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

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."
Thought, word, and action are the means by which we progress. The *unity* of thought, word, and action is the means of spiritual progression. Unity means all as one; to 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 means by which consciousness is developed. Thought pertains to the mental planes. It has its center of action in the brain. Energies of thought emanate throughout the entire organism by means of the nervous system, the distributor of mental and soul forces.

Thought is the activity of mind outwardly. 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 seat of conscious identity. Without thought, there would be no developed feeling, though, paradoxically, feeling produces thought. Feeling, primarily, is the emanated energies 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 generated. Word or Logos means to speak. This pertains to God, from whom issues the capacity to think and feel and be. God or the Word speaks or emanates its impulses of 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 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 promoted on the sense plane.

Thought is not the idea but the action of the idea to make itself known. For this reason, the thought of the mortal mind is not the idea of Truth that issues from Divine Intelligence. It is the reflected mental activity. Mortal mind must be regenerated before one can function the divine ideas that issue from the Divine Intelligence. This takes
place when unity of thought, word, and action has been attained.

Mortal mind is the reversal on the plane of delusive form of the intelligence emanated 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 superseding the thought of mortal mind with spiritual understanding, one reverses the tendencies of the mental function. This indirectly reverses the feeling forces. The 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 of Divine Intelligence.

Word is the medium of speech; the channel by which intelligence expresses. It indicates the degree of intelligence developed by processes of thought. Word measures thought as a mold the molten, unformed gold. It gives actual identity to the known intelligence. Word is the means by which the forces 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
feeling produces word. Word has a subjective and an objective expression. On the subjective side of consciousness, it is the energy 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 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.

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. Actions follow belief for the purpose of making actual what is thought and felt. That is actual that is lived—that is, physically 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 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 and feeling, make for harmony. Harmony is
a state of health and wholeness, gained through oneness of thought, word, and act.

Forces of thought and feeling, actualized 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 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 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 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 consciousness 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 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.
1 This is the characteristic of the spiritual state of being, to be attained through the laws of redemption. These laws are operative as 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. 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 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 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 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. These three united as One is the spirit of consciousness gained. The spirit of consciousness gained is the Son of Man that is automatically opened to the Son of God or
Christ. At this point of progression the spiritual unfoldment begins. The means by which one reaches this point is mental and soul progression, which involve thought 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 gained.

While functioning in the Lower Mind of the self-consciousness, forces of thought and feeling run riot; though both are also suppressed 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 the Higher Mind or power of mental development. This mental development is the metaphysical that has characterized the race during the last century. Through its unfoldment, 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 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
one no longer thinks, but one does not develop knowledge of Truth by thinking it into expression. Truth is known through 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 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 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 metaphysics. The real purpose of ascending intelligence is to overthrow the old and to promote a new and higher expression of Life.

The good of any order of progression is never lost but is carried along in consciousness. Each succeeding cycle of advancement swallows up the tendencies of the preceding one. Every cycle of progression comes to Naught as to its advancing forces, this being the point where God in His-Her action emanates the Qualities next to be progressed.

Finally, Truth, gained in consciousness, brings
mortality to Naught and ushers in the New Order of Life and Being.

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.

MEDITATION

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

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.
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 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 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 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 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 may increase the poverty vibration. One in the mastery of poverty vibrations, through the
Truth, controls the vibrations of poverty. At this point, one speaking the word, poverty, controls its forces to Christ and brings them to naught. Words partake of the spirit of 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 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 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 conform both thoughts and words to that which 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 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 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
perform the Divine services. One masters the hellish forces in performing the Divine Service. This involves the emanations of words containing the curse. The going forth of the destructive power in the wrath Principle is for the purpose of breaking up the elements of mortality and effecting their complete 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 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 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 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 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 destructive forces. Since Satan is the shadow
of Christ, and one in the consciousness of 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 its forces to naught.

The word wealth vibrates to plenty and abundance; it is also associated with greed, avarice, vanity, and kindred characteristics. Likewise, the word poverty may connect with humility, simplicity, meekness, woe, and limitation. It can be seen that it is not the word that determines one's progression but 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 of the speaker. A destructive word emanating from one in control of destructive forces becomes an agent of dissolution by which the harmonies of God may be revealed. For the old forces, built up in mortal thought and word, must be torn down before the new structure of being can be built. The emanations of words can be no higher or lower 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
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 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 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 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 relation 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. 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 matter. Consciousness of the primal principles underlying the outer activities dissolves many diseases. When matter is understood in relation to spirit, the within and the without 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 destroy 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
cannot reject until he is wise enough to know what to reject. Hence, many idle words are developed in the process of gaining wisdom.

These are resident within as forces of consciousness that must be reckoned with as Truth unfolds. Hidden forces of darkness arise because of the light. Christ (Truth) must cope with these hidden forces in establishing itself as a working principle in the consciousness. These processes are known to overcomers, though to people, mentally developing and protecting themselves from inharmonies, they cannot be known; neither can redemption from mortality be effected in these unknowing states of consciousness.

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 of Truth is finally gained. Hence, evil is an agent in the Law to promote progression. An evil word is that which pertains to repulsion, while a good word pertains to attraction. 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 forces can exercise authority over their activi-
ties. A Master is one in the consciousness of 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 consciousness, established in purity. These are the means by which the purities are projected into the impurities and a New Order of Life and Being is identified. These “vials 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 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 exercises 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 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. 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-
sion; though on the lower planes egos are admonished to love the good and to repulse the evil. This protects the undeveloped from becoming involved in forces they do not know how to control. But because this is permissible on low planes, it does not follow that it is a fitting procedure for the more 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 by which the adverse forces are brought to naught.

It is written of Jesus that his rebuke was terrible and his wisdom profound. Those 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 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 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.

The personal tendency is to know a few
words and to use them. The mental tendency is to increase knowledge, which increases words and their use. Vocabulary is best increased through the inner unfoldment. The use of the dictionary in the adaptation of words to best usage may be necessary. Words are the measure of one's developed intelligence, 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 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. 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 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, 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
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 scientists and students. This external experiment serves by which to determine the power of words. The Word of Truth is the emanated energies of spiritual consciousness. The Word of Truth emanates into the forces of the universe in the same manner as radiations are projected by means of Voice from the broadcasting station. Voice partakes of the vibrations of words and is the carrier of the Spirit underlying words. It is primarily formed through the energies of Divine Intelligence and Love that cause consciousness to be. A dumb race existed before Intelligence and Love became gained factors in consciousness.

Words are seeds sown in the soil of consciousness, 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 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 dominate forces of sickness with those of
health, sorrow with joy, condemnation with kindness, subjecting the lower forces to the higher, then one may enter into the mysteries of God. One becoming a disciple may discern 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 them in himself. One masters himself in the mastery of words and thoughts. Thought control is word control. Since by one's words one is justified or condemned, it is important that they receive attention. This is best accomplished in the development of understanding. Words shape themselves according 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 known and felt. When one is what he knows, words by which one expresses what is known come easily and fluently.

MEDITATION

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

DEVELOPING SPIRITUAL IDEAS

Spiritual ideas are primarily developed through right discernment of the material. This is to say that mortals must think something 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 which one may spiritually think.

Spiritual ideas are inspirations of the Spirit. These are inbreathed into consciousness when capacity to function the Divine Intelligence 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 these dual factors as temporary in their expression, one is ready to seek after the eternal. Then the spiritual begins its unfoldment.

Spiritual ideas issue from the inner Spirit and make for consciousness of Truth. Spiritual ideas enacted make for wisdom. Wisdom is the Divine Intelligence identified in the consciousness. Through Wisdom, one dis-
cerns spiritually all forces developed on the mortal plane. The forces of both the lower and the higher self must be raised to their 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 realized 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 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 knowing: 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, 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 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 domain of God within to the consciousness of
Developing Spiritual Ideas

man. This projection causes mind to be, though the functioning of ideas as thought-activities must precede the establishment of mind. Principles of Mind exist before one is 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 Wisdom. Thought is the means by which ideas are developed. Comparison, discernment, judgment, reason, order, intuition, science, and inspiration enter into the development.

One develops first the thoughts about things that command attention. Automatically with the thought of things there arise 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 progressed to turn away from thought about the things, looking to the within for illumination, spiritual ideas are invited into action. Swinging from the mortal thought to the 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-
1 tified invites spiritual illumination and inspiration.

Capacity to think on ideas, independent of 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 to impersonalize the consciousness and free thought from material sense.

All phases of mental progression lead to capacity to receive spiritual ideas. Capacity 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 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 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 Inner Spirit by which spiritual ideas are made known.

Study and concentration in relation to spiritual ideas have their place in promoting 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 quickening the faculties of consciousness. But that which is born of the flesh is flesh, 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 of reproduction.

Syllogisms are the logical way of developing ideas: an argument of three propositions, the first two the major and minor premises, 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. 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 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 way by developing faculties of consciousness.

Spiritual ideas are the light that in conjunction with the darkness produce Truth or realities of consciousness. Truth is the understanding 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-
spiritual illumination and force spiritual development, whether one be conscious of how it is effected or not. It is only when one has passed through a process of unfoldment that he can discern the operation of the forces governing it, and know what has been accomplished. 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 understanding in process of unfoldment. Third, one conjoins the thought with the thing, reconciling idea and form, inviting from within spiritual illumination. This is the beginning of wisdom. The qualities of wisdom realized make for love. The unity of wisdom and love is Truth.

Truth is the result of spiritual unfoldment. 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 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 absolute death of self-desire makes for Truth.
MEDITATION

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.

I am not limited in thought, for I think in Truth.
Lesson IV

MASTERING THOUGHT AND FEELING

1 Mastery is attained when forces of thought and feeling are conformed to the Wisdom and 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 conformed to the inner qualities: this makes for capacity to attain to the Wisdom and Love of God.

