



SCIENCE OF LOVE WITH KEY TO IMMORTALITY

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"Healing and Prayer," "Spiritual Significance of the Body,"
Study Courses, and other matter containing principles of
Life and Being

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Dedicated in Love and Service to all who seek the Way of Life; who would be freed from condemnation through understanding, and who are willing to die to the "old man and his deeds" that the new creature in Christ may be revealed in Love and Truth.

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

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

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

John 12: 24-26 R. V.

CONTENTS

	Page
Love's Unfoldment and Fulfilment.....	1
Evolution: Involution: Christ.....	28
The "Holy Family" and Racial Progression..	70
Creative Trees.....	96
The Mystery of Sex in Racial Progression....	146
Sex Consciousness the Cross.....	178
The Four Characteristics of the Cross of Sex..	194
Generative Marriage.. ..	218
Interrelation of Material and Spiritual Marriage.....	236
Man-Woman.....	258
The Twain That Is Joined in God.....	282
Soul-Mates.. ..	295
Divorcement.....	317
The Marriage of the Resurrection.....	334
Interrelation of Regeneration and Generation	355
The Seed of the Woman.....	383
Biunity and Individual Completeness.....	405
Parentage Cosmically Expressed.....	421
The Word Made Flesh.....	438
Christ, Jésus Christ, and Jesus.....	484
The Two Great Commandments of Love.....	525
The Purpose of Religious Love.....	552

.

Contents

	Page
Love, The Great Paradox.....	580
The Science of Being.....	608
The Interdependence of Spirit and Matter....	641
The Law of Polarity.....	677
Christ and Antichrist.....	706
Mystery.....	737
The Two Marys.....	761
Redemption Through the Cross and Blood of Jesus Christ.....	776
Mortality: Immortality: Spiritual Being.....	813
The Law and the Sabbath.....	852
Cosmic and Christ Consciousness.....	883
Death: Birth: Life.....	906
Immaculate Conception.....	959
Spiritual Birth and Bodily Redemption.....	1000
The Bride of Christ: The Church.....	1027
Money: Its Function, and Its Relation to Progression.....	1059

See Outline of Chapters, Page 1107

.

PREFACE

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

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

These ideas are sent forth because the author, during her spiritual progression, has been made conscious of the Creative Principles, and has been shown that a book was to be published bearing the title, "Science of Love With Key to Immortality," which would contain the message for the "little flock" to be chosen from the spiritually progressed at the end of mortality. The principles

Preface

herein are the measuring rod of Truth by which the sword is identified. Those ready to die to their mortality and to be born anew will be willing to become living sacrifices to the Law of the Lord, whereby the fruit of the Divine Will will be revealed.

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

The last initiatory rite to which those following Christ in the regeneration will be subjected is the development of the conscious knowledge of hell, evil, and death. The opening of the consciousness to these forces of darkness is in the Law of the Lord, being the conflict by which the elements of mortality are conquered to Christ: the turning

Preface

loose of the powers of hell is essential to effect redemption. Too much cannot be said about this Mystery lest the ego be deprived of the benefits to be gained in the Gethsemane experience; but the author admonishes that the *conscious* realization of God as the one power and presence is something more than a metaphysical deduction based upon mental theory. Only those ready to lose their lives for the Christ's sake will gain the living consciousness of all the forces of being, through meeting the attack of antichrist liberated in the absolute movement of God at the end of mortality.

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

The author's spiritual illumination came as a result of natural unfoldment, tribulations in the flesh forcing the development of devotion toward the spirit of Jesus Christ, who was God to her soul.

Preface

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

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

Preface

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

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

In the understanding that the powers of God progress through the infinite diversities of thought and feeling to gain their unity, and that the ego is ready for redemption only in the reconciliation of all things to the Creative Laws, the author commends the ideas contained in this book to all souls who consciously seek to understand the mysteries of life and to gain the Christ Self.

Preface

She knows that in the degree of their developed wisdom and love, the readers are blessed in a further understanding of the operation of the Laws of God. Spiritual principles, perceived and received, regenerate and redeem, ultimately revealing the new creature in Christ, who is born not in the will of the flesh, but in the will of Divine Love.

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

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

Preface

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

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

LOVE'S UNFOLDMENT AND FULFILMENT



Love is the impetus of life; it is also 1
the quality of being which is to be 2
gained. God is Love; to gain con- 3
sciousness of love is to identify God- 4
being. God-being is Christ, the beloved of the 5
Father, in whom the laws of God operate to pro- 6
duce spiritual man. Spiritual man is God gained 7
as consciousness, the unity of spirit, soul, body, 8
and mind in the Lord, the identification of Love. 9
Love is something more than a sentiment, a feel- 10
ing of sense. In reality, the feeling of the senses, 11
the sentiments of personality, and all other modes 12
of feeling expressed in the development of self- 13
consciousness, are not Love in its principle, but 14
only the many angles of conscious development by 15
which Love is ultimately gained. When the feel- 16
ing forces have been instrumental in forming the 17
organism of consciousness, Law is fulfilled with 18
Love, and spiritual being, the fruit of Love, is 19
revealed. 20

Life, the mode of Love's unfoldment, is the pro- 21
gression of forces of consciousness. Primarily, 22
these forces are identified in mortality as good and 23
evil, the mortal parents of all other dual aspects 24
of forces, their development being the means by 25
which conscious wisdom and love are gained. 26
Wisdom and Love are the Cosmic Parents with 27
which all the forces of self-consciousness which 28
are translatable are ultimately aligned. The trans- 29
lation of all the forces of life, operative as thought 30
and feeling, into their corresponding qualities of 31
wisdom and love is that which makes for the gain 32
of God-consciousness. The gaining of Wisdom

2 *Science of Love with Key to Immortality*

1 and Love, the parental matrix of spiritual being,
is the gaining of the two poles of Creative Force
in which the laws of God operate to form Christ
4 and to give birth to his embodiment as spiritual
man.

