a race can advance
only so far in a given direction, then reverses
to an opposite. Through many reversals in 24
mortality, egos are expected to come into the
understanding of the dual forces, and to
master both poles of expression, that is, the
good and evil. When this is accomplished, 28

1 one may go free from the necessity of inhar-
monious discipline.

Retribution tears down what has been built
4 only because it needs to be torn down to make
way for better building. When one has
advanced to a point where he can surrender
the good gained for the cause of God and
8 Man, he can go free from retribution and its
discipline. But this advancement is possible
only when one has died to self-love and
desire, this bringing him to a graduation from
12 mortality altogether.

Retribution and compensation belong to
the dual world: all in the dual nature partake
of their characteristics. There is nothing
16 permanent in mortality. Good is changeable
as well as evil. Compensation reacts to
retribution because one is selfish and thinks
to hold and to possess something apart from
20 his fellow men. However, lack of love is
characteristic of mortality and will be offset
through Truth that makes one free from the
mortal state of consciousness. When one is
24 free from the dual state justice will reign.

Justice operates at the end of the dual
world to judge the developed consciousness
and renders to each man according to his
28 state of advancement. One who has given

much to God and to his fellow men is naturally 1
entitled to more in the Divine Law than one
who has given little. This compensation is
not in worldly things but in a new state of 4
being, wherein one may live above the law
of materiality in a new world, formed at the
end or dissolution of the old order.

Both retribution and compensation are of 8
the Lord or Law of progression and make for
advancement. Retribution is the aspect of
hellish force, while compensation is the
heavenly. Yet, at the final step of mortal 12
unfoldment, when Laws of God operate, each
ego must meet the attack of hellish forces by
which he is immortalized. At this point
retribution and compensation are one, both 16
producing godly effects. Both have always
produced advancement, though only in the
consciousness of Truth can this be discerned.

Those who go free in Truth are those through 20
whom others receive more capacity to advance.
These always suffer the karma of the race,
but being more advanced are able to do so.
This also implies an added compensation in 24
keeping with the chastening experienced
in the Love of the Lord or Law. Racial
karma is worked out at ends of cycles, but
through individuals who are finished in 28

1 mortality. Through these egos Justice is
functioned and the injustices seen.

The injustices are seen in relation to Truth,
4 hence, only one in the Truth can see that
which falls short of the Truth. For this
reason it is written that the Man child, made
up of those gained in Divine Love, rules over
8 the nations with a rod of iron. The rod of
iron types the authority of Divine Law in
which is exact justice. This exact justice
comes at the end of mortality and is one with
12 the Judgment of God.

The Judgment of God is operative from
those who function the Divine Will, for, being
themselves judged in the Truth, all things
16 can be judged in righteousness and justice;
this is not as by the self-will or word but
by the Divine Law and Will operative within
the Christ consciousness and organism.

20

MEDITATION

Justice is present in compensation or retri-
bution, all things working together for good.

I receive all chastening as of the Lord and
24 thus receive a blessing.

I see retribution as a means by which con-
sciousness is adjusted to order and justice.

Lesson XVI

FAITH AND UNDERSTANDING

Faith and understanding are two factors of one principle. Faith is the negative of which understanding is the positive. Faith is the substance while understanding is the result of substance identified. Faith is the evidence to the ego that one can bring forth that in which one has faith. Understanding is the result of works of faith.

Faith without works is dead, in reality is not. One may imagine he has faith in something, but if he bring not forth the fruits thereof, there is really no faith active. Faith is a live quality, not a dead one. Faith is the result of belief, yet, paradoxically, belief is the measure of one's faith. Faith and belief are like the hen and the egg, difficult to say which is first. The Principle to be must exist before anything can be. This law also pertains to the outer planes where one factor is produced from the other, and in turn produces more of the one that produced it. This is a circle of Truth, and makes all Truth apparently contradictory, though, in reality, it produces paradoxes rather than contradictions.

1 Faith, to be alive, must be coupled with
understanding. These bring forth fruits
through works, or actions. Understanding
4 implies the action of the forces understood
to reproduce themselves. This means the
identification of the will to be. Faith is
the essence of that which is to be, understand-
8 ing is the consciousness of the Principles to
be, while will is the action of the Principles
to produce their being. The result is the fruit
of faith. Faith as a sentiment is dead, that
12 is, not really existent, however much one may
be deluded in the belief that he has faith.

People say, "I have faith in God as a
supreme power." Then they seek to do every-
16 thing the way they most like, dictating to God
in prayers as to their wishes, and acting in
every way as one void of faith. A "faithless
generation," Jesus called the order of mortals.
20 Faith is *genuinely* identified when advance-
ment permits one to understand himself in
relation to God. Hence, faith is an attribute
of spiritual progression. Faith is associated
24 with religions, developed in mortal sense and
sentiment, but this is a spurious faith, not
the real. Yet, symbols must precede the
realities, and the belief that one has faith
28 precedes the having of faith. All things serve

well on their plane and in their time to further the progression of the race, and are not to be condemned, however much they may be discerned to fall short of the Principles of Truth. 1 4

Understanding is conscious knowledge of the activities of life; not as mortal mind discerns acts, but as one would gain consciousness of the Principles of life and being. Understanding is the further progressed aspect of knowledge. Finally, it pertains to knowledge of both good and evil. To understand is to comprehend in truth, not to judge by appearances. Understanding is promoted through love and is of the heart, primarily. The mental capacity to understand is possible only through the unfoldment of love in the consciousness. Love is the essence of faith, the primal substance of Creation. 8 12 16

"Faith without works is dead" does not mean that man works out his faith, but that faith produces its own works or activities by which it reveals its fruit. Understanding is the result of active faith. Only those working in Divine Will really bring forth the substantiality of being which faith implies. Man is not saved through his faith, nor through his works, but through the grace and truth 20 24 28

- 1 of Jesus Christ. Jesus Christ is the *action* of
God. This action can take place only in one
attuned to Principles of Being or to Truth.
4 Grace is the alignment of the forces of the
natural man to the spiritual; while Truth is
the alignment of the forces of the spiritual
man to the inner Principles. This makes for
8 an action of God, or Jesus Christ, by which
one is saved, that is, redeemed from elements
of mortality.

The orthodox christian thinks he has faith,
12 but it is dead, that is, void of spiritual fruit.
It may bring solace to his soul, and sustain a
connection with the Inner Powers in a senti-
mental way, being better than no thought of
16 dependence upon God. Many are only in
the letter of faith, which means they have no
spiritual comprehension of the Powers of
God, or the requirements by which one
20 attains the consciousness of Christ. They
think themselves saved while enjoying the
wiles of sin and the powers and lusts of
the world. They do not even recall that they
24 are expected to "take up their cross" and
"drink the cup" that Jesus drank, if they hope
to make a like attainment.

The faith of the orthodox christian is more
28 often in the tenets of his church, or its leader,

than in God and the leadership of Christ. 1
Without understanding, one may be a blind
leader of the blind, and all walking in dark-
ness, however religious people may think 4
they are.

The metaphysical christian thinks he has
faith and produces the works thereof. He sits
up nights communing with the Inner Powers 8
so as to offset the foreclosure of a mortgage,
the ravages of disease, or the inharmonies of
his affairs. Yet, "by the works of the law
shall no flesh be justified." The dead faith of 12
the orthodox christian and the live faith
of the metaphysical christian balance each
other, the latter bringing forth the fruits of
faith to the outer man, by which God is 16
discerned to be a living presence and power.
One is not saved through orthodox faith
or metaphysical works, but through faith in
Jesus Christ. What is faith in Jesus Christ? 20

When Jesus Christ, the action of God, has
begun its transforming and regenerating work
in egos suitable to function the Principles of
Being, one lives in faith and understanding 24
that the perfect work of God is being fulfilled.
It is at this time that faith is brought to a low
ebb, and works of self-will are brought wholly
to naught. "I of my self do nothing; the 28

1 Father within, he doeth the works." But the
works of faith that are recognized before God
are those by which the spiritual state of being
4 is produced. All progression leads to this
goal, both faith and understanding being
developed for the purpose of permitting the
Lord or Law of Being to do its will and
8 pleasure. It is the will of God that man shall
be perfected.

The faith developed on the orthodox plane,
and fruited on the metaphysical plane, gives
12 rise to greater understanding of God and His-
Her Principles. This makes for spiritual
progression in those who are able to die to
the loves of the flesh; that is, to their self
16 desires. These attain to the faith in Jesus
Christ, and later become the workmanship of
God in which the Christ-Man is produced and
brought forth. At this point the substance of
20 faith produces her perfect work: and the
earth of the heavens God idealized to be is
brought forth as the righteous form of being.
Body and Spirit are united as one in the Lord,
24 this being primarily accomplished in the
unity of understanding and will.

There are degrees of understanding, though
the Truth known is the absolute degree. All
28 other phases of understanding are the relative

degrees. Truth is the unity of wisdom and love; these being understanding and will brought to the plane of Christ consciousness. To understand is to mentally comprehend the spiritual, while to know is to love it also. The knowing is the Truth gained through its actualization in consciousness. Knowing is gained through living in the spirit of that understood. In this outworking, will plays an important part. Will is the formative quality, that by which the invisible substance is made tangible and visible.

Knowledge pertains to the mind of the flesh, understanding to the mind of the Spirit. Understanding is that which pertains to the outer consciousness, while wisdom pertains to the inner. The metaphysical knowledge is a cross between the material and the spiritual, much so-called light being darkness at this point of advancement. It is an external counterpart of the cross of Light and Darkness yet to be gained, when Truth known begins to work out the freedom of the ego from mortality, and to bring forth the Christ state of consciousness.

One knows the spiritual only when one knows the material. This is to say, that the forces pertaining to the natural plane must

1 be brought up to high points, before the spir-
itual state of consciousness can unfold. The
metaphysical advancement aids in discern-
4 ing the outer things in a higher light, though
not until the factors of evil are also under-
stood, is genuine understanding gained. This
ushers one into the spiritual plane of advance-
8 ment, though evil is only relatively preceived
at this point. The absolute understanding of
evil, by which it is destroyed, is possible only
in Truth; when Wisdom and Love have been
12 gained as one. At this point of progression,
the fruit of faith is brought forth, but not
in the will of man but in the Will of God. This
Will is Jesus Christ, the mystical Principle
16 of Being that controls both spirit and body,
light and darkness, good and evil, to produce
the spiritual fruit.

Lack of faith is more often lack of love.
20 Lack of understanding is present with lack of
love and faith. Love is developed through
living and is made up of the qualities of
realities gained in mastering the dual forces.
24 Love is the result of faith realized. Love is
the totality of all self-knowledge and under-
standing, reduced to naught at the death of
the self-will. This is to say, that having come
28 into great knowledge as a self-consciousness,

and died to self-desires, one is correspond- 1
ingly opened to the heavenly counterpart of
the knowledge, that is, wisdom. As Wisdom
unfolds Love is produced, this unfoldment, 4
however, precipitating a conflict between the
forces of Spirit and the flesh. Truth is
the culminated result of the unity of Wisdom
and Love developed in this conflict. 8

Wisdom reveals the lack of understanding
present in self-conscious development, as well
as the lack of faith. Truth makes known the
deceptions common to self-consciousness. It 12
also reveals the necessity of the deceptions as
means of growth and unfoldment. Truth
wipes out all condemnation and identifies
Love of a divine character. To discover the 16
deceptions, instituted in Divine Law, tries
one's faith. It is at the time of the coming
of Christ that faith hangs in the balance. It is
at this time that one understands all things 20
as of the Lord, and casts the responsibility
for all things upon the Lord. It is the Lord
or God's Law of Progression that has insti-
tuted all things as a means toward attaining 24
the Goal of Creation.

The fruit of faith is spiritual man. Faith is
the substance of being gained, this being the
evidence of what is to be. Substance yields 28

1 itself to God by which the substantiality of
being is unfolded and revealed. Spiritual
man is not the result of one's faith as though
4 one of himself brought him forth, but is
brought forth in the works and Will of God.
These works are those of Christ and are
accomplished in the Will of the Father. God
8 is a Living Power and Presence within the
consciousness, bringing forth a different state
of being. A Living God precipitates a living
faith and understanding that nothing can
12 disturb or destroy.

MEDITATION

I am established in the understanding of
the Christ Mind and can perceive all things
16 in relation to Truth.

I have faith in the Omnipresence of God
and Its sustaining power.

I live in faith and in understanding also,
20 this establishing the substantiality of being.