Wisdom and Love of God are the ultimate names of thought and feeling. The unity of Wisdom and Love is Truth. Through conforming the outer activities to the inner ideals, this unity is developed. Wisdom and Love are automatically identified when conscious advancement permits it.

Thought is the activity of ideas; while feeling is the energy generated through ideas 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 contradistinction 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
is represented by one in control of passions and appetite, the two poles of feeling forces. Because thought comes from controlled feeling, one often comes into greater mental and spiritual understanding through taking control of the emotions and appetite. The author has always attributed her specific spiritual progression especially to mastery of appetite and the feeling nature common to the sense plane.

Mastery of the two poles of feeling forces, viz., appetite and passions, is that which controls the forces developed on the physical plane of self-consciousness. This control makes the ego eligible to the next step of 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 thought and feeling lead to Christ consciousness, the goal of individual advancement. At this point, the Father or Laws of Being takes over the consciousness and the new creature in 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.

What has been built into the consciousness
must be reckoned with, as well as what is now expressing. One may be full of unmastered forces, both as to thought and feeling. These arise as one advances. Through overcoming forces of darkness, a conflict between the spirit and the flesh is precipitated that is not pleasant. But this conflict is good, nevertheless by which one further unfolds in 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 of feeling forces, for the Love of Truth is developed with the Wisdom. The undesirable thoughts must be controlled to the desirable. This dissipates the capacity of 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 in the organism. Thought partakes of the nature of intelligence or ignorance, light or darkness, and brings forth after its kind in Divine fiat.

Mastery of thought makes more harmonious the body, liberating a higher rate of energy into the organism. But, until the feeling forces before impressed are also mas-
tered, harmony is not absolute. The relative aspects of harmony make glad the soul and encourage the ego to further progress godward. 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 energies, form the flesh of the mortal body. The 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 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) through the renewing of the mind."

Life is the result of the unity of thought and feeling in Truth. The six principles of Creation (represented by the six days of Genesis) 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 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 principles.
The mastery of feeling involves, first, the controlling of the lower passions and emotions. Much suppression operates at low planes of advancement. But all suppressed forces arise on higher planes of progression and are reckoned with in greater understanding and love. Hence, less destruction accrues to the ego than if the forces were not suppressed on low planes of development. Forces cannot be mastered while consciousness is still in a state of ignorance. Overcoming the natural tendencies of evil, such as anger, jealousy, envy, condemnation, criticism, ill will, hate, dislike, and kindred low feeling forces, is the work of the self, advancing from a low state to a high state of self-consciousness. While this overcoming is not absolutely effected until spiritual understanding is opened, one masters these evil forces according to his development. This is 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 Higher Mind is quickened (this being in the metaphysical development), suppressed feeling forces arise, hence, they must be mastered on high planes as well as on low planes.
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 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, 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 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 findeth nothing in me." This is to say, "I am unmoved by the forces of evil." This attainment gives way to another phase of progression, characterizing the Christ consciousness. The more mystical principles of advanced spiritual progression and Christ consciousness are expounded in detail in the Book, "Science of Love with Key to Immortality," 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 not be opened to the higher feeling forces:
these are aroused at the introduction of the spiritual qualities and their energies in the consciousness. The unfeeling state that characterizes metaphysicians at certain stages of advancement, fortunately, is not a lasting one, but is for their own protection.

Compassion characterizes the feeling nature when Understanding is approaching 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 development 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 ends of cycles. The Judgment of Divine Love determines fitness for universal progression.

The qualities of Christ spring up in greater degree when thought and feeling are properly controlled. The hidden mysteries are never revealed to states of consciousness whose forces of thought and feeling are 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
be they would become satanic instead of Christ's, and destroy themselves.

The feeling forces must ultimate in Divine 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 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

Both thought and feeling are controlled through Truth to order and harmony. I think only what I would see manifested as feeling and action.

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 cultivates freedom of thought through thinking freely, accepting or rejecting that thought upon. If one accepts the good and rejects the 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 developing in Life so as to receive inspirations from the Inner Spirit. This is dependent upon properly coördinated forces of spirit, soul, body, and mind. These facilities of consciousness 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 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 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 false beliefs and opinions. They are often as
set in their ideas as the most ignorant. To be genuinely free in thought is to understand everything in relation to Principles of Being. This is possible only to one established in spiritual understanding, the characteristic of Truth.

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 principles unfold when consciousness is sufficiently advanced to permit it. Truth is known, not thought; though one may think about it after it is known. It is known through the Spirit of Truth, the Christ, through whom the inspirations of God are projected to the consciousness of Man.

Understanding the outer things in fairness, 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 unfoldment, 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.

Intensity of thought is one with intensity
of feeling. People who feel lightly think lightly. Seriousness is commendable as a means of genuine advancement. One who can be serious when occasion demands can be equally joyous when opportunity presents. Life is not a pastime but an opportunity by which one advances to the conscious realization of the Real Self. This is first a state of 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 consciousness.

To gain freedom one must first be in bondage. This is the order of mortality's unfoldment. People do not work for bondage; they are in bondage from the inception of mortality. One may not know how in he is in bondage until he knows freedom; yet, without the bondage how could freedom be known? Bondage forces feeling of repulsion toward low planes of unfoldment and makes for advancement. Repulsion to anything attracts forces of an opposite character, 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
1 discerns that all the things condemned and repulsed need to be. It is at this realization that freedom springs up, opening the consciousness to wisdom and love from above. This enables one to understand the knowledge 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 offset. Yet, people not discerning this principle wonder why advanced thinkers do not bring their thoughts down to the earth plane, where it is more understandable. The higher 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 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 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 from the race mind through thinking beyond
it is the “light of the world,” as well as a saviour by which the race is enabled to further progress. Advanced thought is not expected to be fitted into the race consciousness, 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 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 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 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 on low planes of advancement, the Law permits self-consciousness to be selfish, else it would not finish the progression of the self. However, the selfishness progressed must be 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
1 does not mean dissatisfaction with present experiences and opportunities but conquering them so as to be ready for greater advancement. 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 finds himself, whether it be mental or physical.

The physical bondage overcome makes for mental freedom. Mental freedom makes 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 difficulties. Without a struggle there is no victory. One becomes a Master through mastering something, even as one becomes free through overcoming bondage and limitation.

Freedom of thought, religiously, is not conformity to some particular creed or sect, but is capacity to see the relation that all religions bear to unfolding consciousness. This one can 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 organization, he must defend the tenets of that
organization, hence, is not free to think the Truth. Truth is organized only as qualities of consciousness within the unfolding individual. One in freedom bears allegiance only to 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.

Freedom of thought, governmentally, is internationalism when it is finally fulfilled. Nationalism precedes internationalism. Internationalism does not mean seeing all nations 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 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 entitled to his own opinion, and that good will can characterize those differing in thought, make for freedom that invites Truth and spiritual understanding.

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
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 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 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 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, 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, 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 redemption.
To make the word or conversation fit the opinions of others is not freedom of thought or action but a catering to the personal sense of others: this is always destructive and 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 finally account, when Truth opens in the consciousness and one is judged in relation to Divine Laws.

Thought control is essential to freedom of 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 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; that his service is to a firm instead of to the Principles of his own being; that supply comes from some certain direction; that certain work must be performed to get it; all 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
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 procedure can be applied to every statement of Truth, set up in the consciousness for realization, 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 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 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 thinking makes for capacity to think, but involves one in the magnetisms of the sense consciousness that produce woe and destruction. However, all pass through phases of 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.

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.

MEDITATION

I think in Truth, therefore can think in freedom.

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.
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 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 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 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 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 through the discernment of the Spirit.

Mortal mind is a name applied to the progression of sense consciousness. Sense consciousness is intelligence developed through experiences of the senses; both the good and evil poles of expression. Mortal mind
pertains to the lower and the higher self. The lower self is the carnal mind, while the higher self pertains to the metaphysical mind. The higher self reverses the progress of the lower self, turning away from the testimony of the senses. It receives inner impressions about the outer things. Metaphysical mind is still mortal, though it has 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 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.

The low point of spiritual mind is metaphysics at its culminated unfoldment. The low point of metaphysics is the high point of mortal mind. Mortal mind culminates in 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 metaphysics. 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-
lishment of spiritual mind. Spiritual mind is identified where metaphysical mind culminates, hence, the metaphysical mind is not the 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 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, 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 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 spiritual 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. Intelligence has its distinct aspects of expression, viz., knowledge, understanding, wisdom, truth. Relatively, knowledge characterizes mortal mind, understanding the culminated metaphysical mind; wisdom the culmi-
nated spiritual mind, and Truth the Christ Mind. These distinct functions of intelligence promote their feminine aspects of feeling as will, impersonality, love, and nonresistance, respectively. Through the male and female qualities polarized, all aspects of consciousness are progressed. The intelligence is masculine, while the feeling forces are feminine in character.

The chief functions of Mind are idea, thought, word. Idea is the identity of inspirations of the Spirit. One may not be conscious 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 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 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 the soul plane.

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

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-
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.

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
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
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-
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
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 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 application of the principles involved lead to the capacity to function Truth. Through living in keeping with the wisdom known, Love, the counterpartal mate of Wisdom, is developed, 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 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 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 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 identified. 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 identification 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
consciousness can function in Truth it does not function in justice, righteousness, nor principle. Liberality of thought makes for freedom, which in turn invites a greater mental unfoldment. Prejudice, personality, and those phases of narrow-mindedness that have characterized the progression on the low planes of mortal mind, obstruct advancement. People are outwardly held in bondage in keeping with their development of thought and feeling. Yet, to think in low forces is better than not to think at all, hence, progression on low planes is justifiable in the Law.