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

Love, the impetus of Being, gained in conscious-
32 ness, becomes the Law whereby the new creature
in Christ is revealed. This involves the mystical
processes of regeneration and crucifixion, with the
corresponding alchemical changes by which the
36 elements of mortality are dissolved and the im-

mortal being formed. The immortal being is the 1
seat of the absolute action (Law) of God (Lord)
by which the virginity of consciousness gained is
translated into the form and being of the Son. In 4
order to convert the elements of mortality into
the essences of spirit the cosmic fire is set into
operation; this is the Lord of Transmutation, who
comes as a "refiner's fire and as fuller's soap" to 8
cleanse and to redeem the organism of man. The
cosmic fire is the introduction of the wrath of the
Lamb into consciousness, whereby the fervent heat
of spirit refines and transforms the elements of 12
matter. Out of the elements of matter the gold
of regeneration is gained, which, coupled with the
virginity of spiritual essence, forms the spirit and
body of the new creature in Christ. 16

The wrath of the Lamb is the operation of the
Law of Divine Love in the consciousness central-
ized in the Son, and is that which makes known
the fallacies of mortal love. In other words, until 20
one is in the transforming and regenerating expe-
rience to some degree, he is not conscious of the
nature of the loves of the flesh; that is, he does not
know good and evil, for both are known only in 24
the Lord. But when opened in the power of the
Son of God one knows good and evil and is known
in God, standing in the operation of the myste-
rious forces of creation which fashion the formed 28
world. This mysterious Creative Force is equally
heavenly and hellish in its potencies, being identi-
fied on the manifest plane as the operation of
Christ and Satan. These come together in co- 32
ordinate conjunction in the overcomer, who, hav-
ing mastered the forces of evil developed in mor-
tality, has the powers of hell controlled in con-
sciousness. To gain the powers of hell is automati- 36

4 *Science of Love with Key to Immortality*

1 cally to gain Christ; hence, it is Christ who has the
keys to the abyss of hell and death, and who util-
izes their forces toward the manifestation of him-
4 self (spiritual being).

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

 Man's love for God is always in keeping with
28 his development, though paradoxically, until his
love conforms to the Laws of Being it is not yet
really existent, though self-consciousness is not
aware of this until ready to put off the old man
32 and to put on the new. Then the eyes are opened
in the unity of all things in Christ, and the evils
of the world are also seen. In reality, when the
love of the mortal has turned to hate, he is in a
36 position to enter the cosmic fire and be born of

God. Hate in its true sense is repulsion, that is, 1
a turning away from the attachments of the flesh,
and is possible through spiritual illumination. It
characterizes a disciple of Christ and one who 4
follows him in the regeneration. To turn the love
of the flesh away from the world is automatically
to turn it in the direction of God, and to be recep-
tive to the operation of the Divine Laws whereby 8
consciousness is regenerated and redeemed.

The body of light is manifested when the Single
Eye of Truth is gained. The Single Eye which is
Christ in consciousness is the capacity to see all as 12
good, but not to see evil as good in the sense that
good is good. Both evil and good are right in their
time and place to further the unfoldment of the
principles of Being. The capacity to see both poles 16
of expression in relation to the Creative Law and
in service to creation is to see all as good. Until
man sees as God sees, Law is not fulfilled with
Love, for to love anything and to hate its opposite 20
quality as though it ought not to be is not to be in
Love or in the Law that fulfils the consciousness
in the truths of being. While repulsion is opera-
tive toward one pole of being and attraction to 24
the other, this is not loving the one and hating the
other, but is properly identifying in the Law of
Being, wherein opposition between the two poles
of Being exists in Creative design. When one sees 28
all things in service to the Creation, he dies to self-
consciousness, which is to die to mortality. To see
the all in God is to see the Father, that is, to con-
tact the laws of Being by which the spiritual state 32
of consciousness is revealed. This is a mystical
proceeding and understandable only by those who
have finished their mortal course and are ready
to be born of God and to inherit the kingdom of 36

6 *Science of Love with Key to Immortality*

1 being prepared for them from the foundation of
the world.

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

"If ye were of the world, the world would love
its own: but because ye are not of the world, but
I chose you out of the world, therefore the world
28 hateth you." The hate of the world rather than its
love directed toward those who love God is itself
an indication of the presence of God's love in those
who serve Him. However, the poles of hate and
32 love are always balanced by those who receive and
those who reject Love's unfoldment, those who
love and those who hate being gathered to their
distinct poles of expression as the Truths of Being
36 are unfolded to the race.

Love's unfoldment is in the development of con- 1
scious knowledge of the laws of Being. God is
Love and unfolds in life, wherein forces of thought
and feeling ultimately climax in known wisdom 4
and love. Wisdom gained is the principle of
Divine Intelligence making itself known by means
of Mind, the expression of ideas that transcend
the race's progression being the forerunner of the 8
progression of love to be made. God is ever un-
folding His consciousness by means of humanity:
His expression of wisdom governs the race
whether it be conscious of it or not, and sets the 12
standard for its next expression of love. The com-
prehension of spiritual laws that govern life is not
through the mind of the flesh, which is at enmity
with God, but is through the operation of the Son 16
consciousness gained through love redeemed.
"For if any man love the world, the love of the
Father is not in him." It is only through overcom-
ing the love of the world, which is primarily the 20
love of sense consciousness, that one enters into
the love of God and becomes eligible to be born of
the Kosmos as a beloved son or daughter.