Lesson XVII

DEVELOPING DISCRIMINATION

To discriminate is to discern and to differentiate; to divide one thing from another. Discrimination is developed through knowing good and evil. These are known only in the Truth. Prior to the knowing of Truth, one discriminates between good and evil on the lower and the higher planes of advancement. One learns to separate the good from the evil. This separation reaches its highest point of identity on the metaphysical plane. Separation exists on this plane in spite of the tenet, "All is good." All is good only in the sense that both good and evil are reconciled to God, and their purposes understood. 1
4
8
12

At the point of progression where good and evil are divided in distinction, they polarize. Every polarizing point is the beginning of a new and higher mode of progression. Divine Light arises at the polarization of the forces of good and evil, separated on the metaphysical plane. Divine Light promotes spiritual understanding in contradistinction to the metaphysical. The Divine Light culminates at the end of the spiritual advancement in the Wisdom of God known. Its progression 16
20
24

1 involves the quickening and mastering of the forces of darkness.

4 Wisdom gained is Love also gained. Truth is the unity of Wisdom and Love. At the point where Christ or Truth is gained, Satan is gained also. Satan is elements gained in the subjection of the Darkness to the Light, 8 or the powers of evil to the power of Christ. Christ uses Satan to form him-herself, overthrowing Satan's kingdom at the last day.

12 Christ consciousness, identified, permits the laws of God (Father-Mother in the second coming) to unfold. It is in this unfoldment that the Divine Darkness works out. The 16 Divine Darkness is operative in the movement of forces of evil, hell, and death, to effect the bodily redemption and resurrection of the Christ Initiate. It is comparable to 20 the work of Judas by which Jesus was crucified and eventually resurrected. In the second coming of Christ, it includes the "greater works," hence the tribulation at this time is 24 greater than has yet been in the world. This tribulation is the travail of spiritual birth, associated with the Woman of Revelation. The Woman of Revelation prefigures Divine 28 Love to be attained.

Without discrimination, effected on low 1
planes of unfoldment, one would never attain
the goal. Progression is by means of the
duality; but a reconciliation of the dual states 4
is necessary to effect redemption. This recon-
ciliation presupposes the identification of good
and evil, or light and darkness, in distinc-
tion and separation. The idea that "All is good" 8
and evil is not, as metaphysicians imply, is
a fallacious attempt to idealize the Truth that
All is of God; but the fallacy does not include
the evil with the good. The fallacy makes 12
for the promotion of the belief in two powers
instead of one. This fallacy is a means of
growth and is a part of the outworking of the
Divine Law, but is not the Truth. 16

Scripture admonishes, "Every good tree
bringeth forth good fruit; but the corrupt
tree bringeth forth evil fruit." One is not
expected to call the fruit of the corrupt tree 20
good, nor the fruit of the good tree evil. Good
is good, and evil is evil; light is light and
darkness is darkness. One deals with these
in distinction and discrimination on every 24
plane of development; though to really know
which is which is the art of Truth. Much that
is thought to be evil is good, and *vice versa*.
The mystery of gaining the Tree of Life 28

1 wherein one goes free from sin and death
is in *knowing* both good and evil.

To know anything implies living through
4 an experience by which one knows. Knowing
is one with living and being. Knowing the
Truth, which is the knowing of good and evil,
is to be the potential capacity of being. An
8 action of God is required to manifest the
spiritual state of being through the conscious-
ness of Truth known. This action is in the
Christ initiation by which one knows good
12 and evil, and is opened in the forces identified
at the foundation of the world, that is, primal
Light and Darkness.

Discrimination is especially developed in
16 the dual nature, though it ultimates in seeing
both as One, which is the Truth. On the
material plane discrimination takes the form
of criticism and condemnation. Not under-
20 standing the dark or evil side of progression,
egos condemn its activities, thereby repulsing
them, and thus avoid becoming involved
in them. This is well and good as far as it
24 applies, but the fallacies (lies) promoted
must later be reckoned with, and righteous
discrimination identified.

To righteously discriminate one must have
28 attained the spiritual state of consciousness

wherein he sees both dual factors as essential 1
to progression. Seeing both as necessary, and
in relation to Truth, is to see only One,
and this is to know God and His action (Jesus 4
Christ). This is the capacity of eternal life;
that is, a consciousness in which the Laws of
God or Principles of Being may unfold to
produce the god state. Having reached the 8
capacity of seeing all in relation to God, evil
forces arise from the elements of nature in
the Divine Will, this forcing mastery and
righteous discrimination. 12

Righteous discrimination pertains to the
outer plane of being, where the duality
remains until mortality is dissolved through
the action of God (Jesus Christ). This 16
involves seeing the forces of both good and
evil in action, and discriminating perfectly
between them. Yet, like north and south, good
and evil merge into each other when reaching 20
certain points of unfoldment, and discrimina-
tion is swallowed up in chaos. One may be
in the capacity to discriminate between the
works of men and the works of God; between 24
the activities of Light and those of Darkness;
between those of Christ and those of anti-
christ. Because one discriminates between
these activities, does not imply that one loves 28

1 the one and hates the other. Both are seen
as essential to being. To see them both in
service to God is to see as God sees, in the
4 Single Eye, by which the body of Light is
brought forth. The body of Light is the
God-man.

One learns to discriminate in distinction on
8 the lesser planes of unfoldment. This is to
say that discrimination must reach fine and
high points of advancement. To free oneself
from the tendency to condemn and criticise
12 as one gains perfect discrimination, makes for
genuine advancement of wisdom and love.
Because God made white to be white and
black to be black does not mean that one
16 discriminates in hatred against the one, or
exalts the other. Rather one learns to discern
the Divine purpose of each, knowing that
each serves in being perfectly what it was
20 created to be. This is equally true of all other
dual phases of life.

Discrimination develops judgment, knowl-
edge, distinction, sense of comparison,
24 balance, efficiency, patience, courage, on one
hand; while on the other, it may develop
repulsion, condemnation, criticism, ill will,
and discord. All advancing souls pass from
28 low to high planes of expression and are

guilty of the various sins of limitation in the course of their unfoldment. Understanding alone permits one to go free from the limitations developed on low planes. Sin is forgiven when one no longer commits the offense. Sin is offset through understanding. Understanding permits proper discrimination and discernment, enabling one to see that both dual factors of progression have their place.

One discriminates as to thoughts, words, and deeds; as to reading of books, making of friends; as to foods, recreation, clothes. Discrimination is an ever-present faculty of consciousness. When expressing harmoniously, discrimination makes for good judgment and intelligence. Discrimination has its mental and its physical expressions. Physically, it is symbolized by the tongue. Through it taste is developed, both physically and mentally. Discrimination was identified at the *eating* of the dual tree of good and evil.

There would be no development without the mixture of dual forces. The mixture led to discrimination. Without discrimination as to the duality, and a right conclusion, there is no harmonious growth. Through discrimination one is repulsing that which detracts

- 1 and attaching to that which makes for
advancement. Lack of discrimination means
woe and discord. Discrimination is incidental
4 to choice on the mortal plane. Choice is
fulfilled when one dies to the self-will. Having
died to the personal desires, one no longer
chooses that which makes for personal good,
8 but rather knows that all things work together
for the highest good. This is not to be void
of discrimination as to the evil and good
employed in Life's unfoldment of forces.
- 12 Discrimination began in knowing good and
evil, and it reaches its acme of advancement
in knowing good and evil. In the beginning
man ate of the tree of duality and died to
16 consciousness of God; but when one reaches
the end of the dual course, he dies to mor-
tality and partakes again of the consciousness
of God. At this point of advancement, one
20 knows both good and evil, having lived
through the various phases of dual progres-
sion. Discrimination, formerly identified,
continues, this permitting the forces of light
24 and darkness to combat in the spiritual birth,
without causing the ego to be carried down
again into the duality.
- 28 Righteous discrimination makes for proper
judgment and decision. It is based upon

principles of Life understood and not upon 1
sentiment. It is of the head rather than
of the heart, hence, pertains to the outer
development rather than to the inner quali- 4
ties of Being. It arose at the identification
of the Principles of Being on the external
planes of consciousness, though necessarily
provided for in the Laws of God. To justly 8
discriminate and yet express in wisdom
and impartiality as respecting the dual factors
of life is to reach the goal of the mortal plane.
This is to identify in the Christ Mind that 12
sees all as right in its place and purpose,
effecting the Divine Plan and Will.

MEDITATION

I am established in righteous discrimina- 16
tion and judgment.

I see all things as right in their time and
place in service to God and Man.

I discriminate between good and evil, but 20
am free from condemnation.

Lesson XVIII

ESTABLISHING THE PEACE OF THE SPIRIT

1 Peace comes through understanding. It is
incidental to the capacity to reconcile all
things to the Creation. This involves under-
4 standing both good and evil. So long as one
believes that God has something to do with
good and not with evil, he cannot attain to
peace, for he will always be fighting some-
8 thing. Believing in two powers, one the
author of good and another the author of
evil, makes for discord.

Peace is attained when responsibility for
12 all things is traced to the Law of Progression.
This sets man free, though this freedom can
only come when one has reached a high point
of spiritual advancement. It is at this
16 point that one learns to cast his burden upon
the Lord, knowing that his burden is light
and his yoke easy; for one comes into the
knowledge of the Great Game of Life and
20 plays it as a workman who needeth not to be
ashamed.

Man is not responsible for the evil forces.
The tendency to sin existed before the sinner.
24 Sin is progression in unillumination and

imperfections to gain consciousness of Truth and Perfection. The Lord is the Law by which are all things, and to whom is given the responsibility of offsetting sin and ushering in peace. Peace is not absolutely possible until the ushering in of the God-man, but the *consciousness* of peace must be attained before this state of being can be manifested. Hence, people seek and hope for peace, though mortality must be overcome before the law of sin is succeeded by love and peace.

“Perfect love casts out all fear.” Where a belief in a power other than God exists, there is lack of love, hence, lack of peace. Peace is of the spirit. It manifests itself when one has been disciplined to rely upon the Principles of Being to sustain and support his ongoing, regardless of conditions needing to be met.

Nonresistance is the spirit of agreement which makes for peace. It is possible through knowing that what one is inclined to resist is the chastening power of God. This Power works to make consciousness fit to inherit the Principles of Being. “It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not? But if ye are without chasten-

1 ing, whereof all have been made partakers,
then are ye bastards, and not sons. Further-
more, we had the fathers of our flesh to
4 chasten us, and we gave them reverence:
shall we not much rather be in subjection
unto the Father of spirits, and live? For they
indeed for a few days chastened us as seemed
8 good to them; but he for our profit, that we
may be partakers of his holiness. All chas-
tening seemeth for the present to be not
joyous but grievous; yet afterward it yieldeth
12 peaceable fruit unto them that have been
exercised thereby, even the fruit of righteous-
ness." Heb. 12: 7-11.

Since, "Whom the Lord loveth he chas-
16 teneth, and scourgeth every son whom he
receiveth," the tribulations attending the
unfoldment of man must be seen as of
the Lord; and all things working together
20 to produce a coördination of the forces of
spirit, soul, mind, and body, by which the ego
is made whole or holy. When this state of
holiness is attained, then one may be at peace
24 with God and Man.

While peace is based upon understanding,
all ideas realized produce their energies that
change the elements of the nature of man.
28 Peace is the result of the elements of the

organism being aligned in righteous relation 1
to the Principles of Being. One cannot have
peace of mind and be in agony in the body.
There is no peace outside of the coördination 4
of the forces of the four departments of being,
spirit, soul, body, and mind, to the Love of God.

Love is one with Wisdom, hence, the ener- 8
gies of mind and body, aligned to Divine Love,
identify the spirit and soul in righteous rela-
tion, and make for a peaceful state of
consciousness. Since the suffering for the 12
kingdom of heaven's sake takes place at
the culmination of the spiritual path, and
tribulation such as has never been before
is active, peace is possible of attainment only
when the Dark Night of the Soul has given 16
way to the New Day. In the New Day, there
is no more pain, sorrow, sickness, nor death.

The Divine Intelligence, through Paul, says 20
that the fruits of peace are patience, right-
eousness, truth, long-suffering, good will;
while the fruits of a discontented spirit are
strife, covetousness, wrath, and all ungodli-
ness. The peace of the Spirit transcends the 24
peace of the world. It is that in which one
may dwell inwardly even in the midst of
outer turmoil. The peace that passeth under-
standing is the capacity to be at peace in 28

1 spite of the outer, troublous conditions. This
is possible only through understanding the
outer conditions in relation to Truth, or Prin-
4 ciples of Being.

The peace of the world is based upon
domination, ignorance, suppression, selfish-
ness. Not that anyone ever has a moment of
8 genuine peace while in the worldly state
of development, but a spurious peace is
present. Because hidden hellish forces have
not been brought to light, people think they
12 are in peace. They are no more in peace than
is one standing on a volcano ready to erupt.
One in a low state of development may be
free from pain, but this does not indicate that
16 he is in a whole or peaceful state of being.
Much rottenness of which one is not conscious
must yet be aroused and destroyed before
one can gain a state of harmony. Peace is
20 possible only through the unity of the positive
and negative forces of one's being. This
involves working through the law of sin and
death (sexual law) and being born of the
24 Spirit in the Law of Jesus Christ. When one
is really well and at peace, he will be in a
holy state of being in which there can not
be anything that makes for the lie and its
28 inharmonies.