Education and all forms of mental development 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 Intelligence 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 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, judgment, discernment, memory, music, art,
science, as well as all other qualities of expression, to be developed in Mind. These capacities exist in Principles of Being, but must be identified on the mental plane 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, 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 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.

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

The good of mortality is not the reality of Truth, though a means by which self-consciousness becomes conscious of its capacity to further progress. As the metaphysician 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 the good and evil of self-consciousness, ultimately identifying consciousness in spiritual good and Truth.

MEDITATION

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.

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-conscious is that which is below the conscious. The conscious is that which is active and known, while the subconscious is that which 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 is above pertains to the angelic powers.

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

Subconscious mind is an aspect of intelligence developed in materiality. It pertains 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 inverted to Principles of Being, is in darkness.
rather than in the light. It also houses the plane of memory, the storehouse of past experiences. These exist as forces of good 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.

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 and hell because these arise from the darkness. To attempt to work through the forces of the subconscious mind, bringing its activities into conscious expression, is oftentimes to stir up the forces of darkness and to meet with disorderly experiences.

The psychic experiences come from the subconsciousness. They are the pictures that the stored-up forces have made. They arise as shadows to the consciousness when the stored-up forces are quickened. The subconscious forces are always quickened at the 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 subjecting the subconscious planes of being
to the superconscious. One should work with the subconsciousness through the superconsciousness. This is to say, one should begin with Truth, and through Truth clean up the subconsciousness. But to begin with the subconsciousness, without the consciousness of Truth in any degree, is oftentimes to be opened to dark forces of a psychic and sinister nature, 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 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 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. In other words, through the development of the superconsciousness rather than through the development of the subconsciousness.

However, there are two poles of progression 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
partakes of the Black Ray and the latter of the White Ray. In other words, the subconscious activities pertain to black magic and 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 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 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 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 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 (light and darkness).

The subconsciousness pertains to hell, the superconsciousness to heaven, and the conscious is inclusive of all phases of progression. There are relative and absolute degrees
of forces expressing. The more marked degrees of hell are present in spiritualism and psychism, though the psychological development 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 darkness 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 characterizes the doctrines of the newer religious progression. The darkness of this light characterizes the old religious progression. They are the two poles of the subconscious 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 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 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
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, 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 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 seek first the kingdom of God and his righteousness, 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 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.

In Divine natural order, the subconsciousness is controlled by the superconsciousness, that is, the darkness is controlled by the light. But where the subconscious forces of nature 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 advancement. The will pertains to the self,
and its activities, without the controlling factors of Wisdom and Love, make for selfishness and woe.

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.

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
1 celestial, the sub is the material, and the conscious is the spiritual. Until one has attained spiritual consciousness he has 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 subconscious 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 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 of knowledge. False imagination and thinking set up delusive energies and pictures that impress themselves upon the subconsciousness, filling it with astral and psychic impressions. The darkness of forces experienced also leaves its impression upon the subconsciousness, filling it with demons and hellish forces.

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

There are no permanent results to the consciousness 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 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 the subconsciousness. The righteous adjustment of the subconsciousness must come through the superconsciousness, and this involves a spiritual advancement that makes for a
change of mind and heart. Likewise, changed conditions in the without are identified.

The subconsciousness is a reservoir of 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 up and control the consciousness. When the subconsciousness is controlled by the superconsciousness, a conflict between the flesh and the spirit occurs, but victory is to the higher 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 emotions, 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 quickening of the subconsciousness brings many hidden forces to light.

The superconscious unfoldment will also include the subconscious one, but the subconscious may be quickened without the action of the superconsciousness; in this latter method are woe and distress, especially if the consciousness is of an astral and psychic nature. Satanic forces may assume great proportions when invited into action through the subcon-
conscious development. But if the consciousness is centered in spiritual ideas, the darkness will arise in keeping with the light, and so be controlled by the dominant power of the Spirit.

**MEDITATION**

All the subconscious forces are controlled in Christ, being transformed and redeemed. I look to the superconscious aspect of Mind for my illumination and guidance. I rejoice in a redeemed subconsciousness: the Truth makes man free.
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, soul, and body unite in such a way as to invite illumination and understanding. Consciousness gained is Christ Mind. Christ Mind is the result of the loss of self-consciousness. 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 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 development pertains to the physical and the metaphysical, while the subjective pertains 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 consciousness; 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 understands 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 self-conscious development. The self-conscious is the outer aspect of the consciousness and pertains to mortality. Thinking must culminate in Wisdom, feeling in Love, and 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 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 developed 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 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 School in which all are progressing to the
Head of the Class. To gain the Head is to gain the Heart also in the School of Life. These two as Wisdom and Love constitute the primal male and female (image and likeness) that God created, and by which the real man is brought forth. Education, as an objective factor, is the means by which faculties 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 consciousness. Faculties are centers through which one knows.

The self develops through the good and evil forces to gain consciousness. Consciousness 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 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 capacity for Christ to be unfolded, but contributes to the identity of the Christ consciousness only through its forces being renounced and mastered. “Thou foolish one,
that which thou thyself sowest is not quickened except it die."

Self-consciousness is gained at a certain 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 in Christ. All gained in good and evil must be surrendered to Divine Will. This surrender leads to the unfoldment of the Christ consciousness. In the surrender, the ego loses 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, 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 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 surrender of the self at this point of advancement makes for spiritual unfoldment. This is the relative death of self-consciousness. The absolute death of self-consciousness is 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.
"He who finds his life shall lose it," is a declaration of a law of progression. To find one's life is to become conscious in the self of the relation man bears to God and to his fellow men. To gain this consciousness is to become universal in spirit and eligible to serve God in universal ways. Hence, the loss of the self-consciousness is the Christ consciousness gained by which God, the Father, or Laws of Being, acts to manifest the god result.

Knowledges developed on the lower planes of progression are useful in promoting power to think, feel, and live. Though finally, it is the rejection of all the forces developed on the plane of the lower and the higher self that makes for identification of the Real Self and the Christ consciousness. If man could become enamored with the activities of the self man, he would become a devil instead of a god; hence, the more advanced he becomes the more dissatisfied he becomes with the activities of mortal life, love, and thought. Self-consciousness is not expected to gain the Kingdom of Heaven in the earth. It is only a means by which consciousness is developed in capacity to receive the operation of Divine Laws and to be born anew in a
higher state of being. Flesh and blood cannot inherit the godly results of unfoldment.

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.

The goal of self-consciousness is Christ, by 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
fullness of the Godhead bodily. "He who hath seen me hath seen the Father." That is, he who sees the Principles of Being at work by means of man has seen the Father or Principles of Being; this capacity assures the operation of the same Spirit by which all beholding the Father are raised to a like state of being.

**MEDITATION**

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

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. The physical pertains to the development of the forces of the lower self, the metaphysical to the forces of the higher self. The metaphysical 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 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. 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 metaphysical plane. Mortal mind is incidental to development in sense consciousness. Metaphysics bring to cessation the forces of mortal mind and make ready for the identification of the Mind of the Spirit.

The mental forces developed on the metaphysical plane are not from the Mind of the Spirit, but are the outer reflections of this
Mind, hence, the first heaven must pass away with the first earth. The passing of the first heaven and the first earth, or the forces of the mind and body, permits the manifestation of the new heavens and earth in which righteousness will dwell.

The metaphysical advancement is for the 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 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 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 before the Mind of the Spirit can operate in the consciousness.

Self-consciousness must die, either through voluntary surrender of the good and evil 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 of consciousness. It is the selfless that is
permitted to attune to Christ and to become a means of advancement into the immortal consciousness. The voluntary surrender of the forces developed in self-consciousness is that which makes for the identity of the Christ Mind; and the initiation that leads to redemption from sin. Capacity to voluntarily surrender the good of self-consciousness gained is possible only through the Love of God.

Not all metaphysically advancing students are sufficiently developed in unselfish love 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 as the “beloved son,” and initiated into the processes that finally annihilate self-consciousness and its forces. At this annihilation, the Christ Self and consciousness have been identified, through Laws of God operative in the initiation.

The metaphysical advancement is from the without inward. The unfoldment of the Mind 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
from center to circumference. The spiritual is ascending in all metaphysically progressing whose thought and feeling and action are sufficiently coördinated to permit the supremacy of Spirit over the self. The culmination of the metaphysical progression is the overthrow of the sense consciousness and the identification of the spiritual consciousness.

Metaphysical advancement includes physical rejuvenation and temporal healing. The mortal body cannot be permanently healed, 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 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 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 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 forces are divided, the good on one hand and
the evil on the other. The good is discerned through affirmations and the evil through denials; these being the means employed on the metaphysical plane by which to advance. Thought control, concentration, culmination of karmic conditions, all are incidental to metaphysical development, though they may not be directly given attention. A change of 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. The ideals, later to be realized and manifested, are idealized on the metaphysical plane, one phase of progression being preparatory to the next to follow.

Metaphysics develops capacity to think by which one may become a self-conscious thinker. A self-conscious thinker is finally opened to the Inner Intelligence. Much thinking 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 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.
1 Truth is known because of capacity from within and not because others give expression to it. One can know Truth from the Spirit 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 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 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 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 intelligence. Metaphysics is the means by which thought is aligned to ideas of intelligence, and will is aligned to love. Through unfolding intelligence and love, one comes to 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 rejuvenates the physical, this giving rise to healing. The healing on the metaphysical plane is incidental to consciousness witnessing on the 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 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 subdue and subject the forces of nature.