However, it should be perceived that no one can 24
overcome the loves of the flesh until they have
been developed. Hence, man is made perfect in
love; the love of the world, that functions in the
forces of spirit, soul, mind, and body of the mortal 28
creature, being the means whereby conscious-
ness of love is gained. The operation of hate, as
a complement to love, is that law wherein one
turns from that which has already served as 32
means of growth to the next mode of love that
makes for further advancement. The ego ever
attaches to some phase of expression that stands
for his next step of progression, repulsion setting 36

8 *Science of Love with Key to Immortality*

1 up when love has been developed to its limit in a
given direction. Repulsion is automatically at-
tractive to the opposite quality, hence, attraction
4 and repulsion are the means by which egos
advance.

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

While it may appear that the purpose of life is
32 to gain the things of the world, the gaining of these
worldly things is only that one may gain the con-
sciousness of the thought and feeling developed in
the pursuit of the things. All experiences in life
36 afford opportunity by which one receives or rejects

some phase of thought and feeling, receiving pro- 1
moting the heavenly plane of being and rejecting
promoting the hellish plane. An ego, finished in
mortality, is equally identified in heaven and in 4
hell, the conjunction of the two in Jesus Christ,
Lord of the visible and invisible realms, being the
means by which the substance body is gained.
The substance body is the fruit of the Love of God 8
operative by means of the Son, through whose
function each ego is born into the kingdom of God.
For he who hath the Son hath the Father also, that
is, is identified in the Law of Divine Love which 12
unfolds as a state of being the creation of God,
though at mortality's end, the other pole of this
principle is dominant, enthroning the ego in the
Daughter which is one with the Mother. The 16
Mother is the objective identification of the Father,
as is also the Daughter of the Son, the two as one,
of both the subjective and the objective planes of
consciousness four-squaring the ego to God as a 20
completed state of being.

While all the forces of consciousness unfolded
by mortals are right in their time and place, pro- 24
moting the conscious gain of wisdom and love,
progression is always advancing, that which
served the ego as means of growth today becoming
obsolete and nonessential tomorrow. In other
words, the love of the senses is essential to the 28
gaining of the Principle of Love; but when the
principle is gained the love of the senses is trans-
formed out of its sensual element into the spirit
force, which it was originally, before the sense 32
consciousness was developed. The elements of
things are reducible to the essences of forces
which produced the things, and which existed
prior to the formation of the external forms. The 36

10 *Science of Love with Key to Immortality*

1 ego develops consciousness by means of things,
conditions, experiences, always being in that en-
vironment that makes for the highest progression.
4 The highest progression is not always that which
identifies a material benefit, material losses being
the means of spiritual gains. Love is fashioning a
8 man consisting of unfoldment of forces on the
planes of spirit, soul, mind, and body. Bodily gains
are a loss to the soul even as mental gains are a
loss to the spirit, but the compensation of the law
12 is evidenced in bodily losses reacting as the soul's
gain, and mental losses as spirit's gain. Thus the
forces of the inner and the outer nature react to
produce the highest progression of the ego, bring-
16 ing him always closer in some phase of his being,
to the Law of Divine Love. When the four de-
partments of being are coordinated, as they are in
conscious spiritual progression, the gain and loss
20 of one realm are identified in the others, the whole
man being progressed in the direction of the king-
dom of God.

Capacity of unfoldment lies in seeing all things
24 as modes of growth, and in recognizing the fact
that advancement is in developing new and un-
tried forces of thought and feeling. Beholding
God as the Infinite Intelligence ever unfolding its
28 principles of Being by means of the race is to keep
pace with its advancement, being ever eager to
receive ideas that will develop wisdom and love in
new ways. Wisdom and love are automatic in
32 their progression, the two being one in Divine
Law. Every thought that is perceived produces
its own energy rate which is the element of love
that makes for its bodily manifestation. Wisdom
36 and love as one in action precipitate the expe-

riences or conditions by which consciousness is 1
gained in being (life), since living is the means by
which one both knows and feels, that is, gains the
Parental Matrix of being. 4

Since there are all angles of consciousness in
progression in a generation of unfoldment, the
same modes of growth are present as means by
which egos develop, though new modes must also 8
come into expression to supply the needs of those
advancing into the heights of attainment. The egos
who a million years ago performed certain serv-
ices as means of gaining wisdom and love, ought 12
not in their present embodiments to be performing
the same services. Wherein is their growth? In
infinite attachments to experiences and things but
also in infinite detachments. He who is wise is as 16
glad to detach from that beloved, if in the order
of unfoldment it has served as a means of growth,
as to attach. Attachment develops mortal thought
and love, but detachment develops spiritual 20
thought and love. Especially when detachment is
voluntarily experienced is it a sign of spiritual
advancement. Attachment must operate as a
means of growth, either through voluntary or 24
involuntary action. While violence attends spir-
itual growth, the dissolution of mortality being
attended with the pangs of rebirth, yet the adverse
forces attending the ongoing of one who con- 28
sciously forsakes the loves of the flesh for the love
of the Lord are modified, and a greater spiritual
ascension is made than when spiritual advance-
ment is forced by discipline of law. 32

All modes of growth govern the race's progres-
sion, all being necessary to bring them to Love's
fulfilment. The fulfilment of Love is in finishing
the expressions of mortal sense. The finishing of 36

1 mortal progression is not in the suppression of any
of the forces of sense but in their righteous expres-
sion. This is to say that forces of Love, emanated
4 as Divine Intelligence at a cycle's beginning, reach
their fulfilment at the cycle's end in the conscious
attainment of the spiritual ideas in which the Love
of God is operative, this producing both a mental
8 and a physical change. The culminated result of
Love's unfoldment is revealed at the end of mor-
tality (end of the world) as the realities of spiritual
being. These realities combine wisdom and love
12 to form the physical nature of being, that is, the
formed consciousness as God created it to be.