People are not at peace so long as they can 1
resent anything; though repulsion to many
things is essential by which peace is gained.
Frankness of expression and an open mind 4
are conducive to a greater degree of peace,
both within the consciousness and in the
environment. Offences must be, and woe is
to the one through whom they express; 8
but to keep one's peace in spite of them is to
be a master and entitles one to graduate from
the plane of inharmony. One must symbolize
a peaceful state of consciousness in the midst 12
of the inharmonies of mortality, before one
is eligible to attain a state of being in which
there will be no inharmonies.

Peace is based upon honesty, not upon 16
deception. Poise of soul, gained through
mastering inharmonies, makes for peace and
power. A peaceful state is not necessarily
such a meek state as to invite imposition 20
and unfairness. Peace is the power of Truth
identified by which one is protected from
many inharmonies, or if mixed into them,
they bring more Truth to light. But one in 24
peace is not an "easy mark." Peace is the
fruit of understanding, and one in peace can
discern the traits of another and deal with
them in judgment and justice. 28

- 1 One in peace is not necessarily free from
strife. One established in a consciousness of
4 peace is often drawn into the unpeaceful
conditions. In this way the spirit of peace
may penetrate that which is opposite, to bring
the unpeaceful conditions to naught. This is
an absolute law of progression, especially
8 operative in one in the consciousness of
Christ, through whom the righteous service
and love of God are worked out in relation
to the race.
- 12 One is admonished to make friends with
the adversaries; this is to understand the
enemies as promoting growth and to be at
peace with the conditions, insomuch as it
16 is possible. Anyone can be peaceful in the
midst of harmonies; but to take one's mastery
over the inharmonies, and to be peaceful in
spite of them, is possible only through realiza-
20 tion that the Divine Will is approving the
consciousness and getting it ready for higher
advancement. It is not a disgrace to be tested
and tried, and blessed is he who endureth
24 temptation; for he shall receive the recom-
pense in Divine Love and Law. Peace is
primarily of the spirit, but possible only
through understanding the relation of the
28 outer things to the inner Principles of Being.

Peace gained is joy and love. One gains 1
the eternal joy through passing through the
great tribulations incidental to spiritual birth
and redemption. It is at the journey's end 4
that one is O. K.'d in the Divine Law, or
brought to judgment. God doeth all things
well, and all things work to fulfil His-Her
plan and purpose. 8

Absolute confidence and trust that God is
caring for His-Her creation make for peace
that enables one to endure many things for
the Spirit's sake. Thoughts and emotions 12
controlled to Truth and Love make for peace.
Many things may shake one's faith in the
outworking of Divine Law, but, once estab-
lished upon the Rock of Truth, the foundation 16
remains. God is producing a new creature in
Christ in which righteousness and peace will
eternally dwell.

MEDITATION 20

I am reconciled in my Spirit to all things
as of God, therefore am poised in trust and
peace.

The peace of the Christ Self is omnipresent 24
and I abide in its spirit.

None of these things move me; I am estab-
lished in understanding peace.

Lesson XIX

DEVELOPING RIGHTEOUS JUDGMENT

1 Judgment is a form of discernment and
is necessary to development. The common
tendency to believe that we are commanded
4 not to judge is not true to the scripture
referred to. "Judge not, that ye be not judged.
For with what judgment ye judge, ye shall
be judged: and with what measure ye mete,
8 it shall be measured unto you." This is to
say that the measure of one's judgment is
that which invites a like judgment and
measure.

12 One who judges should expect to be cor-
respondingly judged. If one judges in wis-
dom, he will be judged in like manner.
If one rebuke error in another, he does so
16 willing that a like error in himself may also
be rebuked. For in exact law, "With what
judgment ye judge, ye shall be judged."

People think it nice, after the manner of
20 men, not to judge, closing their eyes to the
failures and shortcomings. This is equivalent
to closing their eyes to their own failures and
shortcomings. What I fail to see in another,
24 and judge not, I fail to discover and judge in
myself. What I see in others, I first judge

in myself. In this way I cast the beam out 1
of my own eye and make ready to cast the
mote out of my brother's eye. By judging my
brother's mote, I destroy the last remnant of 4
the discord within myself. What I do to
others, I do to myself, and the spirit of wis-
dom prompts judgment when it is expressed
in righteousness. "I judge, but my judgments 8
are righteous for I seek not to do my own
will, but the will of the Father that sent me,"
is the fuller declaration of judgment of one
gaining wisdom and love in Christ. 12

Lack of judgment, or failure to judge, pre-
cedes capacity and tendency to judge. Failure
to judge is not commendable except where
mercy and compassion govern. But, even 16
then, the judgment is in the capacity of
consciousness to judge, and not necessarily
in what is outwardly expressed. One in
wisdom and love may outwardly judge in a 20
like spirit; some inharmony may result, but
that inharmony, mastered, further progresses
consciousness than if one remained in sup-
pressed thought and feeling. 24

Righteous judgment is possible only in the
consciousness of Truth. Judgment is not con-
demnation. When prompted by wisdom and
love, it is an expression of service to both 28

1 God and Man; for the hidden inharmonies
must be brought to light, and those who serve
in bringing them forth are to be commended
4 rather than condemned. Just as a high idea
or ideal within the consciousness is a judgment
to those forces of thought or action
that do not measure up to it, so one in the
8 consciousness of Truth is a judgment to those
who fail to measure to the same standard.

One ego, conformed to the Principles of
Truth, becomes a judgment unto men, and
12 the means by which they are judged in the
Law of the Lord. This is accomplished not
alone through what such an ego thinks and
says, but by his very being. This truth led
16 Jesus to declare that "For judgment came I
into the world, that they that see not may
see; and that they that see may become
blind." The first part of the text, "they that
20 see not may see," pertains to gaining the
Light, while "that they that see may become
blind," pertains to gaining the Darkness, the
two poles of Creative Law by which the con-
24 sciousness of the mortal race is fulfilled.

Judgment in truth is impersonal and impar-
tial. It expresses from principle and not
from any desire to displease or to please
28 another. This is not to say that one in Truth

would go out of his way to exercise judgment. 1
But in dealing with all that comes to one's
hand, one would conform in thought, word,
and act to the principles of Truth realized in 4
the consciousness. It might appear on the
surface to be more pleasant to outwardly
agree with what people say, when in one's
spirit one does not agree, but to do so is to 8
make oneself a liar, to abet the lie in another,
and to make the Father within a liar by not
permitting the Truth to express. One in
Truth is expected to overcome the lie, and 12
many subtle tendencies to keep it and its
activities covered must be exposed in
righteous judgment; this enabling egos to
finally go free from the law of sin and death 16
(lie).

The mastering of any force, such as anger,
hate, revenge, jealousy, makes for less of the
force in the race, hence, the uncovering of 20
the hellish forces and the subsequent over-
coming of them are services of love to the
race. Yet, considering the inharmonies 24
involved, it might appear as anything else
but love. The mortal tendency is to love the
lie and to remain in it, but he who doeth
Truth cometh to the Light that it may be
made manifest that his works are wrought in 28

1 Love. One judges, not for his own sake, but
for the sake of the supremacy of Truth over
the lie and its activities. In this way, one
4 becomes a Light unto the world, and a lamp
by which the darkness is finally dissolved.

Before one can judge in Truth, judgment
is developed in personal sense. While this is
8 to judge by the appearance, the evolving ego
is held in check by the inharmonies and kept
from becoming involved too much in the
effects of his judgments. One is expected to
12 learn by another's experiences and must
judge them, in order to establish knowledge
of good and evil within himself.

Condemnation and criticism are operative
16 in personal sense. One suffers from the result
of his unrighteous judgments and ignorance.
However, growth is stimulated by this pro-
ceeding, and wisdom is justified by the fruit
20 produced. As understanding of all things in
relation to Law and Order of God arises, con-
demnation and criticism are offset. Mercy
and compassion temper one's judgment,
24 making the ego capable of coming into the
consciousness of Truth. One is taught by his
own mistakes, as well as the mistakes of
others. Finally, good judgment and under-
28 standing offset the tendency to make the

mistakes. Thus, the judgment of righteousness is able to express. 1

Metaphysical development makes for capacity to look back of the appearance and to develop a higher understanding. However, being still on the dual plane of development, metaphysical egos suppress error and close their eyes to the discords, rather than dissipating them in the light of Truth. Many courageous ones on this plane of advancement attempt to rebuke error from the standpoint of its nonnecessity of being. 4
Because they receive a reaction of hellish force from their judgments, they ignorantly suppose that the person rebuked has projected venomous forces in their direction. 8
The conflict is in the opposition of the forces of good and evil and not necessarily a personal one. When one has cast the beam out of his own eye, he will not suffer so much from the reaction of casting out the mote that is in his brother's eye. 12
16

All things work together for higher advancement, whether they make for good or ill. Rebuking of error should be in the consciousness of upholding and uncovering Truth and not with the idea of combating the error. Only one in the consciousness of Truth 20
24
28

1 can righteously rebuke error; this being
righteous judgment in expression. Truth is
gained when one understands both good and
4 evil in relation to the Source of Being. It
is attained at the culmination of the spiritual
progression which follows the metaphysical.

To judge is to develop discrimination,
8 intelligence, fair-play, impersonality, mercy,
compassion, forgiveness, forbearance, kind-
ness, frankness, capacity to see in light and
finally in Truth. Hence, judgment is not to
12 be condemned but encouraged. One is
admonished to be able to receive in return
what he gives in judging. In other words,
one may discern some phase of the lie in
16 another, and, uncovering it, lay himself liable
to a like uncovering.

Anyone interested in becoming every whit
whole is glad to discover anything that makes
20 for an obstruction to Truth, and is glad to be
judged. In fact, one conscious of this prin-
ciple becomes a harsh judge but is willing
to be equally judged. One in Truth may
24 judge all men and things, but is himself
judged by no man. This is because nothing
short of the Truth can judge the Truth. If
those in the Truth judge another in the Truth
28 it is only to give approval and confirmation

to the advancement of Truth in themselves 1
and in others.

To be judged is a grand opportunity by
which one determines his sincerity of 4
advancement and his love. God is not an
automaton, and the chastening that He inflicts
upon anyone is through others. Man cannot
inflict punishment upon himself: one's tribu- 8
lations are incidental to the relation he bears
to others.

Judgment operates finally to produce a
new creature, free from the Karmic path of 12
sowing and reaping. This is the judgment
of Christ at its coming and operates primarily
in those who are Christ's. These go through
the tribulation of rebirth ahead of those not 16
so far advanced. This makes for suffering
and persecution, and all manner of evil
things said falsely against the potential
children of God, in which is also an action 20
of the Judgment of God to those who judge.
At this point of advancement, many commit
the unpardonable sin, through not seeing the
action of God, and condemn that produced in 24
the Law of the Lord.

Events and people may be righteously
judged. This is done when they are seen in 28
relation to the Laws of Being. Even the evil

1 forces serve toward causing the spiritual
qualities to be formed; hence, one in Truth
judges the evil righteously as well as the good.
4 The idea that one is not to judge, or not
to give expression to the judgment, thought to
be Christian, is antichrist when seen in its
true light. Yet, only one having the Spirit
8 of Christ, gained through living, thinking, and
feeling sufficiently to be opened to the Divine
Illumination, can righteously be called
Christian. All antichrist factors are means of
12 development and are not to be condemned.
Everyone must reckon at some time with his
deceits and suppressed forces.

Weaklings and cowards judge not "lest
16 they be judged." Those who are glad to be
judged are glad to judge that Principles of
Truth and Love may prevail. This is not an
unrighteous procedure but a righteous one.
20 When one begins to judge, inharmonies may
arise, and errors of deduction be committed,
but this makes for mastery, forgiveness,
understanding: one should not condemn that
24 by which he grows. Finally, feeling and
thinking produce capacity to know the Truth,
when one may judge in service to God and
Man. In this judgment the Divine Will is
28 done, and the ego is transposed to a spiritual

state of being in which there is nothing to judge. 1

Because judgment belongs to the Lord does not imply that consciousness of people would not judge nor be judged. The Lord is the action of God in Man or Woman (Man-Woman; Woman-Man), aligned in qualities of Being to Principles. Righteous judgment is the Lord in expression, and Truth and Love being made manifest. One in Truth may righteously judge. Having died to forces of both good and evil, and gained the consciousness of wisdom and love, one in Truth serves both God and Man in his judgments: he makes for more of the Presence and Power of God in the earth. In this judgment, he is also judged in the Father and made fit to partake of the inheritance of eternal being. 4 8 12 16

MEDITATION

I do not judge by the appearance but in consciousness of Truth. 20

With what measure I judge, I am willing to be judged.