Metaphysical healing transcends the healing done on the plane of the physical by means of medicine. However, it is not for the 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 permanently healed. Only those who are spiritually born are permanently healed, because no longer being in a state of consciousness that can be sick. These are whole states; united male-female qualities of being in which there is no more sin, sickness, sorrow, nor death. Metaphysical healing makes known the Power and Presence of God and
is the opportunity by which egos determine the nature of their love. If their love is selfish, egos become enamored with the things 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 His-Her actions and thus are made eligible to culminate the metaphysical and enter the spiritual path of progression.

Metaphysics must culminate in spiritual 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 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 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 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, or the cutting off of the metaphysical advance-
ment, must precede the identification of the Christ Mind to bring forth the body of Christ. The cutting off of the intelligence of metaphysical development (comparable to the head of John the Baptist, the highest born of women or feminine forces of sense consciousness) gives rise to the spiritual in sequential order of development.

MEDITATION

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

I rejoice in capacity to know the purpose 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 being.
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 spiritual mind and body.

Self-consciousness reaches its zenith of development on the metaphysical plane. It also reaches its height of selfishness on this 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 of metaphysics, but the good gained must also be subjected to Christ. Christ is identified when both good and evil are discerned in relation to God; then self-choice as to one or the other is no longer active in the consciousness. This is possible when the forces of evil are seen to be means of great spiritual advancement. The greater advancement is in meeting and overcoming the adverse forces, not in desiring the good alone.
Two paths of progression pertain to the spiritual consciousness. The first is the relative factor and the second is the absolute. Both paths are shown in the life of Jesus who typified the operation of Divine Law. John the Baptist preceded him, though it was necessary that he be baptized by John. This is comparable in this day to the metaphysical that precedes the spiritual, though it is necessary that the spiritual be united with the metaphysical advancement.

The rising of the metaphysical and spiritual 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 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 the metaphysical leads to the spiritual, but the spiritual transcends the metaphysical and is unknown by those who retain allegiance to metaphysics.

The relative path of progression is the spiritual and the absolute is the Christ consciousness. These are the two poles of each other. Metaphysics and self-conscious phys-
1 ical progression are the objective opposites of the spiritual and Christ unfoldment. The Christ unfoldment is the physical identification 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 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 for greater unfoldment than a divided state of consciousness. Yet, all are divided until united in Truth.

Realization of the omnipresence of God is 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, possible only when evil is seen as a mode of progression and a means toward advancement, even as good. So long as one declares that God is the one presence and the one power, yet treats evil as something apart from the Creation, he is in the lie rather than the Truth, hence, not in absolute spiritual unfoldment.

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

Knowing, not thinking, characterizes spiritual consciousness. Knowing is the result of thinking and feeling united as one in an action of life. Living what is known and felt 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 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 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 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 spiritual path of unfoldment until he has finished the unfoldment of the self. The self reaches its height of progression on the metaphysical plane, though the higher intelligence arising at this point will make one eligible to
enter the selfless (will-less) state, if love permits. The next step of higher advancement always reverses the advancement of the preceding step. The gaining of self-consciousness, 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 resurrection on the spiritual plane of their equivalent spiritual qualities.

The higher advancement always reverses the advancement of the lower plane no 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 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.

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

Spiritual consciousness culminates in Christ consciousness. It is in the Christ consciousness that the mystical work of the Kingdom of Heaven begins. In Christ consciousness, 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.

This is not to say that one does not have individual identity in Christ consciousness, but the self is swallowed up in god-consciousness, the eternal identity of Being.

Jesus Christ is the activity of Christ consciousness; the means by which the Kingdom of Heaven or essence of spiritual qualities is made actual and physical. He is the Lord of the Initiation by which the ego is transformed 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.

This state of being is born through the Divine
Will (Jesus Christ in action), and is identified when the ego is in complete surrender of him-herself to the Creative Forces.

Spiritual consciousness is the result of making all issues of life serve toward higher advancement. One is expected to live earnestly, thus reaping the lessons the experiences bring. It is not how long one lives, but 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 (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 Spirit, and thus be made realy for graduation from the plane of mortal existence. This graduation is the culmination of Christ consciousness which succeeds the spiritual. It is through the works of the Father-Mother that one is begotten as an eternal state of being.
MEDITATION

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

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 is determined by our outer development. Spirituality is what we are in our inner consciousness. There is no spirituality without character. Character is not reputation. Reputation is what others think of us; character is what we think we are. Spirituality is what we know ourselves to be, when our being conforms to principles of Life and Love.

Character is based upon what we think we are, but many surprises await the ego unfolding 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 consciousness 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 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
1 unfoldment. It is known to the ego and understood.

Spirituality is the alignment of the departments of consciousness to the principles of Being. There are four departments of consciousness, viz., spirit, soul, mind, and body. Spirituality is the qualities of character, 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 through superseding evil with good. Spirituality is gained through raising up both the good and evil of the natural plane to Truth. This is established through a process of 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.

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 through refusing to cater to the selfish; through transcending the lower desires with the higher. Spirituality is the result of surrendering the higher qualities of consciousness to Christ. This is an interior process of
unfoldment but also has its out-working on the objective plane, by which both spirit and body are united as one.

Character is made up of qualities of honesty, loyalty, patience, endurance, mercy, kindness, judgment, justice, good will, all forces developed through fair play and unbiased thought. Spirituality includes these 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 mortals, beautiful and desirable from the standpoint of sentiment and by which character is progressed, must be raised in its quality as spirituality is put on. Yet, one 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 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 character. Yet, dishonesty is something more than stealing from another. It may characterize unfair thought as well as action; it may operate as lack of a fair deal to oneself as
well as to others. The honesty of the mortal mind falls short of the honesty discerned by one opened in spiritual understanding. But 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 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 to promote spiritual illumination.

People may be of good character and not be spiritual, but all genuinely spiritually progressing egos have good character. Spirituality 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 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 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 opportunities by which one may develop character.
The struggle does not end with the attainment 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 in developing spirituality, even as he suffered in the flesh in developing character.

Character is personal, spirituality is impersonal. The impersonal is based upon principle, while the personal is based upon sentiment, belief, or opinion. Yet, these sentiments and opinions must indirectly relate to 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 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.

There are all degrees of character and spirituality, representing the diversity of developing forces of Creation. Character reaches its zenith when individuality is identified. 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
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1 thought and feeling of others with which one cannot agree. Self-control promotes individual character. Individuality unfolds with spirituality, character becoming more substantial and impersonal.

Genuine character is attained in spiritual development. One may think he has character 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 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 spirit, soul, body, and mind to the Principles of Being. This is attained in spiritual unfoldment. The ego never loses that gained in Principles of Being, though death may dissolve the organism.

“It is what I am
Not what people think
That determines my real worth.

I am the substance of my own
Thoughts, words, and deeds.”

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

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

**MEDITATION**

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

I am conscious of my real worth through 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 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 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 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 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 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 time, as well as making it, so long as self-consciousness is advancing by means of
experiences. When one has advanced enough so as to learn through the inspiration of the Spirit, experiences are means of making actual the ideas. Making actual the ideas 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 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. 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 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 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 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
1 has overcome and mastered the forces of the lower and the higher nature. Thought and emotion have been conformed to Wisdom 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 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 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 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 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 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. Grace is the action of God incidental to the
coming of Christ. God in His-Her Law for-
gives the iniquities of men when Love is
gained.

Those who have a degree of advancement
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
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
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-
sciousness.

Karma is incidental to the law of giving and
receiving. What we give expression to,
whether in spirit, thought, word, or action,
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
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
"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. 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 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 understanding 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 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 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 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 the present must be reckoned with, and
Finishing Karma

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
has done me an injury, the spirit of forgiveness operative in me goes toward this one, developing in him the capacity to forgive himself and likewise to forgive me. But his forgiveness of me pertains to his own salvation and not to mine. My forgiveness of him pertains to my salvation and not to him; 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 forgiving love emanated.

Karma can be offset through dealing frankly and openly with all things as they appear. Karma is always the result of misunderstanding; 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 forgiveness 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 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 does not need to wait for others to seek
Finishing Karma

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

"Every jot and tittle of the law" must be fulfilled before Love can be; that is, one must fulfil his karma in many ways, coming into the understanding of those things not before understood; offsetting condemnation with forgiveness. Love fulfils the Law when it can be realized. Because a current of inharmonious 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 are discovered, this setting the good seed free to produce its harvest. Even so, one may weed out the inharmonious forces of consciousness, superseding misunderstanding with understanding, resentment with forgiveness, condemnation with good will, and law with Love.

All unfinished business carries along from 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 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-
stands karma in Truth, and thus brings it to naught.

Much failure in life is due to karma; that 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 is the fruit of yesterday’s sowing, and tomorrow is the fruit of today’s sowing. Each chooses the harvest of his life by the seed sown. Until conscious understanding governs the ego, living is haphazard and one is subject to the effects of uncontrolled thoughts and emotions. The fruit of yesterday’s sowing may spoil the effect of today’s efforts. By making each day a finished one, all the tomorrows are made more harmonious.

The fruit always contains the characteristics of the seed sown. If one would change the harvest, let him change the seed now. If one would reap peace, kindness, consideration, good will, love, truth, let him give expression to these qualities. If one would have 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 in Love. Through aligning oneself to the
Laws of Being, one makes life more liveable 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 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 and understanding.
I do unto others as I would be done by, promoting love and finishing karma.
Sowing and Reaping are one in Divine Law; I regulate my reaping by my sowing.
Lesson XIII

NEUTRALITY

1 Neutrality is a neutral state of consciousness. It is comparable to the neuter gender. The neuter is neither male nor female. All 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 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 restored to righteous relation to God and to each other.