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

Love, like the development of intelligence, is
ever changing, and reaches its highest expression
to mortals as spiritual good. Spiritual good is
36 consciousness identified in the love of the spiritual,

gained through transcending the love developed 1
in the good and evil of mortal sense. When spirit-
ual good is gained in the outer nature, Truth, the
heavenly counterpart, begins its operation to 4
translate the elements of mortality into their im-
mortal equivalent. This leads to spiritual birth,
but is a function that can take place only at the
end of a cycle, and in relation to mortality's cessa- 8
tion; it operating in a group who are the branches
of the Vine, with which they were identified at the
beginning of the Christian dispensation.

The good of the world is identified in the love 12
that would receive that which is pleasant and
avoid that which is unpleasant. This is selfish
expression, but essential until the self gains
enough consciousness to cope with the forces of 16
evil. Evil consciously met and overcome tran-
scends consciousness above the world of duality,
and is always accompanied by the unfoldment of
spiritual principles, through whose function the 20
powers of the world are subjected to Christ. The
powers of the world are primarily resident in the
mortality of the ego, and when overcome with
Christ, are equivalent to the love of God gained. 24
Therefore it can be seen that the activities of the
daily life are the means by which both wisdom
and love, the Christ of God, are gained.

Wisdom is the Christed result of the forces of 28
intelligence developed in sense consciousness.
This is to say that an understanding of the fal-
lacies of mortality is automatic with the under-
standing of truth. Consciousness of truth gained 32
is the emanation of Divine Love in every thought
and feeling, the ego thus identified being the light
of the world. The Light of the world is Christ, but
Christ illumines consciousness by means of egos 36

14 *Science of Love with Key to Immortality*

1 whose forces are conformed to the wisdom and
love of God. An ego identified in the love of God
becomes a universal factor of redemption, and
4 every thought and feeling emanates the Christ
force in the direction of that which is adverse to
the truth gained. Therefore, the overthrowing of
the forces that make up the world-consciousness
8 is not in reformation or legal jurisdiction but in
Christ. One ego identified in the love of God is
sufficient to project the God-qualities into every
atom of the universe, all the forces of the world
12 having been overcome in a single consciousness
gained to Christ. The ways of men are not the
ways of God, though they are channels of use
through which the Divine powers are developed.
16 The love of the flesh is not the love of God, though
people must love in order that it may be
brought to a state of unfoldment that will permit
the love of God to operate.

20 As people learn that love is progressive, and the
means by which the powers of God are ultimately
identified in consciousness to reproduce the spiri-
tual state of being, they will be willing to view its
24 aspects of unfoldment as means of gaining knowl-
edge, instead of treating it sacrilegiously or as
something of the senses alone. Love is never of
the senses; though feeling force, developed by
28 means of the senses, is declared to be love among
the mortally minded. Love that has in it the real
qualities is always of the Spirit, though until mor-
tality's demise, it will contact that which is pro-
32 fane and sensual, but always for the purpose only
of effecting the overthrow of the senses and their
adulterated forces.

The mortal belief that love must culminate in
36 marriage or sexual conjunction is based upon the

conception that love is of the senses, and that 1
sexual conjunction is the means by which con-
sciousness is developed. Love that partakes more
closely of the divine qualities is never involved 4
in worldly marriages or conjunctions, though both
serve as means by which the spiritual forces are
sensualized and materialized. The lowering of
love to the sense plane is, as it is evidenced among 8
mortals, the means of its death, marriage being
considered by the mortally minded as the consum-
mation and end of love. The "honeymoon" of
the sense plane lowers the heavenly love, though 12
when the ego has culminated his mortal course, he
is in conscious recognition of the losses expe-
rienced in the flesh as spiritual gains. Love that is
above the plane of the senses retains its identity 16
in all experiences of mortality, and is that which
makes for comradeship, fraternity, equality of the
sexes, freedom, and truth. This love cannot be
slain in sense consciousness, though it cannot 20
greatly express on this plane, for the mortal as-
pects of development obstruct its expression
through ignorance of its true nature.

The love that is gained with the attainment of 24
spiritual good is spiritual in its quality, and
belongs to the Son-of-Man consciousness that has
no place to rest in mortality. But all the spiritual
qualities are stored up for the last day when they 28
become the "white stone" of Christ upon which
the structure of eternal being is reared. The love
that complements the spiritual good is not mortal
love, though appearing to function by means of 32
mortals, but is a quality of immortality resident
in egos whose forces are polarized in Christ.
While these egos are in the world, and appear as
mortals, they are not of the world, being the 36

16 *Science of Love with Key to Immortality*

1 organisms of consciousness through which the
Laws of God function at the ends of cycles to pro-
ject a higher quality of wisdom and love into the
4 race. These egos are the servants of the Lord who
are living sacrifices of Love, having given them-
selves in their qualities to the Divine Spirit
(Christ), being Christ's own at his coming.