I judge in order that I may be judged in the Divine Law. 24

Lesson XX

REAL AND UNREAL

1 The unreal is a delusion but necessary by
which one gains the real. The real is
that which is substantial and partakes of the
4 nature of Creation. It is the identity of Prin-
ciples while the unreal is the shadow of form.
The real is the essence of form by which the
substantial being will be brought forth.
8 The form as to outline has its reality in the
principles and essences that produce it.

*The reality of form is consciousness of
Principles of Being.* Consciousness of Prin-
12 ciples of Being will produce the formed state
of being that partakes of the nature of eter-
nity. This is not so say that form is eternal,
for it is changeable, but that the Principles
16 underlying it may be identified, permitting
the identity to move from one plane of
expression to another without loss of con-
sciousness. This capacity characterizes eter-
20 nal life and being.

The form partaking of the consciousness of
Principles of Being is manifested as the
delusive essence of form is dissolved. This
24 dissolution takes place in the *living death*
incidental to spiritual birth and the formation

of the new creature in Christ; who is born 1
not of the will or blood of the flesh, but of
the incorruptible Seed, or Christ. The gaining
of this Seed as the substance of Wisdom and 4
Love is the virginal essence of being by which
Christ is formed within the organism of con-
sciousness. This Seed is the reality of being
and produces the real being. Sexual seed, 8
the material counterpart of Christ-Seed, is
the unreality of being and produces an unreal
state of being; a delusive kind of a man
called mankind. This man must be born 12
again to inherit the Principles of Being and
to permit their fruits to be brought forth.

The natural world that is formed before the
spiritual is made up of unrealities. The 16
realities are gained as the unrealities are
understood. The unrealities understood in
relation to Truth make for the essence of
reality, the substance of the real form to be. 20
The spiritual world is the result of the
unrealities brought to naught. It is not that
the corruptible elements become incorrupti- 24
ble, but that they are changed in quality and
reduced to naught in the Divine Will that
acts at Christ's coming: the essence gained
becomes the substance of the spiritual nature
to be manifested. 28

1 The unreal pertains to the delusion, the
shadow, the appearance; the real to sub-
stance. The real is invisible essence, the
4 unreal is tangible elements of form. As
the elements that make for mortal form are
changed in their quality, a higher state of
being is brought forth. Both the real and
8 the unreal are subject to change. The real is
comparable to heaven, the unreal to the
earth; or the former to spirit, the latter to
matter. Both are changeable, though the
12 reality of being is carried along, increasing
and multiplying in the law, so that all reality
of consciousness gained is eternal as to
principle. But as to its form, it is subject
16 to change. The essence is also subject to
change, for both heaven and earth pass away
at mortality's close.

The first heaven or consciousness of spirit
20 passes away with the passing of the first earth
or elements of the formed state of being. The
mingling of their forces in their passing iden-
tifies the reality of being that partakes of the
24 eternal nature. God, the celestial qualities of
Being, gains consciousness from the service
of both spirit and matter and not from spirit
alone. But a mixture takes place in the Law
28 of the Lord at the coming of Christ; both

spirit and matter yielding their elements to 1
Creation, by which the fruit of God is brought
forth in substantiality of being.

The spirit of this world is the real as compared with matter, the unreal, but neither is 4
eternal. Even the spirit of consciousness has
been fashioned by means of matter, hence,
has in it the elements of destruction. 8
Metaphysically, the real is treated as the
unchangeable, while the unreal as change-
able; the real as good, the unreal as evil.
There is no reality in either good or evil. The 12
goodness of this world is still exceedingly
selfish, compared with the goodness to be
gained with Truth. Both good and evil are
changeable, hence, neither is real in the true 16
sense of the word.

It is said that sickness is unreal, meaning it
is a delusion of the senses. Health is held to
be real. When seen in relation to Truth, 20
neither sickness nor health is the real state of
being to be attained when Harmony reigns
supreme in consciousness. The health of the
mortal is temporary, even as sickness. Health 24
is more desirable because it is the symbol of
harmony, but it is not reality. It is but a
means by which *consciousness of harmony* is
gained. This enables the reality to be mani- 28

1 fested as a whole state of being. One in a
whole state of being, united in the male and
the female qualities, could not be sick, but
4 would have passed from the temporal to
the eternal state of being. The real state
of being will be neither sick nor well, but in
an omnipresent state of harmony in which
8 the qualities of God will manifest in perfec-
tion.

Anything that can react to an opposite
effect is temporary and unreal. Mortal love
12 reacts to hate, good to evil, sickness to health,
in the dual world. There is no reality in the
dual world. Reality is the consciousness of
Truth gained in understanding both of the
16 dual factors. From this substance of being, a
new spirit and a new body are fashioned,
partaking of the nature of both heaven and
earth; yet, being neither, when fully identified
20 as the virgin substance.

All mortality, good and evil, is unreal.
What is real in mortality? The *consciousness*
of Truth gained by means of mastering both
24 good and evil. What is this reality for? It is
to produce a new heaven and a new earth
in which righteousness shall dwell. It is not
for the purpose of rejuvenating the old man,
28 or patching up the religious and govern-

mental conditions of mortality. "Ye cannot 1
put new wine into old wineskins." Both
spirit and form are changed from one quality
of being at one movement of Creation, even 4
as God primarily created the heavens and
the earth. A change of mind means a change
of form; though it is the elements of form
that are changed and not its outline. 8

One spiritually unfolding is not happy
with the good the mortal world produces.
If he follow Christ in the regeneration, he
is expected to renounce attachment to that 12
which he loves, and to become eligible to
inherit eternal life. The good of mortality is
no more real than the evil; both are unreal
when measured to Truth. Jesus implied that 16
loving one's friends was no more than
that done by the scribes and the Pharisees, and
did not constitute the reality of love. Rather,
the reality is gained through dealing with the 20
things despised by men, and taking dominion
over the hellish aspects of mortality. Reality
is gained through conquering the delu-
sion. The delusion is conquered when it is 24
understood: this automatically produces its
dissolution and the essence of its substantial
counterpart.

Many things seem real enough to the senses, 28

1 such as pain. It is a fact of nature but not a
reality of being, hence, it is classed with the
unrealities. Pleasure is in the same class, for
4 it is temporary in its nature, reacting to pain
and sorrow. If pain and sorrow were reali-
ties, they would be eternal. We are fortunate,
as mortals, to live in a world of unrealities,
8 gaining consciousness of realities by means of
the appearances and delusion. Otherwise, we
would be eternalized in our mortality and
made to partake forever of the nature of
12 hell and death. But under the merciful Law
of progression, when mortality shall have
fulfilled its purpose, and wisdom and love
shall have been gained in Christ, old things
16 pass away to be remembered no more. All
things are then made new.

The essences of realities, developed through
understanding both good and evil, constitute
20 the virginal substance, the Mother of the
living men to be. She is the Woman that is
taken from the masculine development of
mankind; the mother-quality of God by which
24 the children of God are brought forth. These
are the realities of being gained as the first
resurrection. The children of God partake of
the character of their Father and Mother, the
28 Man and the Woman gained in Christ con-

sciousness; the first-born realities of Being. 1
Reality of Being, by which the righteous
forms of being will be brought forth, cannot 4
appear until the end of mortality or the
world. This implies a righteous relation of
the forces of the universe and of the race to
God and His-Her Laws. Consciousness of
Truth exists before Truth can bring forth the 8
God-man. Truth forever dissolves the delu-
sions of mortality. The unreal understood is
the totality of reality gained. The totality of
reality identifies the substance-essence by 12
which Divine Love, the Mother-God Quality
of Being, brings forth the children of God.
These are the realities of Being gained from
the progression of God-Qualities in the era of 16
Time.

MEDITATION

I understand the unreal by which I gain
consciousness of the real. 20

I see the reality as the substance of being
gained through understanding both good and
evil.

I am established in the consciousness of 24
the realities of Truth and Being.

Lesson XXI

SPIRITUAL INSPIRATION

- 1 **Spiritual inspiration comes from the Spirit.**
The Spirit is Christ. Christ is the identifica-
tion of the qualities of God. "There is a spirit
4 in man and the inspirations of the Almighty
giveth them understanding." This is to say
one comes into spiritual inspiration through
the Spirit or Christ that is in man. This is
8 Man-Woman, the "them" of Being. This
identification permits God, the Almighty, to
make known His-Her Principles of Being.
- Conscious union with the Spirit is necessary
12 before one can receive the inspirations of the
Almighty. Inspiration is Divine Intelligence
that comes from above. The Divine Intelli-
gence transcends the knowledges gained from
16 the experiences of living in mortality. Divine
Intelligence is the Wisdom of God in which
is the Love of God also: these two are insepa-
rable in the Creation. Union with Christ,
20 the Spirit, is made through uniting the quali-
ties of wisdom and love. Wisdom is the
masculine factor of consciousness, and Love
is the feminine; the unity of these is Christ,
24 the Spirit, by which the inspirations of the
Almighty are manifested.

The unity of the male and the female 1
qualities cannot be effected in one still
in attachment to sex consciousness. Sex con-
sciousness is not in the unity of the male and 4
female principles of being, but in their
separation. It follows that those not in the
unity of these principles are not in the inspi-
ration of the Spirit, hence, not in the capacity 8
to express Truth. It was this principle that
prompted Jesus to pronounce the seven woes
upon the scribes and Pharisees, the hypocrites
of his day; they that neither went into the 12
kingdom of heaven, nor suffered those to
whom they ministered to go in. "If the blind
lead the blind, both fall into the ditch."

The query, "Why can I not gain a greater 16
understanding of Truth?" asked by the stu-
dent of modern times, is answerable in the
scientific fact that until one overcomes
the loves of the flesh that hold him in bondage 20
to the sex consciousness, he cannot receive the
inspirations of the Almighty; nor identify
the Christ-Seed by which the inspirations are
generated to the consciousness. It follows 24
that only a "little flock" attain the inspiration
of the Spirit in a given cycle. These forsake
all things for the Spirit's sake, and are the
servants of God, by which His-Her Principles 28

1 of Being are projected in the race to be
further unfolded.

Many people claim to speak from inspira-
4 tion. Spiritual inspiration is wisdom, and only
one in the consciousness of Truth gives it
forth. Many ignorant expressions, given out
by leaders and teachers in various religious
8 societies and churches, claim to be through
divine revelation and inspiration. These
people mean to say that they do not know
what they are talking about—something pops
12 into their minds which may have sense or be
senseless, and they give it out as from the
Spirit. This sort of thing is from the spirits,
but not from the Spirit. Spiritualistic
16 mediums excel in this sort of "inspiration,"
though they are not alone in the deception.
Other leaders and teachers of much higher
standing profane the idea of spiritual inspira-
20 tion with their senseless chatter.

The author remembers when she first came
into the current of inspiration. Beautiful and
flowery phrases, that did not mean anything
24 other than the beauty they conveyed by their
melodies, flooded mind and pencil rushed to
record them. But enough common sense pre-
vailed to insist that words be made to say
28 something that would convey liveable Prin-

ciples of Life. It is not such an easy matter 1
to bring intelligence out of this influx, but
common sense, reason, and judgment, finally
win. Occasionally, these mystic flights present 4
themselves, but rarely ever are permitted to
pass over in the written record of Truth's
expressions. Let them be registered in the
unwritten record of the universe. The Divine 8
Intelligence makes itself known through an
influx of ideas, but *these are dependent upon*
the development of the instrument receiving,
as to their application and liveableness. 12
Primarily, ideas, given through inspiration,
convey little, unless one's development is
sufficient to make them substantial and
liveable. 16

As one makes applicable the ideas given,
one grows in wisdom and in love, until the
inspirations of the Almighty can manifest as
knowledge of Absolute Principles of Being. 20
The Christ Mind must be identified before
spiritual inspiration can be in its fullness;
though there is an ever-present capacity
to receive according to one's devotion to 24
the Spirit. Spiritual inspiration pertains to the
things of the Spirit and not to the things
of the world. It is not made up of present-
ment, or psychic insight into the past or 28

1 future. Spiritual inspiration, in the pure
sense of the idea, is intelligence pertaining to
the relation of man and his activities to God
4 and His-Her laws.

In order to be opened to Divine Intelligence
one must control the thought and emotions.
Both thinking and feeling must be conformed
8 to the Will of the Spirit before one can receive
the inspirations of the Almighty. One in self-
will, or the love of the self and its desires,
cannot receive the inspiration of the Spirit.
12 He may receive intuitive impressions that are
above the plane of the mortal mind, by which
attention is directed to the inner planes of
being. All development is leading in the
16 direction of Truth, and one is never permitted
to remain at a standstill. The culmination of
one step of development is attended with that
by which one gains the next step. Thus every
20 step in the Way is finally a fulfilment of the
Order and Law of God for Man.