Neutrality is the characteristic of Christ consciousness. It is neither male nor female 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 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 the pains of the flesh; who is conscious of both but sees them alike in service to God.
Neutrality

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

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 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 harmonies, or vice versa. To see both dual 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 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 through Truth. Virginity is unity of male-female qualities.

One does not call the good evil nor the evil good in developing neutrality of consciousness. 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
Steps in the Way

are expected to make friends with their enemies, thereby conquering the evil forces and gaining higher understanding and love.

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 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 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 culminated reacts to pain. Joy, partaking of a genuine nature, cannot be until pain has also been mastered. One cannot master pain without being consciously involved in its 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 Mind.

People may lack capacity to feel and be protected from inharmonies, but these are unadvanced states of consciousness. The more capable one is to think, the more
developed is the feeling nature. The greater one’s advancement, the greater is capacity of both joy and sorrow. The subjection of the inharmonies to Christ comes at high points of advancement. It is through Christ that one really knows good and evil, and comes to neutrality respecting both. Neutrality is requisite to spiritual birth.

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 consciousness 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 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, 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 them to naught. Yet, to be able to function Christ, one must become established in neutrality as to the dual forces.

Christ is the Love of God. No one gains
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 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 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 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 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. 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 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 advancement, but only a protective measure
Neutrality

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

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

On the spiritual plane of advancement, 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 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 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. This does not mean that one does not feel pleasure nor pain, but discerns them as agents in the Law of progression by which advancement is carried on. One in neutrality does not exercise choice as to good or evil.
When the two of any dual state have become one in consciousness, neutrality is identified. When all dual states are understood in Truth, one is ready to function Christ 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 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 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 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 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 unfoldment and possible only to one in the Christ 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
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 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 he receiveth."

Neutrality is that meekness by which one inherits the earth. Gained, only when hate and love are mastered to Truth, it is receptivity 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 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 which makes one in Truth pay no attention to respect of persons. Neutrality permits Wisdom and Love to express and Principles to radiate to all who can receive them. It is a 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.

Understanding makes for love, for there is no
condemnation when anything is understood. Condemnation overcome is love gained. Love is that which permits Christ to be identified; though when gained is an exact science of the Principles of Being, and not a mortal sentiment. "Love, therefore, is the fulfilling of the Law." Neutrality is a characteristic of consciousness gained in Truth. It is to be impersonal, impartial, even as God.

MEDITATION

The neutrality of the Christ Mind is identified in my consciousness.

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.
Lesson XIV

ATTAINING CHRIST CONSCIOUSNESS

1 Christ consciousness is the culminated result of all spiritual progression. Spiritual progression is the gained understanding of the tendencies of the lower and of the higher self. The lower self pertains to the physical, the higher to the metaphysical. The progression, relative to the physical and the 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 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 consciousness identified. I AM is a state of being in which the Qualities of Being are expressing. This is united male-female consciousness.
Materiality is the progression of the good and the evil of the sense plane in a worldly way. Metaphysical progression involves the promotion of the good in a mental way, and the repudiation of the evil. Spiritual progression involves the gaining of the selfless spirit. Through the selfless spirit the spiritual good is identified and the evil understood and mastered. The mastering of the evil forces is the understanding of them. This understanding is possible only through Christ. Christ consciousness is an understanding of both good and evil. It is the culmination of the spiritual unfoldment. Christ consciousness is the essence of substance gained through principles of Truth realized in living 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 place as the absolute consummation of the unfolding Christ Principles by which the body is redeemed. Christ consciousness has a relative and an absolute pole of progression. The relative begins at the identification of the Son; while the absolute pertains to the crucifixion and resurrection, introduced by the Father (Divine Law) by which the body is
Christ consciousness is not attained through self-effort. It is possible only in one who 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 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 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.

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, 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 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 never does anything with Christ conscious-
ness, for it is never attained by anyone in the desires of the self.

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

Christ consciousness is identified at the 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 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 consciousness. The attainment of Christ consciousness is the beginning of the action of God in Absolute Laws, by which the spiritual state of being is begotten. This is the
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, primarily. Christ Mind is made up of Principles of Being realized. Principles of Being realized precipitate their energies by which the body 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

8 Truth, and becomes a consciousness through which the Truth works out this spiritual state of being. Man of himself is not spiritually born. His rebirth is through Jesus Christ, 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 take place.

All progression leads to the goal of Christ consciousness. Yet, paradoxically, it is not the gained progression that passes over to 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

24 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.

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. 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.

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.

The children of God have died to sin,
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 redemption and to produce the first resurrection. These direct descendants of Christ are chosen in the Absolute Law of God. These become joint-heirs with him in the first resurrection. However, only those who die with Christ in the mystic death are eligible to be raised with him in the likeness of his resurrection. "Many are called but few are chosen."

In the immortal order of the race's unfoldment, 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 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 the consciousness of Christ without the obstructions that the self-consciousness has promoted in mortals.

Directly, Christ consciousness pertains to 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 order of man. The race always attains the
qualities that correspond to the Christ Seed sown. In this way, a suitable physical organism is prepared by which the Qualities of God, as Christ, can unfold to produce the 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 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.

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 qualities 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 birth is effected.

Christ consciousness is an unfoldment from within; though righteous fulfillment of the laws of mammon and the understanding of outer things in relation to Truth aid in producing its unfoldment. It is an alignment of the consciousness to innate Principles of Being by which these principles form them-
selves, producing their fruit as spiritual man. The unfoldment of Christ Principles by which they fashion themselves is very much like a 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 is fashioning itself. The darkness that arises because of Christ is incidental to the formation of the Christ qualities. This produces the suffering for the kingdom of heaven's sake, incidental to spiritual birth and bodily redemption.

Christ consciousness produces a new creature, a spiritual state of being. It is not for the purpose of patching up the old man, or producing more harmonious material conditions. Christ consciousness is the means by which God, in His-Her Principles of Being, 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 progression 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 of Christ, the spiritual state of being.
MEDITATION

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.

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 progression. Retribution is akin to retrogression.

4 Retrogression is opposite to progression. Consciousness is advanced in either retribution or compensation, progression or retrogression. Retribution pertains to the forces of darkness rather than to the forces of light. One advances by means of both the forces of light and darkness, hence, advances both by retrogression and progression. Advancement 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 gained, hence, must be experienced.

Retribution complements compensation, though it is also opposite. A complementary opposite is the means by which forces of opposite qualities are promoted. Retribution and compensation are operative in the affairs of the ego, both promoting advancement. Retribution applies to inharmonious unfoldment 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
which all people receive according to their giving. They reap as they sow. If they sow to the winds they reap the whirlwind, as 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 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 equivalent 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 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 repentance and forgiveness are developed make understanding possible. Justice is not a sentiment but an exact science, operative in Divine Law.

What is called justice on the race plane is only the means by which the idea and desire for justice are developed. Justice is represented in racial symbology by a woman blindfolded. Woman represents Love, and
to have her eyes, the perceiving powers, blind-folded, is to indicate that Love is not yet properly seen. Until Love is seen and Woman restored to her rightful relation to 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 justice finally gained. Just as the desire for truth is developed by discerning the lie, so the desire for justice is cultivated by seeing the injustices. Many injustices operate 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 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 by the laws of men. The laws of men are means by which the idea of justice is developed: not as by the justice of the laws but by their injustice. There is no justice in the laws of men, though society, ignorantly developing, must have laws by which to conform action to certain codes set up, else great disorder would prevail. The breaking down
1 of respect for law is a prelude to the overthrowing of the lawless who make the laws. This truth is understood when it is discerned that all Principles of Life are reversed on the plane of mortality; hence, activities on the mortal plane reverse themselves at mortality's close. Laws, by which mortals are 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 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 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 him to death. This is to say, that when a state of consciousness has finished its progression in a given direction, and is ready to die to itself, it is delivered to the Law of God by which a new order can be manifested.

The laws of mortals, set beliefs and opinions, as well as codes fixed by legislative bodies, are broken up to give way to right-
eousness. Justice will be enthroned when righteousness is identified in the race. This comes at the end of mortality and characterizes the immortal era that follows.

From the relative standpoint, all is just and right in its time and place by which consciousness is advanced to the end of mortality; yet, absolutely, there is no justice or righteousness in the whole of mortal progression. Justice, developed by the symbolical law, inaugurated by legislative bodies, is injustice when viewed in Truth. Hence, the 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 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 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 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,
one may go free from the necessity of inharmonious discipline.

Retribution tears down what has been built 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 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 mortality altogether.

Retribution and compensation belong to the dual world: all in the dual nature partake of their characteristics. There is nothing 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 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 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 state of advancement. One who has given
much to God and to his fellow men is naturally 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 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 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 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 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 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 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
mortality. Through these egos Justice is functioned and the injustices seen.

The injustices are seen in relation to Truth, 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 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 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 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.

MEDITATION

Justice is present in compensation or retribution, all things working together for good. I receive all chastening as of the Lord and thus receive a blessing.

I see retribution as a means by which consciousness 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.
Faith, to be alive, must be coupled with understanding. These bring forth fruits through works, or actions. Understanding 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, understanding 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 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 everything 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.

Faith is genuinely identified when advancement permits one to understand himself in relation to God. Hence, faith is an attribute of spiritual progression. Faith is associated 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 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.

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.

"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.
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.

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 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, 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 sentimental way, being better than no thought of 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 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 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 often in the tenets of his church, or its leader,
than in God and the leadership of Christ. Without understanding, one may be a blind leader of the blind, and all walking in darkness, however religious people may think they are.

The metaphysical christian thinks he has faith and produces the works thereof. He sits up nights communing with the Inner Powers 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 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 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?