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

Love has its human expression as service
rendered until, having reached its spiritual un-
32 foldment in consciousness, it levels down that
which is humanly advanced in order that a higher
order of advancement may be. Love that reaches
its acme of advancement is the love of God that
36 is identified by egos who have transcended the

world's phases of development. These egos are 1
ever present to hold aloft the torch of Wisdom
that makes for a greater advancement of love in
the race. The spiritual love that is Christ must 4
ever die to its humanity in order that the race
may receive its uplifting benefit. This is dis-
cernible in divinity's crucifixion in the person of
Jesus, who having transcended humanity with 8
divinity, was lowered in God's law to the plane of
the race consciousness, so that the spiritual quali-
ties gained as his character could be emanated as
the divine and human possibilities of the next 12
cycle of progression. The highest service rendered
the race is spiritually dying to the consciousness
gained, though this is effected in a living death
rather than in dissolution by means of the grave. 16
Through the operation of the Messianic Law, the
highest expression of Christ Love is allowed to
penetrate the domains of the flesh and to quicken
the race with capacities of further progression. This 20
is a spiritual service understandable only by a few
in any cycle's progression, hence not known in the
world though it is the impetus of its unfoldment.

The highest service of love the world of men is 24
capable of experiencing is that charitable expres-
sion that makes for mortal well-being of those in
need. The expression of charity is the mode by
which fraternity of consciousness is developed, 28
impersonal giving being the means of developing
impersonal love that will ultimate in gaining the
love of God. Since man can receive from God
only that which he gives in the direction of his 32
fellow men, opportunities of expressing higher
forms of giving must be present in the race as a
means of growth and unfoldment. While charity
is not the highest expression of love, it is the 36

1 means by which humanity of consciousness is
gained, which is a prelude to the advancement of
spiritual love. Viewed in the spirit of truth, char-
4 ity as it is oftentimes administered among men, is the
development of a supply to meet a demand that is
not yet present, which in itself is not an expression
of love, but a violation of the law of harmony.
8 Since demand and supply are always equal in the
laws of life, each creating the other, the raising of
huge funds to meet conditions not yet operative,
at the same time creates the supply of the de-
12 mand. In other words, to prepare for a rainy day
is to invite the rainy day; to prepare funds to care
for wounded and maimed soldiers in times of war
is to set into operation the law by which the sol-
16 diers will be wounded and maimed; to prepare
for war in times of peace is to bring about war
and to create the conditions. To set into operation
one pole of any law of mortality is eventually to
20 bring about its opposite expression.

The many activities of mortal sense, operative
in the knowledge and love of the senses, while
essential as means of unfolding the genuine wis-
24 dom and love, fail to bring about the good that
mortals expect, since the consummation of activi-
ties on the mortal plane is woe and destruction.
Much that is thought to be an evidence of love
28 among men is at enmity to Christ, there being no
genuine wisdom and love expressing in sense con-
sciousness. Like every other aspect of mortality,
charity, which has been the means of mortal
32 development, must be reversed before the wisdom
and love of God pertaining to it can be gained.
When mortals have lived through their experi-
ences of developing charitable love, they are
36 ready to express their love in ways that will

create righteous conditions. In other words, in- 1
stead of producing conditions that need to be 2
offset, they will unite their forces of thought, love, 3
and will toward developing consciousness of life 4
and its laws so as to prevent the inharmonious 5
conditions. Instead of working to be healed, they 6
will so think and love as to have no need of heal- 7
ing. Instead of apologizing, they will be identified 8
in conscious wisdom and love and will not create 9
the condition for which they must apologize. 10
Instead of using money to care for conditions 11
which the developing of the love of money has 12
produced, they will so live that their thoughts, 13
love, and money will be utilized toward bringing 14
people into a recognition of their God-given pow- 15
ers that will, when expressed in righteousness, re- 16
move all inharmonies. The unfoldment of love 17
that is genuine, and its sequential fulfilment, is 18
not a matter of sentiment but one of conscious 19
understanding of the laws of life. 20

Conscious understanding of the laws of life is 21
only gained through living. Living is the measure 22
of one's love and thought. It is the unfoldment of 23
qualities of consciousness so as to become con- 24
scious of the inherent spiritual powers. Mortal 25
living or expression is in sin, though sin is but the 26
development of consciousness in the imperfections 27
and unilluminations by which conscious wisdom, 28
love, and life are gained. Being in the lack of 29
understanding, one is in the lack of love; conse- 30
quently, mortals suffer for what they do not know 31
quite as much as for the wrong they do. The 32
mystery of sin, love, and life is indicated in the 33
relation of Jesus to the sinful woman who 34
anointed his feet with ointment, and wiped them 35
with her hair. "Therefore I say unto thee, her 36

1 sins, which were many, are forgiven; for she loved
much: but to whom little is forgiven, the same
loveth little." To live much is to love much, and
4 incidentally, to sin much, for the progression of
the forces of consciousness in unilluminations
(lack of understanding; sin) is essential so that
one may gain illumination. Love is automatic
8 with the gaining of wisdom or illumination; hence,
love gained is the forgiveness of sins. This is to
say, that to gain love one must give for (for give)
the knowledge and love gained in unillumination
12 the spiritual quality of wisdom and love, the gain-
ing of the Christ light automatically forgiving sin,
that is, making it null and void.

People who are still in condemnation of sin are
16 not in love, or in understanding. If they were in
understanding they would be in love, hence, not
in condemnation. Understanding is gained
through culminating sin with spiritual knowledge,
20 the entrance into the consciousness of spiritual
qualities revealing the mystery of evil and its pur-
pose in the unfoldment of life. One in illumina-
tion sees sin as means of progression whereby
24 many qualities of character are gained; that is,
experiences in darkness afford opportunities to
conquer and master the conditions, at the same
time gaining the knowledge of the experiences.
28 Sin is a friend and not an enemy to man; only
mortals see it in repulsion. Sin must be repulsed
in order that the ego may go forward, unfolding
other qualities of expression, but the genuine
32 transcension is made in understanding and not in
condemnation. One repulses in understanding
when love is present, for repulsion based upon
fear of the inharmony or selfishness does not yield
36 the spiritual gain.