Spiritual inspiration comes for the purpose
of developing a spiritual consciousness in
24 which the Principles of Being may unfold to
produce a higher state of being. The value of
the inspiration is in the energy rate of the
ideas, this penetrating the organism with a
28 spiritual impetus that regenerates and finally

transforms the elements of the mortal. 1
Spiritual inspiration culminates in absolute
knowing of the Truth. The energy precipi-
tated in this knowing makes for spiritual 4
birth and bodily redemption.

Before one can gain genuine inspiration,
substantiality of character must be. Spiritual
ideas are inspiration in that they come from 8
the Mind of Christ. But much intelligence,
developed on the mental plane, is thought to
be from the Christ Mind that is only a reflec-
tion on the plane of the Higher Mind. The 12
Higher Mind counterparts the plane of
the Lower Mind, and pertains to the
confusions of light and darkness. Spiritual
inspiration makes known the truth about both 16
good and evil. It divides the Light from the
Darkness, even as it is recorded of Divine
Mind in the first chapter of Genesis. An idea,
intelligently expressed, invites ideas of a 20
higher nature. One finds himself knowing
many things that he was not before aware
of. Spiritual inspiration is incidental to
spiritual progression. The development of 24
the capacity to receive it is worked out on
lower planes.

Spiritual inspiration pertains to ideas
making for wisdom and love of a divine 28

1 nature. It does not come through the testi-
mony of the senses, but rather opens when
the testimony of the senses has been brought
4 to naught and discovered to be unreliable.
All ideas that issue from the Christ Mind
become realities of being, by which the con-
sciousness is finally redeemed from the forces
8 of sin and death. Spiritual inspiration
culminates in Truth. Truth is known, not
thought into expression. All the thinking and
feeling experienced on lower planes of
12 progression help to unfold facilities of con-
sciousness by which one may know the
Truth.

One may think about that which is known,
16 or the necessity to know may call forth the
knowing when one is able to receive it.
Knowing is possible only when self-choice
and desire have been overcome. One in the
20 self-consciousness is never entrusted with
the wisdom and love of God. Selfishness
would dictate the misuse of God-given quali-
ties. One is expected to understand the forces
24 of life, both good and evil, in relation to the
Creation, thus coming into the selfless Christ
Spirit that is the One back of all dual states.
This One governs all duality but partakes of
28 the nature of God.

To think much, love much, which is to live 1
much, develop all the faculties of conscious-
ness, bringing the ego to a readiness to
function the Principles of Being. These Prin- 4
ciples make themselves known through the
inspiration of the Spirit. Thus one gains
Truth not through the senses, but through the
facilities of consciousness which the senses 8
have helped to produce. Death to the self-will
and desires is essential to open the ego to
Divine illumination and inspiration. This
cannot take place until one has gained his 12
life on the natural plane. The death of
the forces gained on the natural plane is
automatically the life of the Spirit, by which
the Principles of Being are made known. 16

The knowing of Truth makes for the being
of that which is known. This is not in the
will of man, but in the Divine Will. Spiritual
inspiration is the inbreathing of God into the 20
nostrils (inspiring forces) of man, the means
by which consciousness discerns its God-
given rights and powers. The development of
these powers in service to God and Man 24
makes for Truth gained, by which one is made
free from the limitations of mortality.

1

MEDITATION

I make myself receptive to the inspirations of the Spirit, through controlling thought and feeling.

4 The inspirations of the Almighty give understanding and I rejoice in unfolding wisdom and love.

8 All the forces of consciousness are subjected to the Principles of Being, and I am free in Truth.

Lesson XXII

FOUR-SQUARE CONSCIOUSNESS

Four-square consciousness is the unity of 1
the four departments of being. These four
departments are spirit, soul, mind, and body.
The unity of these four is Christ Conscious- 4
ness or mind. Christ Mind is the only mind.
Through Christ Mind Truth is generated, this
bringing forth the Body of Christ. Wisdom
as Father and Love as Mother bring forth 8
their child of Truth. Truth is the unity of
Wisdom and Love, the characteristic of four-
square consciousness.

Each department of consciousness has an 12
inner and an outer factor, that is, a heavenly
and an earthly one. The unity of these two
makes for completeness and wholeness within
that domain. For example, unity of the inner 16
forces of mind with the outer, which would
be conformity of thoughts to ideas, makes for
mind. Intelligence can express from a mind
so polated in its forces. There is an inner 20
will to do and an outer action; these in unity
perfect body. The inner feelings and outer
expressions must be as one, so there are no
more two, in order that soul may be identified. 24
The inner Spirit of God must be joined to the

- 1 spirit of man, so that the ego's impulses are
godly in their inception, before the Son of
Man is identified.
- 4 The Son of Man is identified in the unity of
each department of being with the unity
of every other department; that is, in the
unity of the two poles of spirit with the two
8 poles of soul, mind, and body. Immediately
the Son of Man is identified, the Son of God,
or Christ, begins its transforming work, regen-
erating the ego into the four-square conscious-
12 ness of being. The fruit of this regeneration
is the new creature in Christ, the spiritual
state of being. The four-square consciousness
will characterize the Fourth Dimensional
16 plane of being, the god state. Its objecti-
fication as the divine-human state of con-
sciousness must be before the Will of God
can fulfil its Laws and bring forth the eternal
20 fruit as the god state of being. Consciousness
of Principles must be before Principles can
manifest their results.

To act in the without in keeping with the
24 within is to square the body and mind to
the forces of spirit and soul; this is to have all
four factors of being expressing in Principle.
This unity of the departments of being is pos-
28 sible only in Truth. The outer man may act

in keeping with his thought and feeling, or he 1
may disregard one or the other, and act
regardless of the inner impulse. Self-con-
sciousness is in diversity and divided. The 4
four-square consciousness is perfected con-
sciousness of Self, renounced. It is the Christ
Self identified at the losing of one's life for
the sake of Christ. 8

The Christ Self generates Christ conscious-
ness. Christ consciousness is not in the will
of the flesh, nor in self-desire, but is operative
only in an ego aligned to the Will of the 12
Divine. This implies first a willingness to be
led of the Spirit to become what one should
be. One may not know what this being is, but
willingness to do the Will of God leads to 16
knowing the Truth. To act in keeping with
one's ideals is promotive of advancement.
But until the ideals are of Truth, the action is
in the self-will and not directly promotive of 20
Christ consciousness.

The thoughts and ideas of Mind must
partake of the nature of Truth; the feelings of
the soul of Love; the acts of the body be 24
conformed to the Divine Will; and the
impetus to live be that of service to God and
humanity, before the forces of the being are
expressing in order and righteousness. This 28

1 expression must be before four-square con-
sciousness can be formed. Righteous expres-
sion of the four departments of being makes
4 for the identification of Christ, by which con-
sciousness is squared to Principles of Being.

The subjection of the adverse forces to the
good overcomes evil; but the subjection
8 of the evil forces to Christ is the last act of
advancement by which the four-square con-
sciousness is actually identified. Since one
must subject the evil to the good on low
12 planes of development, dying to self-desires
to gain Christ, the opening of the evils on high
planes of advancement is in Christ; who,
having the power of Hell and Death, destroys
16 the third dimensional plane of expression and
forms the fourth dimensional man, who is
four-square.

One must be made alive in sin on low
20 planes of advancement; die to sin to gain
higher unfoldment. This is followed by
the darkness being quickened because of the
Light, permitting sin to be seen on higher
24 planes. Death to both the love and the hate
of the flesh makes for identification of Christ
Mind and permits the Will of God to be done.
At the movement of the Divine Will, sin is
28 made alive in Christ and also destroyed by

this agent of God who taketh away the sins 1
of the world. The gaining of the four-square
consciousness, as the Son of Man, connects
the ego with the Son of God (Christ); the 4
two, the outer and the inner uniting in
the Law of God, making for the fourth dimen-
sional ego or spiritual state of being.

Mind is developed by means of thought. 8
Thought conformed to ideas, given from the
inner thrones of intelligence, makes for
Wisdom. Wisdom identified begets Love,
this redeeming the soul from the sensations 12
of good and evil, developed on the plane of
the flesh. Love in action is Divine Will when
expressed on the physical plane, which in
turn invites from the Spirit the absolute 16
Truth. Hence, it can be seen that none of
these departments of being develops alone
nor independent of each other, though each
has a particular function to perform in the 20
unfoldment of Christ consciousness.

Each department of being must be gained
in distinction before their unity can be
effected. This is to say that mind cannot 24
be identified if soul is not properly aligned in
her forces; neither can will, the principle of
body, be expressing in conformity to Divine
Law and Order, so long as the impetus to be 28

1 mortal is the governing spirit of conscious-
ness. Life is an opportunity, through repeated
4 reëmbodiments, to develop these four factors
of consciousness. When spiritual illumina-
tion has been gained, their unity in Christ
may be effected. In reality, the unity of these
four departments of being, as to their forces,
8 is Christ.

The action in Christ is Jesus Christ. Jesus
Christ is the action of God, the means by
which the Will of God is done in the formed
12 plane of expression (body) as it is in heaven
(spirit). But Christ is the seat of God's
action. It is through Jesus Christ that the god
state of being is identified, and the ego forever
16 made free from mortality and its limitations.
Jesus Christ operates when the Son of God
is identified in consciousness; that is, unity is
effected between the spirit of Man and the
20 Spirit of God.

Through Jesus Christ the four-square con-
sciousness is delivered to the Father or
Principles of Being. This leads to the
24 crucifixion and death with Christ by which
the Principles are formed and manifested
as the god state of being. This god state of
being is identified at the end of mortality, and
28 marks the fruit of the progression of con-

consciousness through the cycle of Time. This 1
body of consciousness is the first-fruit unto
God and the Lamb, that which is like
unto the Order of Melchizedek or the 4
Heavenly Order of the Gods.

Outwardly the four-square consciousness
is developed through the unity of impulse,
thought, word, and act. Inwardly, through 8
the unity of spirit, idea, feeling, and will.
The spirit and impulse of being, the idea and
thought, the feeling and the word, the will
and the act, united as one, unites all depart- 12
ments of being, making for oneness of being.
Oneness identified is Christ. Christ is the Son
through whom the Father acts. In the four-
square consciousness gained at mortality's 16
close, the Son is one with the Daughter and
the Father one with the Mother; this is
equivalent to the without being one with the
within, and there being neither male nor 20
female, but the Christ state of consciousness.
From this Unity or Oneness, the resurrected
state of being is manifested; though not
without all the elements of hell and death, by 24
which mortality was formed, being destroyed.
This involves the greater works of the Father-
Mother's Will of Divine Love to manifest the
perfected Son-Daughter. 28

- 1 The greater works operate in this unity
of the Within with the Without, or in that of
the unity of Son and Daughter. Through
4 these works the consciousness is not only
four-squared to itself, but to the Principles of
Being. The Principles of consciousness
gained in united Wisdom and Love (Truth)
8 are formed; and the fourth-dimensional Man-
Woman appears at the passing of mortality
and the world of duality. This is the god
state of being.

12

MEDITATION

I am united spirit, soul, body, and mind in
Christ, expressing the four-square conscious-
ness.

- 16 All the forces of consciousness are aligned
to the Principles of Being.
Impulse, thought, word, and action con-
form to the Inner Spirit, identifying oneness
20 of consciousness.

Lesson XXIII

THE SINGLE EYE

The Single Eye is not the organs of sight. 1
To see, spiritually interpreted, means to
comprehend the Principles of Being. This is
something more than a mental process. One 4
sees with the double eye or two eyes on the
plane of mind. This is to say, that one dis-
cerns the dual conditions in distinction; in
separation. To gain the Single Eye is to gain 8
the One, the Divine Light in which there is
no darkness at all. To understand the
darkness is to dissolve it. This dissolution
can only be through the Single Eye, the One 12
of the two gained.

The two pertain to the duality, such as good
and evil, light and darkness, heaven and hell,
love and hate. The reconciliation of any of 16
the two phases of progression to Christ or
Truth is the gaining of the One, by which both
are seen in their righteous relation to God.
This seeing is the Single Eye. It is this 20
capacity of Light that makes for the body of
light. "If thine eye be single, thy whole body
shall be full of light."

The One is gained by means of the two. The 24
two are the dual aspects of progression, the

1 male and female poles of being. The One
which is Christ became separated into two,
these becoming the sex consciousness, the seat
4 of all duality. Finally, the understanding of
the sex consciousness in relation to Christ will
restore Man to his divine-natural state of
being; and usher in the kingdom of heaven in
8 the earth. One cannot understand sex con-
sciousness while yet involved in its forces.
These forces must be developed as self-con-
scious progression, but the self must die to
12 the love and life gained. This causes the Life
of the Spirit to arise. The Life of the Spirit
is Jesus Christ, the action of God, by which
one is spiritually born and identified in the
16 Body of Light.