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 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
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 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 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 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 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 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, 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 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
Steps in the Way

1 be brought up to high points, before the spiritual state of consciousness can unfold. The metaphysical advancement aids in discerning the outer things in a higher light, though not until the factors of evil are also understood, is genuine understanding gained. This ushers one into the spiritual plane of advancement, though evil is only relatively perceived at this point. The absolute understanding of evil, by which it is destroyed, is possible only in Truth; when Wisdom and Love have been 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 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. 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. Love is the result of faith realized. Love is the totality of all self-knowledge and understanding, reduced to naught at the death of the self-will. This is to say, that having come into great knowledge as a self-consciousness,
and died to self-desires, one is correspondingly opened to the heavenly counterpart of the knowledge, that is, wisdom. As Wisdom unfolds Love is produced, this unfoldment, 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.

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 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 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 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 instituted all things as a means toward attaining 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
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 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 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 disturb or destroy.

MEDITATION

I am established in the understanding of the Christ Mind and can perceive all things in relation to Truth.
I have faith in the Omnipresence of God and Its sustaining power.
I live in faith and in understanding also, 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.

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
involve the quickening and mastering of the forces of darkness.

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, 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.

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 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 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 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 Love to be attained.
Without discrimination, effected on low planes of unfoldment, one would never attain the goal. Progression is by means of the duality; but a reconciliation of the dual states is necessary to effect redemption. This reconciliation presupposes the identification of good and evil, or light and darkness, in distinction and separation. The idea that “All is good” 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 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.

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

To know anything implies living through 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 action of God is required to manifest the spiritual state of being through the consciousness of Truth known. This action is in the Christ initiation by which one knows good 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 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 understanding 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 applies, but the fallacies (lies) promoted must later be reckoned with, and righteous discrimination identified.

To righteously discriminate one must have attained the spiritual state of consciousness
wherein he sees both dual factors as essential 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 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 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.

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 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 certain points of unfoldment, and discrimination is swallowed up in chaos. One may be in the capacity to discriminate between the works of men and the works of God; between 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
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 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 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 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 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 created to be. This is equally true of all other dual phases of life.

Discrimination develops judgment, knowledge, distinction, sense of comparison, 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 low to high planes of expression and are
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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 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, 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.

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 consciousness of God; but when one reaches the end of the dual course, he dies to mortality and partakes again of the consciousness of God. At this point of advancement, one knows both good and evil, having lived through the various phases of dual progression. Discrimination, formerly identified, continues, this permitting the forces of light and darkness to combat in the spiritual birth, without causing the ego to be carried down again into the duality.

Righteous discrimination makes for proper judgment and decision. It is based upon
principles of Life understood and not upon sentiment. It is of the head rather than of the heart, hence, pertains to the outer development rather than to the inner qualities 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 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 sees all as right in its place and purpose, effecting the Divine Plan and Will.

MEDITATION

I am established in righteous discrimination 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 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 understanding 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 something. Believing in two powers, one the author of good and another the author of evil, makes for discord.

Peace is attained when responsibility for 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 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 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 chasen-
ing, whereof all have been made partakers, then are ye bastards, and not sons. Furthermore, we had the fathers of our flesh to 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 good to them; but he for our profit, that we may be partakers of his holiness. All chastening seemeth for the present to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." Heb. 12: 7-11.

Since, "Whom the Lord loveth he chasteneth, 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 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 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. Peace is the result of the elements of the
organism being aligned in righteous relation 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 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 energies of mind and body, aligned to Divine Love, identify the spirit and soul in righteous relation, and make for a peaceful state of consciousness. Since the suffering for the 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 way to the New Day. In the New Day, there is no more pain, sorrow, sickness, nor death.

The Divine Intelligence, through Paul, says that the fruits of peace are patience, righteousness, truth, long-suffering, good will; while the fruits of a discontented spirit are strife, covetousness, wrath, and all ungodliness. The peace of the Spirit transcends the peace of the world. It is that in which one may dwell inwardly even in the midst of outer turmoil. The peace that passeth understanding is the capacity to be at peace in
spite of the outer, troublous conditions. This is possible only through understanding the outer conditions in relation to Truth, or Principles of Being.

The peace of the world is based upon domination, ignorance, suppression, selfishness. Not that anyone ever has a moment of 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 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 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 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 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 inharmonies.
People are not at peace so long as they can resent anything; though repulsion to many things is essential by which peace is gained. Frankness of expression and an open mind 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; 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 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 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 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 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.
One in peace is not necessarily free from strife. One established in a consciousness of 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 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.

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 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 realization 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 temptation; for he shall receive the recompense in Divine Love and Law. Peace is primarily of the spirit, but possible only through understanding the relation of the outer things to the inner Principles of Being.
Peace gained is joy and love. One gains the eternal joy through passing through the great tribulations incidental to spiritual birth and redemption. It is at the journey's end 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.

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 controlled to Truth and Love make for peace. Many things may shake one's faith in the outworking of Divine Law, but, once established upon the Rock of Truth, the foundation remains. God is producing a new creature in Christ in which righteousness and peace will eternally dwell.

MEDITATION

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 and I abide in its spirit.

None of these things move me; I am established 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 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, 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 correspondingly judged. If one judges in wisdom, he will be judged in like manner. If one rebuke error in another, he does so 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 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 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 the discord within myself. What I do to others, I do to myself, and the spirit of wisdom prompts judgment when it is expressed in righteousness. "I judge, but my judgments 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.

Lack of judgment, or failure to judge, precedes capacity and tendency to judge. Failure to judge is not commendable except where mercy and compassion govern. But, even 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 like spirit; some inharmony may result, but that inharmony, mastered, further progresses consciousness than if one remained in suppressed thought and feeling.

Righteous judgment is possible only in the consciousness of Truth. Judgment is not condemnation. When prompted by wisdom and love, it is an expression of service to both
God and Man; for the hidden inharmonies must be brought to light, and those who serve in bringing them forth are to be commended 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 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 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 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 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 consciousness of the mortal race is fulfilled.

Judgment in truth is impersonal and impartial. It expresses from principle and not from any desire to displease or to please another. This is not to say that one in Truth
would go out of his way to exercise judgment. 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 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 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 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 (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 the hellish forces and the subsequent overcoming of them are services of love to the race. Yet, considering the inharmonies 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
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 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 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 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 in personal sense. One suffers from the result of his unrighteous judgments and ignorance. However, growth is stimulated by this proceeding, and wisdom is justified by the fruit produced. As understanding of all things in relation to Law and Order of God arises, condemnation and criticism are offset. Mercy and compassion temper one’s judgment, 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 understanding offset the tendency to make the
mistakes. Thus, the judgment of righteousness is able to express.

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. 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. 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.

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
1 can righteously rebuke error; this being righteous judgment in expression. Truth is gained when one understands both good and 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, intelligence, fair-play, impersonality, mercy, compassion, forgiveness, forbearance, kind­ness, frankness, capacity to see in light and finally in Truth. Hence, judgment is not to 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 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 for an obstruction to Truth, and is glad to be judged. In fact, one conscious of this prin­ciple becomes a harsh judge but is willing to be equally judged. One in Truth may 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 it is only to give approval and confirmation.
to the advancement of Truth in themselves and in others.

To be judged is a grand opportunity by which one determines his sincerity of 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 tribulations are incidental to the relation he bears to others.

Judgment operates finally to produce a new creature, free from the Karmic path of 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 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 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 the Law of the Lord.

Events and people may be righteously judged. This is done when they are seen in relation to the Laws of Being. Even the evil
forces serve toward causing the spiritual qualities to be formed; hence, one in Truth judges the evil righteously as well as the good. 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 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 development and are not to be condemned. Everyone must reckon at some time with his deceptions and suppressed forces.

Weaklings and cowards judge not "lest 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. 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 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 done, and the ego is transposed to a spiritual
state of being in which there is nothing to judge.

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.

MEDITATION

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

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

I judge in order that I may be judged in the Divine Law.
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 nature of Creation. It is the identity of Principles while the unreal is the shadow of form. The real is the essence of form by which the substantial being will be brought forth.

4 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 Principles of Being will produce the formed state of being that partakes of the nature of eternity. This is not so say that form is eternal, for it is changeable, but that the Principles underlying it may be identified, permitting the identity to move from one plane of expression to another without loss of consciousness. This capacity characterizes eternal life and being.

The form partaking of the consciousness of Principles of Being is manifested as the delusive essence of form is dissolved. This dissolution takes place in the living death incidental to spiritual birth and the formation
of the new creature in Christ; who is born 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 Love is the virginal essence of being by which Christ is formed within the organism of consciousness. This Seed is the reality of being and produces the real being. Sexual seed, 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 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 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. The spiritual world is the result of the unrealities brought to naught. It is not that the corruptible elements become incorruptible, 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.
1 The unreal pertains to the delusion, the shadow, the appearance; the real to substance. The real is invisible essence, the 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 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 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 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 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 identifies the reality of being that partakes of the 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 of the Lord at the coming of Christ; both
spirit and matter yielding their elements to 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 eternal. Even the spirit of consciousness has been fashioned by means of matter, hence, has in it the elements of destruction. Metaphysically, the real is treated as the unchangeable, while the unreal as changeable; the real as good, the unreal as evil. There is no reality in either good or evil. The 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 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, 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 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-
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 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 the qualities of God will manifest in perfection.

Anything that can react to an opposite effect is temporary and unreal. Mortal love 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 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 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 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, or patching up the religious and govern-
mental conditions of mortality. "Ye cannot put new wine into old wineskins." Both spirit and form are changed from one quality of being at one movement of Creation, even 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.

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 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 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 things despised by men, and taking dominion over the hellish aspects of mortality. Reality is gained through conquering the delusion. The delusion is conquered when it is understood: this automatically produces its dissolution and the essence of its substantial counterpart.