Because one sees the higher way, one does not 1
hate or condemn the lower, though in order to see
the higher, repulsion to the lower must be. Repul-
sion, expressed for the spirit's sake, is not hate or 4
condemnation, but an essential activity necessary
to turn one's forces away from that no longer
needed as a means of growth to that which next
affords opportunity of advancement. Repulsion 8
is often mistaken for hate, and mortals are apt to
think that because one sees beyond the limited
plane of sense, one condemns the limited. But the
more advanced brings an offense to the lesser 12
advanced, the spirit of hate and enmity always
emanating from the lesser plane of unfoldment.
The feeling one entertains toward the lower that
served as means of development on its plane, is 16
not one of hate, though it may be one of repulsion.
Repulsion is that which forbids conscious connec-
tion with, it being opposite to attraction, though
both are modes by which Love unfolds to be ful- 20
filled. Love is fulfilled in repulsion, never in
attraction, though on the mortal plane the idea is
reversed, hence, the lack of expression of spiritual
love and understanding. 24

Only as one knows the Truth can consciousness
be set free from the adulterations developed in
sense consciousness, and can one set others free.
Knowing that sin is the development of conscious- 28
ness through the imperfections to gain the Perfect,
one, identified in the love of the Christ Mind is not
in condemnation of the lesser progressing forces,
though necessarily in opposition to them when 32
progressing in an opposite manner. All forces
serve the Creative purpose and the lowest of the
low is as important to the Divine Law as the high-
est of the high. This is true of the consciousness 36

1 of mankind, for egos developing in forces of dark-
ness, such as crime, debauchery, murder, and
avarice, serve the race through segregating the evil
4 forces, as do those who are advancing in higher
qualities. If the lower forces were not segregated to
certain states of consciousness, all would be in-
volved in the evil forces, and God would be with-
8 out his pole of good through which to uplift the
vision, as well as his spiritual organism through
which to project the ideals for another cycle's pro-
gression. The lesser progressed of the race bear
12 the burdens of the race's sin at its low points of
unfoldment, while the more advanced bear the
burdens at its high points, both being equally con-
trolled and loved by the God who "rains on the
16 just and the unjust," not being conscious of either,
but seeing both as poles of progression by which
the realities of being are ultimately gained.

It is not that the realities of being that will
20 characterize the redeemed race come out of sin
and death, but that when the evil forces have
reached their cosmical limit, they in conjunction
with the forces of good, pass through the "wine-
24 press of the wrath of God" and are converted into
the wine (spirit) of a new era of life. The Law
of Translation is in Jesus Christ, the function of
God operative as the unity of God and Man
28 (humanity in universal identity) by which the
dual states are translated into the spiritual energy
that existed in essence before the dual states were
formed. However, the energy gained is the life of
32 the essence by which it is identified in spiritual
form and being. For spirit essence is intangible
and unformed, until in conjunction with the forces
developed in matter, it is converted into substance,
36 the substantiality of spiritual being.

The fulfilment of Love is not in the will of man, 1
though it plays an important part in preparing
consciousness for its ascension and translation.
The will is the impetus of being on the mortal 4
plane, the culmination of an ego's mortality re-
sulting in negation of will and desire. The nega-
tion or selfless state is incidental toward inviting
the action of Divine Will (Love), which, moving 8
in its own principles of being, fashions the ego in
God's image and likeness. The selfless state is
consciously gained through converting the loves
of the flesh into the love of the spirit. This process 12
of unfoldment follows the overcoming of the hates
of mortality, and marks the surrender of the ego
to the Divine Will in living sacrifice of self. The
sacrifice of the ego to the Divine Will permits the 16
laws of Being to use the consciousness in which
are the divine qualities gained, and from this cen-
ter to project more of the wisdom and love of God
into the race as an impetus of unfoldment god- 20
ward. Thus groups of people unfold together,
constituting the supporting factors of Divine Prin-
ciples by which they are made operative as states
of mind and body that transcend the forces of the 24
world.

While the revelation of spiritual man is yet to
be, not being possible until the end of mortality,
all spiritual and prophetic deductions point to 28
mortality's close. Those functioning the Messianic
Laws are conscious of Divine Will's operation to
bring mortality to a climax, and to set up the king-
dom of the true church and state (spirit and 32
body). God's laws in operation give rise to differ-
ent states of intelligence and love; many egos trans-
cending the thought and love of the world alto-
gether at the end of the cycle. These become the 36

24 *Science of Love with Key to Immortality*

- 1 organisms through which the laws of God will unfold the spiritual fruit, and make known the Divine power and presence. Only those who have
4 loved much, hence, finished their course in sin and mortality, are eligible to the translation that will reveal the children of God in the substance of the Lord's body. Yet, no fruit of God is resur-
8 rrected except it also becomes the Seed-Idea to be sown into the race; hence, those attaining godhood are also the agents of reconstruction to the race of men.
- 12 The action of Divine Love in absolute function is universal. This is to say that when the absolute law of God moves, as it does at ends of cycles, it moves in every atom of the universe at once,
16 being centralized in the Microcosmic Center, though at the end of mortality the microcosmic center is the Woman, the Bride of Christ, in whom is also the operation of the Man, or Bridegroom.
- 20 The gaining of the Woman Principle of Being in Christ is the enthronement of the love of God in the consciousness of humanity that will transform the world and usher in the righteous earth. The
24 first coming of Christ identified the spirit in Divine Law and Love while the second coming identifies the body. Bodily redemption is possible through Love gained in Christ, for the fulfilment of Love is
28 the revelation of consciousness in its heavenly and its earthly expression of righteousness and being. The heavenly aspect will be identified as the virgins, who, transcending the earth, enter into the
32 Great Ascension that succeeds the descent into matter. The earthly aspect will be identified as reborn humanity in which Love and Wisdom will unfold in harmonious order, the curse having
36 passed with mortality.