To understand all dual states in relation to
Truth or Christ is to see in One Eye. This is
the Single Eye, rather than the dual or double
20 eye. This is to see in purity and not in iniq-
uity. "God is of too pure eyes to behold
iniquity." When an ego beholds what has
issued from the Source of Being in the same
24 Spirit as God beholds it, he becomes as God,
knowing good and evil. This is an ego gained
in the consciousness of Christ. When fully
worked out this means a new spirit and a
28 new body. This state of being transcends the

third dimensional plane, and becomes fourth 1
dimensional: having all power in heaven
(invisible) and in earth (visible).

It seems like a paradox to say that when 4
one sees both good and evil, he sees in the
One and not in the two. But to see both good
and evil is possible only through Christ, hence,
is to see only Christ, the Truth. To see the 8
Truth is to see all untruth. This seeing con-
stitutes the penetration of the darkness or
untruth with the Light of Truth, by which
the darkness is dissolved and the conscious- 12
ness of the ego regenerated and redeemed
from materiality.

It is the belief in a power other than God
that holds consciousness to the plane of 16
mortality, and makes for sin and death. This
belief is offset in the mystical Christ Initia-
tion, when one is opened to understand all
things as of the Lord and for him. This is the 20
point of advancement where one dies with
Christ, being also raised in the likeness of his
resurrection. In this understanding one is
identified in the Single Eye. 24

When the two of any phase of dual progres-
sion are known, both limited factors are
superseded by the Limitless, and the One of
Principle is identified. To see the two as one 28

- 1 is to see only the One. This One is Christ, the
Light of the body; the lamp that enlightens
the entire consciousness.
- 4 *To see* is opposite to *not to see*. It is light in
opposition to darkness. It is to understand, to
be illumined. One is enlightened only through
knowing or seeing. The genuine seeing is
8 in knowing the Truth. However, one may be
said to see when one mentally comprehends
anything, though this seeing is not the Light
that includes the body, and by which it is
12 redeemed. Seeing is knowing, in opposition
to ignorance or ignoring. One who ignores
evil, or the understanding of it, does not see,
but remains in darkness. One who says that
16 matter is not, does not understand matter;
hence, does not have an open and seeing
eye, but rather takes refuge in the night or
darkness.
- 20 Evil and the various phases of darkness are
destroyed through their being seen. The
seeing or understanding of evil is operative
in Christ; hence, it is Christ who has the key
24 to death and to Hades. It is Christ who brings
to naught the powers of Satan, the serpent of
sense. Repulsion to seeing the darkness, or
to recognizing its existence, the basis of the
28 metaphysical progression, is not seeing,

hence, is not light but darkness. "If the light 1
that is in you be darkness, how great is thy
darkness." In other words, if what you
think you know is not really known, but the 4
lie rather than the Truth, the darkness instead
of the light, then your eyes are not opened
but closed to the Light. Paradoxically, con-
sciousness became closed to Christ when it 8
first opened to good and evil; when it knows
them in the Truth, it will be back at the point
where it started, having gained the realiza-
tion of oneness by which the body of Light is 12
formed.

To know both good and evil is possible only
in Truth, hence, to be opened to the under-
standing of both in Christ consciousness, is 16
automatically to be closed to them; for mor-
tality understood ceases to exist as to its
forces, and is brought to naught. As con-
sciousness died to Christ through being 20
opened to good and evil, through knowing
good and evil it is opened to Christ in which
is Life eternal. Life eternal is Truth identi-
fied as a living principle within the organism 24
of being, by which the ego is transformed to
the reality of being.

One performs a service to both God and
man by discerning the evil. Anything that is 28

1 seen or understood brings the darkness to
naught; that is, understanding destroys that
which was not understood, leaving only light
4 present. One discerning both good and evil
serves God by permitting more light to shine;
and serves man by destroying the darkness.
The light that goes out through Truth known,
8 which is the duality understood, is Creation
moving in its Principles, identifying both
light and darkness, but separating one from
the other. For in seeing both in relation to
12 One or Truth, a mixture of cosmos and chaos
takes place within; but on the formed plane
a separation is set up. In this way, God
creates the heavens and the earth or spirit
16 and body from one movement of Creative
Force.

To be able to see with the Single Eye, one
must first see with both eyes. To see with
20 both eyes of Intelligence is to know both good
and evil in distinction. This means calling
that which is evil by its name, and that which
is good by its name. "Either make the tree
24 good and its fruit good, or the tree evil and
its fruit evil." One in Truth does not see the
good as evil nor the evil as the good. Through
seeing each in distinction one is enabled to
28 relate both to the Creation, in service to God

and Man, and in this reconciling gain the One 1
back of both. This One is Christ whose action
is Jesus Christ.

Christ is the Spirit while Jesus Christ is the 4
action of the spiritual laws by which Christ
is formed. The formation of Christ is God-
man, the spiritual type of being.

The metaphysical tendency to see the good 8
and not the evil is blindness; not the light of
Truth. It is permitted as a phase of progres-
sion, but is still in the delusion, the darkness.
Yet, the delusion exists for our soul's sake, 12
hence, is not to be condemned, but is to be
seen as falling short of the true light that
makes for Truth. Through centralizing in the
good, and replusing the evil, egos invite more 16
light and subject the darkness. This leads to
capacity to further unfold, ultimating in the
quickenings of the divine-human spirit, or
Jesus, from whom all spiritual advancement 20
issues. The supremacy of the good over evil
invites a fuller action of God as Light,
but which in turn causes the darkness to
arise; hence, the spiritual advancement 24
involves greater tribulations than the meta-
physical.

To gain the Single Eye one must know evil;
and to know evil it must arise. In Divine 28

1 Law, darkness moves with the light, so that
the greater light one gains the more darkness
there is quickened to be mastered. This is as
4 it should be, and, when understood, is an
indication of the presence of a Living God by
which a spiritual state of being is working
out. Finally, one is permitted to understand
8 the darkness in relation to the promotion of
spirituality. This is the beginning of the
unfoldment of consciousness that leads to
the identification of the Single Eye; the
12 capacity to see all things, good and evil, in
relation to God and in service to produce the
spiritual state of being.

When the false aspects of any dual factor
16 are seen, they become unknown; for to know
that which is unknown is for the unknown to
disappear. In this way darkness is swallowed
up in light. To know good and evil involves
20 lifetimes of progression. The culminated
knowing of good and evil, however, is at the
end of mortality, when the spiritual state of
being is brought forth. As one gains the
24 Single Eye he is initiated into the mystery of
Christ. This enables him to understand the
forces of sin, hell, sickness, death, precipitat-
ing a conflict with the invisible hellish powers.
28 It is Christ that controls Satan at this point.

Through Christ one is spiritually born and 1
made free from the plane of mortality.

The body of light is the result of the Single
Eye, or Truth gained. Truth has its own laws 4
of being, by which it produces the child of
God. Even as there is a law in generation by
which a mortal is formed and brought forth,
so in the law of regeneration the Christ child 8
is formed. It requires the conjunction of the
male and the female qualities of conscio-
usness in Truth to identify Christ, and to bring
forth the child of God. This child is formed 12
in the Mother-God essence, the Woman Christ
Principle bringing forth the offspring of
Creation.

The body of Light is ethereal rather than 16
material, dazzling with light and radiance,
and is without weight or limitation. It is that
by which one comes and goes at will, having
the powers of levitation and transformation. 20
The consciousness reduced to its Central
Spirit is an Eye, and it is as an Eye that one
would project him-herself through space,
though this takes the form of the fourth 24
dimensional body when manifested.

The Single Eye is the culmination of the
cycle of mortality. It is the understanding of
all things in relation to Truth. It is possible 28

- 1 only to one who has transcended the sex con-
sciousness with the Christ consciousness. It
is the Single Eye that will rule the conscious-
4 ness in the eternal Day, in which there is to
be no more night. The Divine Will or
Principles of Being will be manifested in the
consciousness of Man-Woman, restored to
8 divine-human relation. Thus the Kingdom
of Heaven will be done in the earth; or the
invisible Principles of Being will manifest
themselves through the body of the resur-
12 rected egos.

MEDITATION

Through understanding the dual aspects of
Life, I see in the Single Eye.

- 16 I do not see two aspects, but both controlled
in Divine Law, hence, see the One in all
things.

- 20 Christ is the light of consciousness and I
see in purity and truth.

Lesson XXIV

COMPLEXES AND REPRESSIONS

A complex is a mixture of forces due to 1
repressions. To repress is to restrain, to check
from expression. All ideas, words, and
impulses are energies and forces; to feel them 4
and not express them is to have a lot of
energy to reckon with. This energy makes
for suppression. Suppression is the opposite 8
to expression. Everyone is more or less filled
with suppressed forces, the result of repres-
sions. These form complexes, just as a
mixture of certain chemicals forms combina- 12
tions that are not coördinated properly so as
to produce harmonious results.

Excessive complexes cause insanity, as well
as other forms of lack of intelligence. Much 16
lack of intelligence is present in the race, but
passes for intelligence. However, unless
complexes take the form of radicalism or
irrationality they may not be discerned by the
masses. Nevertheless, until expression is bal- 20
anced in wisdom and love, forces repressed
come to light and action. The repressed forces
make up the darkness, which, being quick-
ened, causes activity, resulting in an expression 24
of intelligence or ignorance. All that is

- 1 thought and said is not intelligent, though
the activity of mentality is necessary to
promote expression.
- 4 One, consciously unfolding, works to be
frank and open-minded; to give free expres-
sion to what is known, or to master what
one would not express. In this way, suppres-
sion and repression give way to expression,
8 and intelligence and love are promoted. The
feeling nature is as responsible for complexes
and repressions as is the mental plane; in
12 reality, both arise from the plane of feeling.
Feeling gives rise to thought and word, and
unless it is controlled to wisdom and love,
makes for many distortions and much con-
16 fusion.
- Wrong expression is as conducive to
growth as suppression. Both, however, pro-
mote forces that have to be reckoned with in
20 pain and woe. The mastery of pain and woe
makes less their tendencies of expression;
until, in the Law of the Lord, they are entirely
wiped out. In lack of knowledge one
24 expresses wrongly as well as suppresses what
should be expressed. These produce karmic
conditions that have to be reckoned with
when spiritual understanding is identified. As
28 spiritual understanding is identified, Light is

emanated, and the hidden darkness of forces 1
comes to light to be mastered and overcome.

To control the thoughts and emotions so 4
that one may enjoy what he thinks and feels,
having mastered what he would not think and
feel, is righteous expression in which there
is no suppression or repression. But to attain 8
this state, one has much to overcome and to
master: the more adept one becomes in the
attainment the more darkness arises to be
subjected to the light. This process is espe-
cially operative in regeneration. Wisdom and 12
Love as one finally gained as Truth is the
result of regeneration. Light and darkness,
both mastered to Christ, make for Truth
known. 16

A complex indicates lack of all-around
development. One does not necessarily need
to converse with another or promote infinite
associations to balance the consciousness. In 20
the natural order of Life, many opportunities
for expression present themselves. In these
all business should be finished; that is, ideas
expounded, clarified and culminated, emo- 24
tions balanced with intelligence. What is not
finished produces psychic and astral disturb-
ances, making for complexes and repressions.

One can always converse as from the inner 28

1 to the outer planes of one's own conscious-
ness, or vice versa. One can learn and listen,
dare and do, within one's own domain of
4 consciousness. One can work silently and
express audibly; develop from within
and without on the mental plane. Read-
ing and speaking out loud, rather than to
8 oneself, often helps to explode and combust
energies that are generated through the facili-
ties of thought and feeling. This also causes
the hidden forces to come to light. Thus
12 complexes may be seen by the mind and
simplified, and suppressed and repressed
forces liberated.

One may of necessity think many things
16 that he cannot say, feel much that is never
given audible expression. But this is not to
be in suppression, but is to radiate and
emanate the developing qualities in the
20 direction of the circumference of the race and
to receive what the Law returns. One can
"laugh off" many things that otherwise would
cause complexes and repressions, thus com-
24 busting energies and making outlets for
generating forces of feeling. One ever seeks
to be oneself, but not until the Christ Self
is enthroned is overcoming ended and regen-
28 eration's perfect fruit brought forth. To be

oneself is to express in Wisdom and Love, 1
having nothing to hide or to uncover. This
is the state of being Truth promotes.

One naturally may have a more harmonious 4
expression in the direction of some people
than with others. This is not a fault of the
people concerned but represents lack of
coördination of the forces they represent. 8
In this world of diversity and duality, this is
not an unusual experience, nor can it always
be remedied. Congeniality within oneself,
which permits one to be true to himself, 12
emanates the highest and best of forces in
the direction of the race, whether people are
in attune with them or not. Loving the
Lord with all the forces of one's being assures 16
expressions of love toward the neighbor.