Many things seem real enough to the senses,
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 it is temporary in its nature, reacting to pain and sorrow. If pain and sorrow were realities, they would be eternal. We are fortunate, as mortals, to live in a world of unrealities, 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 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 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 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 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 Man and the Woman gained in Christ con-
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sciousness; the first-born realities of Being. 1

Reality of Being, by which the righteous forms of being will be brought forth, cannot 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 God-man. Truth forever dissolves the delusions of mortality. The unreal understood is the totality of reality gained. The totality of reality identifies the substance-essence by 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 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 the realities of Truth and Being.
Lesson XXI

SPIRITUAL INSPIRATION

1 Spiritual inspiration comes from the Spirit. The Spirit is Christ. Christ is the identification of the qualities of God. "There is a spirit 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 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 before one can receive the inspirations of the Almighty. Inspiration is Divine Intelligence that comes from above. The Divine Intelligence transcends the knowledges gained from the experiences of living in mortality. Divine Intelligence is the Wisdom of God in which is the Love of God also: these two are inseparable in the Creation. Union with Christ, the Spirit, is made through uniting the qualities of wisdom and love. Wisdom is the masculine factor of consciousness, and Love is the feminine; the unity of these is Christ, the Spirit, by which the inspirations of the Almighty are manifested.
The unity of the male and the female qualities cannot be effected in one still in attachment to sex consciousness. Sex consciousness is not in the unity of the male and female principles of being, but in their separation. It follows that those not in the unity of these principles are not in the inspiration of the Spirit, hence, not in the capacity 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 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 understanding of Truth?" asked by the student of modern times, is answerable in the scientific fact that until one overcomes the loves of the flesh that hold him in bondage 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 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
Many people claim to speak from inspiration. 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 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 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 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 inspiration 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 other than the beauty they conveyed by their melodies, flooded mind and pencil rushed to record them. But enough common sense prevailed to insist that words be made to say 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 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 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. Primarily, ideas, given through inspiration, convey little, unless one's development is sufficient to make them substantial and liveable.

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. 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 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 presentiment, or psychic insight into the past or
future. Spiritual inspiration, in the pure sense of the idea, is intelligence pertaining to the relation of man and his activities to God 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 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.

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 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 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 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 spiritual impetus that regenerates and finally
transforms the elements of the mortal. Spiritual inspiration culminates in absolute knowing of the Truth. The energy precipitated in this knowing makes for spiritual birth and bodily redemption.

Before one can gain genuine inspiration, substantiality of character must be. Spiritual ideas are inspiration in that they come from the Mind of Christ. But much intelligence, developed on the mental plane, is thought to be from the Christ Mind that is only a reflection on the plane of the Higher Mind. The 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 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 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 the capacity to receive it is worked out on lower planes.

Spiritual inspiration pertains to ideas making for wisdom and love of a divine
nature. It does not come through the testimony of the senses, but rather opens when the testimony of the senses has been brought to naught and discovered to be unreliable. All ideas that issue from the Christ Mind become realities of being, by which the consciousness is finally redeemed from the forces 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 progression help to unfold facilities of consciousness by which one may know the Truth.

One may think about that which is known, 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 self-consciousness is never entrusted with the wisdom and love of God. Selfishness would dictate the misuse of God-given qualities. One is expected to understand the forces 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 the nature of God.
To think much, love much, which is to live much, develop all the faculties of consciousness, bringing the ego to a readiness to function the Principles of Being. These Principles 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 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 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.

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 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 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.

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 the four departments of being. These four departments are spirit, soul, mind, and body. The unity of these four is Christ Consciousness 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 their child of Truth. Truth is the unity of Wisdom and Love, the characteristic of four-square consciousness.

Each department of consciousness has an 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 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 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. The inner Spirit of God must be joined to the
spirit of man, so that the ego’s impulses are godly in their inception, before the Son of Man is identified.

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 poles of soul, mind, and body. Immediately the Son of Man is identified, the Son of God, or Christ, begins its transforming work, regenerating the ego into the four-square consciousness 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 plane of being, the god state. Its objectification as the divine-human state of consciousness must be before the Will of God can fulfil its Laws and bring forth the eternal 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 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 possible only in Truth. The outer man may act
in keeping with his thought and feeling, or he may disregard one or the other, and act regardless of the inner impulse. Self-consciousness is in diversity and divided. The four-square consciousness is perfected consciousness of Self, renounced. It is the Christ Self identified at the losing of one's life for the sake of Christ.

The Christ Self generates Christ consciousness. 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 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 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 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 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
expression must be before four-square consciousness can be formed. Righteous expression of the four departments of being makes for the identification of Christ, by which consciousness is squared to Principles of Being.

The subjection of the adverse forces to the good overcomes evil; but the subjection of the evil forces to Christ is the last act of advancement by which the four-square consciousness is actually identified. Since one must subject the evil to the good on low 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 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 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 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 made alive in Christ and also destroyed by
this agent of God who taketh away the sins 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 two, the outer and the inner uniting in the Law of God, making for the fourth dimensional ego or spiritual state of being.

Mind is developed by means of thought. 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 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 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 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 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
mortal is the governing spirit of consciousness. Life is an opportunity, through repeated reëmbodiments, to develop these four factors of consciousness. When spiritual illumination has been gained, their unity in Christ may be effected. In reality, the unity of these four departments of being, as to their forces, 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 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 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 Spirit of God.

Through Jesus Christ the four-square consciousness is delivered to the Father or Principles of Being. This leads to the 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 marks the fruit of the progression of con-
Four-Square Consciousness

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

Outwardly the four-square consciousness is developed through the unity of impulse, thought, word, and act. Inwardly, through 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 departments 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 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 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 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.
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 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) 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.

MEDITATION

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

All the forces of consciousness are aligned to the Principles of Being. Impulse, thought, word, and action conform to the Inner Spirit, identifying oneness of consciousness.
Lesson XXIII

THE SINGLE EYE

The Single Eye is not the organs of sight. To see, spiritually interpreted, means to comprehend the Principles of Being. This is something more than a mental process. One sees with the double eye or two eyes on the plane of mind. This is to say, that one discerns the dual conditions in distinction; in separation. To gain the Single Eye is to gain 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 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 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 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 two are the dual aspects of progression, the
male and female poles of being. The One which is Christ became separated into two, these becoming the sex consciousness, the seat 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 the earth. One cannot understand sex consciousness while yet involved in its forces. These forces must be developed as self-conscious progression, but the self must die to 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 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 eye. This is to see in purity and not in iniquity. "God is of too pure eyes to behold iniquity." When an ego beholds what has issued from the Source of Being in the same 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 new body. This state of being transcends the
third dimensional plane, and becomes fourth dimensional: having all power in heaven (invisible) and in earth (visible).

It seems like a paradox to say that when 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 Truth is to see all untruth. This seeing constitutes the penetration of the darkness or untruth with the Light of Truth, by which the darkness is dissolved and the consciousness 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 mortality, and makes for sin and death. This belief is offset in the mystical Christ Initiation, when one is opened to understand all things as of the Lord and for him. This is the 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.

When the two of any phase of dual progression are known, both limited factors are superseded by the Limitless, and the One of Principle is identified. To see the two as one
is to see only the One. This One is Christ, the Light of the body; the lamp that enlightens the entire consciousness.

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 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 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 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.

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 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 metaphysical progression, is not seeing,
hence, is not light but darkness. “If the light 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 lie rather than the Truth, the darkness instead of the light, then your eyes are not opened but closed to the Light. Paradoxically, consciousness became closed to Christ when it 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 realization of oneness by which the body of Light is formed.

To know both good and evil is possible only in Truth, hence, to be opened to the understanding of both in Christ consciousness, is automatically to be closed to them; for mortality understood ceases to exist as to its forces, and is brought to naught. As consciousness died to Christ through being opened to good and evil, through knowing good and evil it is opened to Christ in which is Life eternal. Life eternal is Truth identified as a living principle within the organism 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
1 seen or understood brings the darkness to naught; that is, understanding destroys that which was not understood, leaving only light 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, 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 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 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 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 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 relate both to the Creation, in service to God.
The Single Eye

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

Christ is the Spirit while Jesus Christ is the 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 and not the evil is blindness; not the light of Truth. It is permitted as a phase of progression, but is still in the delusion, the darkness. Yet, the delusion exists for our soul's sake, 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 light and subject the darkness. This leads to capacity to further unfold, ultimating in the quickening of the divine-human spirit, or Jesus, from whom all spiritual advancement 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 involves greater tribulations than the metaphysical.

To gain the Single Eye one must know evil; and to know evil it must arise. In Divine
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 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 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 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 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 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 Single Eye he is initiated into the mystery of Christ. This enables him to understand the forces of sin, hell, sickness, death, precipitating a conflict with the invisible hellish powers. It is Christ that controls Satan at this point.
Through Christ one is spiritually born and 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 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 is formed. It requires the conjunction of the male and the female qualities of consciousness in Truth to identify Christ, and to bring forth the child of God. This child is formed in the Mother-God essence, the Woman Christ Principle bringing forth the offspring of Creation.

The body of Light is ethereal rather than 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. 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 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
only to one who has transcended the sex consciousness with the Christ consciousness. It is the Single Eye that will rule the consciousness 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 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 resurrected egos.