The passing of mortality, like its progression, is 1
attended by conflict of dual forces, though it
should be seen that both hate and love are essen-
tial to the translation of the mortal elements. The 4
hate and love of mortals in conjunction with the
wrath and love of God control both heaven and
earth, that is, the spirit and the body of consci-
ousness, manifesting in the hour of fulfilment the 8
fruit progressed from the operation of the Law of
Love. The fruit of Love is Being gained, the
organism of Love identified as spiritual man. This
state of being will be freed from the adulterations 12
of mortal progression, these passing with mor-
tality. Love will be known in its primal purity
when consciousness is identified in its male-female
polarity of being: this is the fulfilment of all sexual 16
progression. In other words, egos gaining the
ascension will be united in their male-female poles
of consciousness; there will be no longer any ca-
pacity to sin when the twain that are joined in God 20
are again united. The unity of the children of God
in their male-female principles will project into
the race the qualities that make for a similar at-
tainment, the whole race being lifted to its divine 24
capacity at the identification of a single ego in
godlikeness.

Love's unfoldment in the cycle to follow mor-
tality will present no aspect of force that is dual, 28
consciousness being justified in itself, and repre-
senting without self-effort the qualities of being.
For the passing of mortality is the offsetting of
self-consciousness with God-consciousness; with 32
all egos having the capacity to unfold spiritually
without stress of conflict of adverse forces. Con-
sciousness gained in Love will not be subject to
the adversary, that is, forces of hell, for it shall 36

1 be subjected to Christ and be known no more.
Love for which mortals hope will be present,
though the adjustment of the race at the cycle's
4 end will be such as to permit contact with the
divine principles. Those not able through de-
velopment to contact the principles will either not
be here or be so changed as to receive capacity of
8 higher advancement. At the end of each cycle,
Love balances the slate of life, ascending those
ready for greater advancement and bringing to
naught those not now capable of coping with the
12 changed conditions of life. But even the naught is
treasured in the womb of Creation so that nothing
is lost, though forces are transplanted to planes
best suited for their further unfoldment.

16 Love is always just in her expression, giving to
each according to his capacity to receive. Man's
capacity to receive is always in keeping with his
developed love, the reception of understanding,
20 power, good, advantage, advancement, and all
other qualities being determined by the gained
love of consciousness. Yet, so delicate is the law
of love that to express with a view of receiving
24 anything is to turn away the good, for there is no
love expressing when selfishness prompts the ex-
pression. Love is that which gives all, not for
what is to be gained, but because it must express.
28 Finally, love is truth in action, the development
and elevation of the loves of mortality to a higher
plane of expression ultimating in wisdom and love
gained in Christ. Christ as Love fulfils the cycle's
32 development with the greater works, making love
the stepping-stone by which those graduating from
the mortal plane are ascended into the Mind and
Body of Christ. Herein is the test of love, coming
36 at the end of the cycle to chasten and reprove those

who are beloved. Those who have the love of the 1
Lord have opportunity to prove their advance-
ment by the tests to which they are subjected at
the ends of cycles. Having put on the wisdom and 4
love of God, they conduct themselves as workmen
who need not be ashamed, the approval of God
being sufficient to culminate their mortality with
its equivalent spiritual gain. 8

Paul's famous discourse on Love, as recorded in
the thirteenth chapter of First Corinthians, per-
tains to humanity of love. Humanity of love is
gained through suffering long and being kind; 12
through envying not, nor puffing up the self. It
seeketh not its own, is not provoked, taketh no
account of evil, rejoiceth not in unrighteousness,
but in the truth. When one has borne all things, 16
endured all things, in the development of human
love, the consciousness is opened in Christ, and
Love in keeping with Truth and Justice is revealed.
When divinity of love is gained, the many admo- 20
nitions of Love referred to in Scripture will
operate. Scripture unfolds in consciousness,
which is the Word's unfoldment in life and being.

"If we love one another, God abideth in us, and 24
his love is perfected in us; hereby we know that
we abide in him and he in us, because he hath
given us of his Spirit." I John 4: 12-13 R. V.


EVOLUTION: INVOLUTION: CHRIST

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

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

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

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

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

Progression in unillumination is evolutionary 1
law in which sin and death inhere. It is growth in
darkness though controlled by the light; every
movement of darkness is governed by its comple- 4
mentary aspect of light. Knowledge is gained in
evolution though its ultimate aspect is cosmic
illumination, which is the light. The attainment of
cosmic illumination makes consciousness capable 8
of functioning the Christ Principle, and marks the
descension of evolutionary law.

Man is the offspring of Christ, the manifestation
of God's seed (Christ). When Christ has been 12
identified in consciousness, and made the dom-
inant governing factor so that the ego expresses in
godly character, man is in the process of becoming.
The creature called man, not yet Christed, is a 16
product of evolution, but capable of putting on his
full manhood when Christ has been born within,
and laws of God, governing the being, have been
set into action. Christ is the identified laws of 20
God innate in consciousness, the urge to be, and
corresponds to the germ of life in a grain of wheat.
The potential powers and capacities of man are in
Christ, but these powers and capacities must be 24
liberated in the earthly soil before the ego can
express himself in righteousness and godlikeness.
The fruit of evolution is referred to in Scripture
as the "old man and his deeds," which dark con- 28
sciousness is put off when Christ begins his ascen-
sion and enlightens with the knowledge of God.
"If any man be in Christ, he is a new creature," for
the "old man and his deeds," the product of evolu- 32
tion in unillumination, must die to sin before
resurrection can take place and the true nature of
man appear.