The emotions are the impetus of life and
one should not be afraid to live. It is true
that forces of hell, such as anger, hate, 20
revenge, jealousy, are to be controlled, hence,
must express to be controlled. Because they
are controlled to the self before they are
understood, their expression causes suppres- 24
sion, which in turn gives rise to many
complexes. These adverse emotions are con-
trolled when they are no longer felt, but this
mastery is through spiritual understanding. 28

- 1 It is not until one advances spiritually that
complexes and repressions are dealt with in
order and righteousness.
- 4 As one advances, the feelings express by
means of the intelligence expressing. In this,
they are perfectly controlled. They give
life and spirit to the words spoken, and beauty
8 and grace to the deeds. At the highest point
of advancement, where the fruits of regenera-
tion are delivered to the Father, through
Christ, mystical emotions of Love and Wrath
12 arise, but the expression of these is in the
Lord and is not to be suppressed. In reality,
what the Lord liberates cannot be controlled
by man. It is at this point that all complexes
16 are offset and the ego becomes a Light unto
all men, yea, the workmanship of God, by
which the Divine Qualities emanate to pro-
mote the spiritual states of being.
- 20 Naturally, all the complexes and repres-
sions and suppressions form hell within the
consciousness. The keys of Hell and Death
are in the power (hands) of Christ, hence, it
24 is in Christ that one is made free from forces
suppressed during mortality. The overthrow-
ing of mortality itself is one with the *liberation*
of the forces of Hell and Death, this caus-
28 ing the combustion of forces that burns

up the world (elements of mortal nature). 1
These are the fires of regeneration, or the
"wrath of the Lamb," by which the new spirit
(heaven) and new body (earth) are brought 4
forth.

At the time when Christ does its mystical
work in those who have Christ, the suppressed
forces of the race arise: many iniquities 8
attend the close of a cycle. But the unclean
vessel of consciousness must be made pure
and clean, and a race, with its suppressed
forces and complexes arising, is farther along 12
than when in a suppressed state. This is not
the appearance but it is the condition in
regard to the Law of Progression (Lord).

Inferiority and superiority complexes cover 16
all complexes. The former are due to lack
of development, the latter to being puffed up
in one's development. Until the ego sees that
he does nothing of himself, but is an organism 20
through which the Divine Intelligence seeks
to express, he is puffed up in his own conceits,
thinking himself wise in his own might. One
in the inferiority complex can best be healed 24
by recognizing the Truth, that he can do all
things through Christ that strengthens him;
that he knows to think, say and do what is
required in the Wisdom and Law of God. 28

- 1 One in the superiority complex needs to
humble himself, become as a little child in
the expression of sincerity and simplicity.
- 4 If this cannot be accomplished through
wheeling the will into conformity with under-
standing, issues of Life chasten one into
subjection to the Divine Will and Law.
- 8 It is Christ who exalts the lowly and levels
down the mighty and proud. Both poles of
duality, inferiority and superiority, are bal-
anced in the Divine Will at the close of
- 12 mortality. Both are needed to perfect the
material plane of expression. All is right in
its time and place by which to progress, but
the alignment of the consciousness to the
- 16 order and righteousness of God is the pre-
destined goal of progression. This is a
consciousness freed from the lie and delusion,
there being nothing of which to be ashamed.
- 20 To know oneself as he is in Truth, to see
oneself as one is seen in the Father, this is
to be free from mortality and its limitations.
What is known becomes a means by which
- 24 the Principles of Being actualize themselves.
Hence, one becomes in reality what he knows
himself or herself to be in ideality. The
righteous expression of Man is brought forth
- 28 in Divine Will and Love.

MEDITATION 1

I am free through Christ to express my Real Self.

Through understanding the evil forces in Truth, all repressions are liberated and controlled. 4

I understand myself as I understand principles of Truth. 8

Lesson XXV

HUMANITY OF CONSCIOUSNESS

1 Humanity of consciousness comes through
understanding. It transcends the selfishness
of animality, being made up of higher thought
4 and love. The animal man clings to the
desires of the flesh, and is subject to its will.
This gives rise to poverty, greed, selfishness,
war, woes. One in humanity of consciousness
8 develops fair-play, consideration, long-suffer-
ing, unselfishness. Such a one takes no unfair
advantage of anyone, even though the oppor-
tunity may present itself. One in humanity
12 of consciousness would rather suffer than
cause others to suffer.

In humanity of consciousness one keeps the
Golden Rule in an impersonal manner. The
16 animal mankind selfishly keeps the Golden
Rule; that is, they do to others what they
selfishly like others to do to them. This is
in personality rather than in principle. Those
20 who act in impersonality do unto others what
it is principle to do, regardless of the reaction
to themselves. These act in humanity of con-
sciousness. A good heart is more desirable
24 than gold or selfish favors. The Golden Rule,
kept in the spirit, promotes the golden heart

rather than favors of gold. Only selfish personalities interpret the Golden Rule in terms of gold and favors. 1

Humanity of consciousness characterizes the spirit of forgiveness and good will. It is developed through the exercise of the qualities of good, and the overcoming of the evil factors of progression. One who is slow to condemn has a chance to grow in understanding and love, for the consciousness is unobstructed by personal opinion and prejudice. There is no condemnation where there is understanding; hence, humanity of character is a prelude to gaining the Love of God and the Truth. Until consciousness goes free from condemnation on the lower planes of advancement, it cannot be opened to the wisdom of God nor generate the God love in the soul and heart. 4 8 12 16

Humanity of consciousness is not based upon sentiment, but upon actualities of life in which understanding and good will dominate. One cannot think himself into any advancement. What one is he lives, and it is in the living that the character is determined. Neither is it what people think of us that determines the real character. It is how man measures up to God that determines 20 24 28

- 1 his real worth. Man looketh upon the outer
and judges by appearance, but God looketh
upon the heart.
- 4 Humanity of character is made known in
the midst of the unusual occurrences of life.
What is one's reaction to apparent injustice,
trickery, defeat, and lies? Indignation may
8 arise because of the judgment of the lower
advanced against the higher, but forgiveness
in the heart must also be, if humanity is really
established. One determines his real char-
12 acter by the love of the evil or the good.
Those who love evil rejoice in the calamities
of enemies. Those who have the love of God
and Man in the heart, are compassionate in
16 their spirit, even when discerning the justice
of the law of retribution. Pity, sympathy,
compassion, belong to humanity of conscious-
ness as one progresses from low to high
20 planes.
- Those who have humanity of consciousness
are destined in the Law to serve God in the
advancement of the race. There is a lower
24 racial strain of animal mankind that does not
rise to human heights, and this must be
coped with in understanding and forbearance.
Inhumanity of man to man is animalistic in
28 its character and is never sanctioned in the

Laws of Love (God); though it is suffered to be so that the laws of progression may fulfil themselves. Those who love cruelty do not forgive, and are full of desires to hurt and to crush. These are animalistic in their tendencies, however cultured they may appear to be.

Humanity of consciousness is not a veneer or outer polish. It is an expression from the heart of those established in the supremacy of good over evil. These have mastered their own adverse forces and have forbearance toward those yet in bondage to the evil forces. Humanity of consciousness may be enthroned in a few racial leaders, but in the world of mortality, the balance of power is in the hands of the Egyptians, the animal mankind. This is necessary to insure their use and services in the destruction of materiality.

Humanity of consciousness forbids any small act or thought. It sacrifices the self for the good of others. It is not measured by worldly success, for the animal mankind has more in the world of mortality than the more humane. Humanity of character is a type of the immortal race to be; though rebirth through Christ, in the second coming, is essential to raise these states of consciousness to the arch-natural plane of being.

1 Students of Truth gain humanity of char-
acter through attaining to the supremacy of
good in the consciousness. However, this is
4 transcended by divinity of character through
understanding the evils of mortality in rela-
tion to God. The spiritual good characterizes
humanity of consciousness at the point where
8 it is ready to be superseded by divinity of
consciousness. Spiritual good is not the good
that is opposite to the evil of duality, but the
selfless spirit of consciousness that makes
12 ready for Truth to be gained. Spiritual good
is present when all things are seen as good
in God's sight by which one advances. This
includes the good and evil of mortality, hence,
16 implies a spiritual understanding of them.

Jesus implied that to love a friend was not
necessarily a great advancement; that pub-
licans and sinners could do likewise, and
20 unless one's righteousness transcended this
expression it was not sufficient by which one
gained the kingdom of heaven. He also
admonished one should love one's enemies
24 and do good to them that hate you and
despitefully use you. This involves under-
standing the evils in relation to Creation, and
is possible only as divinity of consciousness
28 supersedes the humanity. Jesus is the divine-

human character of consciousness that all 1
must attain who follow him in the regenera-
tion; these reap the fruit of resurrection and
redemption. 4

Humanity of character is love gained in the
higher self. Love is gained through master-
ing hate. While there are currents of hate to
be mastered in Christ, when Love is really 8
gained, these are mixed with the wrath of the
Lamb and usable in the final judgment of
God. Through this Judgment the redemption
of the eligible egos is effected. Progression 12
on lower planes must reach high points
(which are still low to Christ), so as to make
the ego eligible to the inspirations of the
Almighty; by which one grows in wisdom and 16
love and gains the Christ consciousness. Christ
consciousness is the divinity that opens when
humanity has reached its limit of progression,
and the ego is ready to be spiritually born. 20
Wrath is an agent of dissolution to the mortal
elements at this point.

Impersonality is a characteristic of human-
ity of consciousness. The more advanced one 24
becomes in Truth, the more human he
becomes, and the greater service to God and
Man one is capable of expressing. But much
of this service is in the ways of God and not 28

1 in the ways of men; that is, through the align-
ment of the consciousness to Divine Laws,
qualities of Being are projected into the race
4 mind, as light from the sun. Those who
receive these qualities are raised up into a
like state of being. Friendship is a fine type
of humanity of consciousness, and those in
8 Christ are to be called friends rather than
servants, when the Plan of God fulfils itself.

Impersonality is present when all things are
seen as to the principles outworking. One in
12 humanity does not seek personal advantages
or advancements but to understand all that
is expressing. Even the discords must be seen
impersonally and the adverse forces under-
16 stood to be in attack of the Truth, rather
than persons seen as agents of destruction.
Impersonality of consciousness implies that
self-desires are dead. Only one in whom
20 the self-desires are dead can truly express the
human love and understanding.

Even the desire to be a servant of God is
also swallowed up in the consciousness of a
24 Divine Plan choosing its own, according to its
own Will and Purpose. When impersonality
has merged with divinity of consciousness,
the outer qualities unite with the within: the
28 ego reconciles the earthly things to the heav-

only principles. Humanity of consciousness, 1
merged with the Divine, is the God-man state
of being. Through this state of conscious
attainment, the Son-Daughter of God is 4
brought into expression as the child of God.

Humanity of consciousness may be present
in severe judgments, for only those most
advanced can righteously judge that which 8
falls short of humane standards. One is no
less human because he wields the lash of the
Truth in the direction of the inhuman.
Humanity of consciousness may fight for 12
principles, taking the personal losses for the
sake of upholding Justice and Truth. It is
the spirit of service that determines humanity
or inhumanity of conduct. When one serves 16
for the sake of upholding humane principles,
even though wrath and hell are liberated, one
is still human: the appearance may obstruct
the reality of the expression to those who 20
have not eyes to see.

The chastening of God is not withheld even
though consciousness may reach the limit of
human advancement. Even so, one, in the 24
heights of human advancement, is often used
by which others are chastened that they too
may be brought to further unfoldment.
Humanity of consciousness is a spirit of 28

- 1 attainment. It is man consciousness attained.
Man consciousness is attained when the
animal characteristics of both good and evil
4 have been mastered; when selfishness has
given way to selflessness. Humanity of con-
sciousness is automatically receptive to
divinity. Through the divine-human, Christ,
8 the Divine Spirit, unfolds the realities of
being.

MEDITATION

I am established in humanity of conscious-
12 ness and an understanding heart.

I express without respect of persons, radiat-
ing wisdom and love impersonally.

Love of the neighbor radiates through Man,
16 uplifting all.

Lesson XXVI

DEVELOPING IMPERSONALITY

Impersonality is the capacity to discern all 1
things impersonally, that is, as forces of con-
sciousness instead of as things or people. 4
Person is the limited identity in form of the
qualities of consciousness expressing. Per-
sonality is the characteristic of persons
expressing in the sentiments and knowledges
of the sense plane. Impersonality character- 8
izes those expressing from principles rather
than from sentiments developed on the sense
plane.