MEDITATION

Through understanding the dual aspects of Life, I see in the Single Eye. I do not see two aspects, but both controlled in Divine Law, hence, see the One in all things. 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 repressions. To repress is to restrain, to check from expression. All ideas, words, and impulses are energies and forces; to feel them and not express them is to have a lot of energy to reckon with. This energy makes for suppression. Suppression is the opposite to expression. Everyone is more or less filled with suppressed forces, the result of repressions. These form complexes, just as a mixture of certain chemicals forms combinations 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 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 balanced in wisdom and love, forces repressed come to light and action. The repressed forces make up the darkness, which, being quickened, causes activity, resulting in an expression of intelligence or ignorance. All that is
thought and said is not intelligent, though the activity of mentality is necessary to promote expression.

One, consciously unfolding, works to be frank and open-minded; to give free expression to what is known, or to master what one would not express. In this way, suppression and repression give way to expression, and intelligence and love are promoted. The feeling nature is as responsible for complexes and repressions as is the mental plane; in 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 confusion. Wrong expression is as conducive to growth as suppression. Both, however, promote forces that have to be reckoned with in 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 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 spiritual understanding is identified, Light is
emanated, and the hidden darkness of forces comes to light to be mastered and overcome.

To control the thoughts and emotions so 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 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 especially operative in regeneration. Wisdom and Love as one finally gained as Truth is the result of regeneration. Light and darkness, both mastered to Christ, make for Truth known.

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 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, emotions balanced with intelligence. What is not finished produces psychic and astral disturbances, making for complexes and repressions.

One can always converse as from the inner
to the outer planes of one’s own consciousness, or vice versa. One can learn and listen, dare and do, within one’s own domain of consciousness. One can work silently and express audibly; develop from within and without on the mental plane. Reading and speaking out loud, rather than to oneself, often helps to explode and combust energies that are generated through the facilities of thought and feeling. This also causes the hidden forces to come to light. Thus complexes may be seen by the mind and simplified, and suppressed and repressed forces liberated.

One may of necessity think many things 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 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 combusting 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 regeneration’s perfect fruit brought forth. To be
oneself is to express in Wisdom and Love, having nothing to hide or to uncover. This is the state of being Truth promotes.

One naturally may have a more harmonious 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. 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, 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 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, 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 suppression, which in turn gives rise to many complexes. These adverse emotions are controlled when they are no longer felt, but this mastery is through spiritual understanding.
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 and grace to the deeds. At the highest point of advancement, where the fruits of regeneration are delivered to the Father, through Christ, mystical emotions of Love and Wrath 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 are offset and the ego becomes a Light unto all men, yea, the workmanship of God, by which the Divine Qualities emanate to promote the spiritual states of being.

20 Naturally, all the complexes and repressions and suppressions form hell within the consciousness. The keys of Hell and Death are in the power (hands) of Christ, hence, it is in Christ that one is made free from forces suppressed during mortality. The overthrowing of mortality itself is one with the liberation of the forces of Hell and Death, this causing 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 forth.

At the time when Christ does its mystical work in those who have Christ, the suppressed forces of the race arise: many iniquities 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 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 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 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 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.
One in the superiority complex needs to humble himself, become as a little child in the expression of sincerity and simplicity.

If this cannot be accomplished through wheeling the will into conformity with understanding, issues of Life chasten one into subjection to the Divine Will and Law.

It is Christ who exalts the lowly and levels down the mighty and proud. Both poles of duality, inferiority and superiority, are balanced in the Divine Will at the close of 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 order and righteousness of God is the predestined goal of progression. This is a consciousness freed from the lie and delusion, there being nothing of which to be ashamed.

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 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 in Divine Will and Love.
MEDITATION

I am free through Christ to express my Real Self.

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

I understand myself as I understand principles of Truth.
Lesson XXV

HUMANITY OF CONSCIOUSNESS

1. Humanity of consciousness comes through understanding. It transcends the selfishness of animality, being made up of higher thought 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 develops fair-play, consideration, long-suffering, unselfishness. Such a one takes no unfair advantage of anyone, even though the opportunity may present itself. One in humanity of consciousness would rather suffer than cause others to suffer.

In humanity of consciousness one keeps the Golden Rule in an impersonal manner. The 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 who act in impersonality do unto others what it is principle to do, regardless of the reaction to themselves. These act in humanity of consciousness. A good heart is more desirable 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.

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.

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
his real worth. Man looketh upon the outer and judges by appearance, but God looketh upon the heart.

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 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 character 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 their spirit, even when discerning the justice of the law of retribution. Pity, sympathy, compassion, belong to humanity of consciousness as one progresses from low to high 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 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 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.
Students of Truth gain humanity of character through attaining to the supremacy of good in the consciousness. However, this is transcended by divinity of character through understanding the evils of mortality in relation to God. The spiritual good characterizes humanity of consciousness at the point where 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 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, implies a spiritual understanding of them.

Jesus implied that to love a friend was not necessarily a great advancement; that publicans and sinners could do likewise, and 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 and do good to them that hate you and despitefully use you. This involves understanding the evils in relation to Creation, and is possible only as divinity of consciousness supersedes the humanity. Jesus is the divine-
human character of consciousness that all must attain who follow him in the regeneration; these reap the fruit of resurrection and redemption.

Humanity of character is love gained in the higher self. Love is gained through mastering hate. While there are currents of hate to be mastered in Christ, when Love is really 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 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 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. Wrath is an agent of dissolution to the mortal elements at this point.

Impersonality is a characteristic of humanity of consciousness. The more advanced one 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
in the ways of men; that is, through the alignment of the consciousness to Divine Laws, qualities of Being are projected into the race 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 Christ are to be called friends rather than servants, when the Plan of God fulfills itself.

Impersonality is present when all things are seen as to the principles outworking. One in 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 understood 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 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 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 ego reconciles the earthly things to the heav-
enly principles. Humanity of consciousness, merged with the Divine, is the God-man state of being. Through this state of conscious attainment, the Son-Daughter of God is 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 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 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 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 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 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
1 attainment. It is man consciousness attained. Man consciousness is attained when the animal characteristics of both good and evil have been mastered; when selfishness has given way to selflessness. Humanity of consciousness is automatically receptive to divinity. Through the divine-human, Christ, the Divine Spirit, unfolds the realities of being.

MEDITATION

I am established in humanity of consciousness and an understanding heart.
I express without respect of persons, radiating wisdom and love impersonally.
Love of the neighbor radiates through Man, uplifting all.
Lesson XXVI

DEVELOPING IMPERSONALITY

Impersonality is the capacity to discern all things impersonally, that is, as forces of consciousness instead of as things or people. Person is the limited identity in form of the qualities of consciousness expressing. Personality is the characteristic of persons expressing in the sentiments and knowledges of the sense plane. Impersonality characterizes those expressing from principles rather than from sentiments developed on the sense plane.

Impersonality is the beginning of freedom 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 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 that the forces of consciousness that make up the people involved are to be reckoned with, rather than the offenses seen as personal affronts.

Impersonality offsets gossip, intimacy,
dependence, and limitations that impose bondage upon all involved in any experience. It makes for establishment of understanding 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 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 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 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 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 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 known to an ego. Personality gives weight
to that which is said by So and So, while impersonality is no respecter of persons. This is not to say that one in impersonality does not recognize the congeniality or incongeniality 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 of their conscious development. Impersonality measures everything by merit and truth; personality measures things and events by the importance of persons involved.

One in impersonality of consciousness gives people more consideration than one in personality. In impersonality one is governed by principle, while in personality one is governed 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 in personality of character sees only the surface effect, and acts accordingly.

In business, those in impersonality of character consider the qualities and services expressed, giving them merited compensation; while those in personal sentiment render favors to those from whom they receive favors, measuring compensation in a selfish
spirit. Impersonality sets people free to accept or reject on the merit of the proposition. Personality attempts to force sales, 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 love that prompts the service.

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

Genuine impersonality of character is dependent upon spiritual understanding.

How can one be impersonal in action except he is impersonal in thought? People live through the forces of personality, the tribulations arising forcing higher progression of 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 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 condemnation characterizes those advancing in
love and understanding. The tendency the last century for people to "mind their own business" is one means by which the love of gossip and scandal is offset. Race consciousness is thus permitted to make a more impersonal advancement.

One may be interested in others because of the principles involved. Where inharmony 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. Impersonality expresses in service to one's fellow men without selfish intentions.

Personal interest is always more or less devitalizing to more advanced egos. Even 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 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. Interest 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
these things move me," is a good declaration to make as respecting the personal activities of the world with which one is somewhat in touch.

Impersonality does not mean indifference. It means an interest in all things as factors of life, so as to gain the righteous understanding of them and their purpose. Indifference is based upon selfishness and ignorance and not upon understanding and love. Impersonality may appear as indifference to those 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 transcends the personal limitations of himself. It is also promoted by not allowing the personal limitations of another to worry or to disturb.

Personality is a form of sex magnetism. One highly sexed, and not yet having transformed the forces of consciousness from the personal to the impersonal stage, makes a 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.

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.
The eternal principles of character attained live forever. These are projected by those who serve God first; though to serve God first 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 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 comprehend 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 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.

Disagreement as to thought and ideas is quite orderly in this world, and can be accompanied with impersonality of conduct.

One may think well of a person without 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 balanced state of consciousness is gained, the within and the without are one. Imperson-
ality of act is accompanied with impersonality of spirit in the consciousness of Truth. The sayer and what is said are one in principle, when Truth is expressed.

Freedom is gained through the development of impersonality; freedom from the tendency to please or to displease others, this being accompanied with capacity to please 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 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, without becoming impersonal in character.

Impersonality is a characteristic of Christ consciousness and an evidence of Wisdom and Love expressing; only those in Truth 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 and hate in Truth. "Ye are the light of the world." Impersonality of consciousness is universal in its character, enlightening the race.
MEDITATION

1. 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 and Purpose of Creation are fulfilled.
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If thine eye be single
Thy whole body shall be full of light