Impersonality is the beginning of freedom 12
from many limitations. It does not offset
interest in persons but enables one to see
people as aggregations of forces unfolding.
Impersonality permits one to see experiences 16
as modes of growth and to absolve the people
involved from direct responsibility for the
part they played. If offenses arise because
of people, impersonality permits one to see 20
that the forces of consciousness that make up
the people involved are to be reckoned with,
rather than the offenses seen as personal
affronts. 24

Impersonality offsets gossip, intimacy,

1 dependence, and limitations that impose
bondage upon all involved in any experience.
It makes for establishment of understanding
4 of principles of life and being. Impersonality
offsets the tendency to give weight to what
others say, except one's own understanding
and love bear witness of its fairness and
8 truth. It also offsets the tendency to speak
to please others, or the hurts that arise
because one has been displeased. Impersonality is a characteristic of one in the
12 consciousness of Truth, who speaks and acts
in allegiance to Principles of God; who does
not need to seek the approval or honor of
men. Being honored in God through the
16 revelation of the Truths of Being, the honor
of men is nothing but an evidence of the
development of understanding and appreciation
on the part of those wishing to bestow
20 honor. One in the impersonal consciousness
rejoices in all appreciation and understanding
as of more of the Presence of God
manifested, and is unmoved by commendation
24 or condemnation.

Whether on the natural plane, or on the
spiritual, matters are not true because So and
So says so. That is true that is *consciously*
28 *known* to an ego. Personality gives weight

to that which is said by So and So, while 1
impersonality is no respecter of persons.
This is not to say that one in impersonality
does not recognize the congeniality or incon- 4
geniality of people, but that what they say is
important only as it conforms to Truth.
Persons can give no more weight to their
thoughts, words, or acts than the substance 8
of their conscious development. Imperson-
ality measures everything by merit and truth;
personality measures things and events by
the importance of persons involved. 12

One in impersonality of consciousness gives
people more consideration than one in per-
sonality. In impersonality one is governed 16
by principle, while in personality one is gov-
erned by sentiment. One in impersonality
speaks truth of his neighbor; or sees the
untruth in relation to Truth for the sake of
superseding the darkness with the Light. One 20
in personality of character sees only the
surface effect, and acts accordingly.

In business, those in impersonality of char- 24
acter consider the qualities and services
expressed, giving them merited compensa-
tion; while those in personal sentiment ren-
der favors to those from whom they receive
favors, measuring compensation in a selfish 28

1 spirit. Impersonality sets people free to
accept or reject on the merit of the proposi-
tion. Personality attempts to force sales,
4 always seeking to get something for itself.
Impersonality is developed in the capacity to
serve others without any hope of reward.
Reward is governed by the spirit of duty or
8 love that prompts the service.

Those in impersonality on the business
plane invite a greater receiving than those
who deal in personal magnetism and domina-
12 tion. The former naturally make contact
with a higher type of people than the latter.

Genuine impersonality of character is
dependent upon spiritual understanding.
16 How can one be impersonal in action except
he is impersonal in thought? People live
through the forces of personality, the tribula-
tions arising forcing higher progression of
20 love and understanding. Gossip and scandal
are two phases of personal force that arise on
lower planes of development. While they
serve to hold people in check to the prescribed
24 codes and customs of men, they characterize
a low stage of advancement and make for
malice and hate. One may discern errors
committed, but compassion rather than con-
28 demnation characterizes those advancing in

love and understanding. The tendency the 1
last century for people to "mind their own
business" is one means by which the love
of gossip and scandal is offset. Race con- 4
sciousness is thus permitted to make a more
impersonal advancement.

One may be interested in others because of
the principles involved. Where inharmony 8
operates, one has compassion for people that
are used in the law of necessity to function
the offenses, but this is impersonality of
expression rather than personality. Imper- 12
sonality expresses in service to one's fellow
men without selfish intentions.

Personal interest is always more or less
devitalizing to more advanced egos. Even 16
personal love emanating from well-meaning
souls produces discord and malpractice to the
spiritually progressed. Intimacy of a personal
nature must be cut off before one can become 20
impersonal. This means coming to depend
upon the God of one's being instead of upon
one's friends or family. Except one sets
another free he cannot himself go free. Inter- 24
est in the personal matters of others invites
the interest of people in one's own personal
matters. "With what measure ye mete, it
shall be measured unto you again." "None of 28

1 these things move me," is a good declaration
to make as respecting the personal activities
of the world with which one is somewhat in
4 touch.

Impersonality does not mean indifference.
It means an interest in all things as factors
of life, so as to gain the righteous understand-
8 ing of them and their purpose. Indifference
is based upon selfishness and ignorance and
not upon understanding and love. Imperson-
ality may appear as indifference to those
12 not identified in its forces. This is because
it is cold in contradistinction to the heat of
the sentiments and passions of personalities.
Impersonality is the means by which one
16 transcends the personal limitations of him-
self. It is also promoted by not allowing the
personal limitations of another to worry or to
disturb.

20 Personality is a form of sex magnetism.
One highly sexed, and not yet having trans-
formed the forces of consciousness from the
personal to the impersonal stage, makes a
24 good showing after the manner of men, but
the forces radiated are death-promotive. It
is the personality that must die before one
can gain himself in the Christ consciousness.
28 Personality is not a spiritual attainment but

is of the flesh. The divine emanation that goes out from one clothed in the impersonality of Truth is Love, the energy of spiritual ideas. This is constructive and life-promotive.

Jesus was called a teacher, even by those who were not at-one with him, because he considered not the person of men. Having respect of Truth and perceiving the real man, he attached no importance to the personalities of men. Those who are honored of men are rarely ever, in the world of mortality, honored of God. What appears to be a highly developed personality, after the manner of men, is oftentimes a dominant satanic character. This is to say, that those who exercise authority and power, lording it over others, religiously or governmentally, are not necessarily established in genuine character. These are often highly developed in the might and will of self. It is the might and the will of the self-consciousness that are satanic in their character.

Those who are honored of God are rarely ever honored of men, until men have advanced enough to understand the service they have rendered. Those honored in God live on as eternal characters, while those honored of men die out with the generations.

1 The eternal principles of character attained
live forever. These are projected by those
who serve God first; though to serve God first
4 is automatically to serve one's fellow men in
love and wisdom.

Impersonality is primarily developed by
ignoring the affairs of persons as well as one's
8 own. In impersonality one looks rather to
the lessons involved in experiences, than
to the people involved. This makes for higher
understanding and the capacity to compre-
12 hend forces and principles. It is the forces
and principles of an experience that must be
reckoned with and not the people. To deal
impersonally with people, giving attention to
16 the forces involved, is to make more easily the
conquest over the inharmonies arising. Impersonality
makes for freedom of expression
between friend and friend, or friend and foe.
20 Disagreement as to thought and ideas is quite
orderly in this world, and can be accom-
panied with impersonality of conduct.

One may think well of a person without
24 giving much weight to what he says. Or one
may think well of what one says and not be
congenial with the sayer. But when a bal-
anced state of consciousness is gained, the
28 within and the without are one. Imperson-

ality of act is accompanied with impersonality 1
of spirit in the consciousness of Truth. The
sayer and what is said are one in principle,
when Truth is expressed. 4

Freedom is gained through the develop-
ment of impersonality; freedom from the
tendency to please or to displease others, this
being accompanied with capacity to please 8
God. To please God is to conform the forces
of consciousness to Principles of Truth. One
so identified makes the outer expressions
serve as opportunities by which more of the 12
Wisdom and Love of God are projected
into the race of men. No one becomes a
servant of Christ, and an organism through
which the Principles of God are emanated, 16
without becoming impersonal in character.

Impersonality is a characteristic of Christ
consciousness and an evidence of Wisdom
and Love expressing; only those in Truth 20
know this. The Light of Christ goes out
through those who are in the Light; these
have overcome the personal tendencies of the
self-consciousness, having gained both love 24
and hate in Truth. "Ye are the light of the
world." Impersonality of consciousness is
universal in its character, enlightening the
race. 28

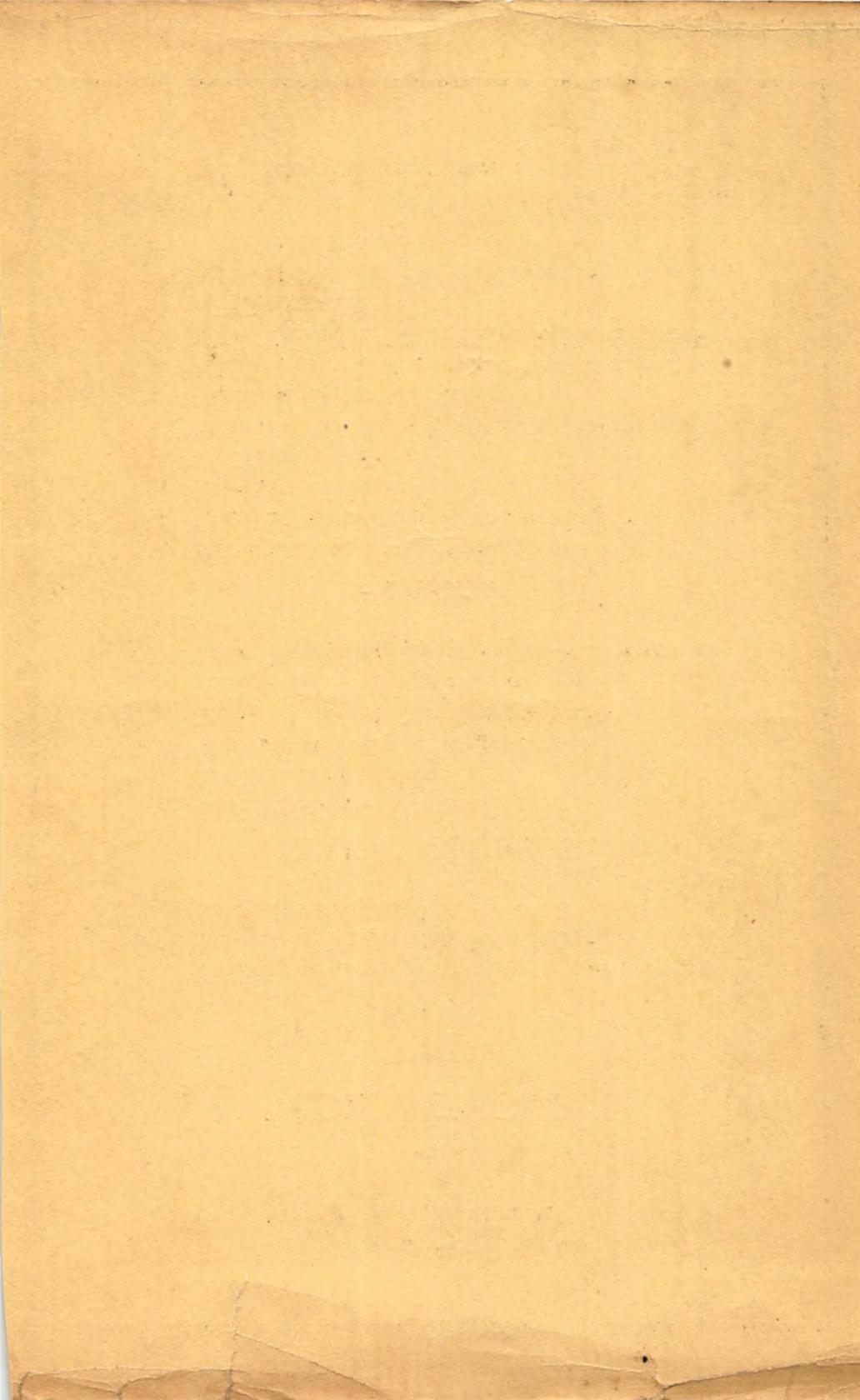
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MEDITATION

I am established in the impersonality of ideas, seeing all things in principles.

4 I judge not by the appearance but through the inward Spirit of Truth.

I perceive all activities of people as unfolding states of consciousness, by which the Plan
8 and Purpose of Creation are fulfilled.



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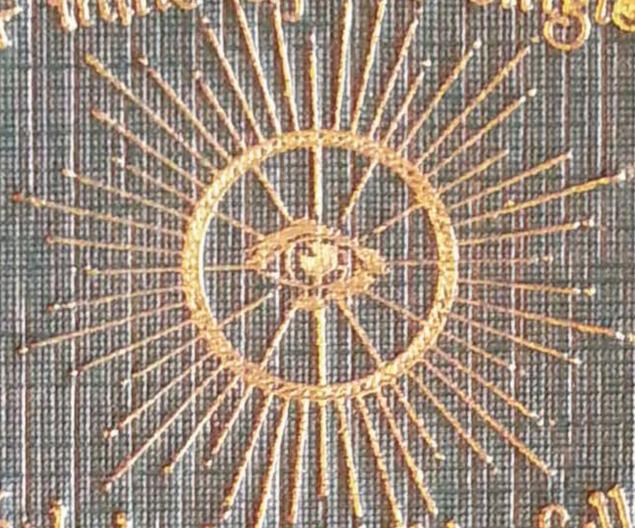
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If thine eye be single



thy whole body shall be full of light