Sin is the means whereby death is climaxed into 36

1 its Naught (0; No-thing), hence, the natural result
of evolution is death in the flesh in contradistinction
to the natural result of Christ which is life.
4 The cosmic death of the flesh under evolutionary
law is death to sin, the daily dying which gives rise
to life in Christ. When this sort of dying is
effected, life automatically arises and the ego
8 ascends out of animality of existence into spirit-
uality of expression. The processes of evolution
are shortened in Creative Law through Christ and
the creature may now, because of the operation in
12 consciousness of certain redemptive principles,
shorten his sojourn in the realm of flesh, and
enter into the throne of the Father. This award
is promised to the overcomer, and is possible of
16 attainment at the end of the era of time now at
hand by those purchasing themselves out of the
earth through overcoming their defilements; this
is to say that through overcoming the tendencies
20 of sense consciousness on the planes of spirit, soul,
body, and mind, the ego is freed from the adul-
terations of evolutionary law and identified in the
virginity of being in which Christ, the divine
24 nature, is born.

In reality there is only spiritual man, for the
creature not yet spiritualized through Christ is not
man but is in a process of being. Egos, races, na-
28 tions, all represent a certain identification in evo-
lutionary law. Where Christ is most operative
there is the greatest expression of humanitarian-
ism—the greatest expression of good will, fellow-
32 ship, and fraternal feeling. Only the ascension of
Christ in the soul regenerates and re-forms the
individual, the racial, or the national conscious-
ness. Christ characterizes man as the potentiality
36 of being, and distinguishes him from animals.

Humanity gained is in Christ, but mankind, functioning in the animal nature, is not yet Christed. Jesus is the humanity and Christ is the divinity of consciousness. The two united as Jesus Christ is the united spirit of humanity and God, or spirit, soul, body, and mind coordinated as One so as to express the divine qualities and powers. When Jesus Christ is crowned Lord of all, the forces are centralized toward reproducing the godly man. Christ, being the seed of God, is quickened in the soul (Woman or Virgin) and springs up as eternal life, the identity being Jesus Christ, the reality of being.

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

Both good and evil belong to evolution, and the ego must die to both these factors of expression before he can gain Christ. The repulsions of the evil to gain the good transcend animality of forces with humanity, while a sequential renuncia-

1 tion of the good in the development of the love of
the spiritual brings the humane forces under the
dominion of Christ. Both the Nothing of mortal
4 development and the Something of the immortal
blend in conjugal embrace in the Law of the Lord
to produce the spiritual type of being.

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

presence, hence to deny the allness of God. 1

When all desire has been subjected to Christ, as it must be in its last cycle of progression, conscious surrender of the forces of consciousness is made, 4 death fruits itself in nothingness, and Christ Jesus or spiritual being, the real man, appears. So long as resistance is operative in consciousness, death is present, and Christ is not in perfect control to 8 bring forth the man in God's image and likeness.

The query, "Is man the evolved expression of the animal?" much agitated in the end of the age disclosing the real character of man, can be 12 answered only through the illumination of Christ Mind, which cannot be until the creature puts off, to a considerable degree, the bondage of evolutionary law and begins to put on Christ. Since the 16 bondage of evolutionary law is fleshly marriage, man is not enabled to know whether or not he is the offspring of the animal so long as the animal forces hold him in subjection. When the animal 20 forces have been subjected to the I, in knowledge of his God capacities, the various aspects of human love afford the ego the opportunity of overcoming, rather than indulging, the animal propensities; 24 this overcoming marks the end of his subjection to the law of sin and death (evolutionary law), and his ascension into the law of the spirit of life in Jesus Christ. Life in Jesus Christ is attained at 28 the price of overcoming the loves of the flesh, as well as the resistant states. The overcoming of the good and evil of the flesh marks the identification of the ego in manhood, or humanity, in opposition 32 to animality, and leads to the attainment of godhood, the legitimate end of forces generated in both evolution and Christ.

When one perceives that the creature is not man 36

1 until he is Christed, it puts a very different light
on the question, "Is man the evolved expression
of the animal?" Since man *is* only when he is
4 expressing godlike capacities, the creature called
man is evolving forces, preparatory toward be-
coming man, or identifying in Being (Christ). The
evolving creature, in one aspect of his character,
8 is identified with the animal nature, while on the
other pole has capability of revealing the full
stature of Christ. Man was never animal, nor is
animal ever man. The animal forces, that are
12 associated with the ego in his evolution, are the
identified forces of the animal kingdom, reduced
to a state of nonactivity, and moved upon by the
cosmic intelligence governing, to produce a higher
16 expression. This is to say, the animal kingdom,
the highest of the three negative kingdoms, viz.,
mineral, vegetable, and animal, contains in itself
the highest evolved forces of the negative pole of
20 evolutionary consciousness. The forces of the
mineral, vegetable, and animal kingdoms make up
what is called chaos of the universe, which inter-
blended with its counterpart, cosmic intelligence
24 or spirit forces, yield for use the highest evolved
forces continually. The animal kingdom, the third
of the three negative ones, has in it the polarized
forces of the other two kingdoms, but reaches a
28 point of negation, or inactivity, which is the goal
of all negative forces, before it is utilized for use
on higher planes.

Evolution pertains to the progression of the
32 spirits of Life through form. Six kingdoms char-
acterize the formative plane, viz., mineral, vege-
table, animal, human, divine, and god. The spirit
of the stone that becomes the plant is not the stone,
36 for the mineral kingdom does not pass over into

the vegetable. A translation of the forces of each 1
kingdom simultaneously takes place at the ends
of cycles through the Law of the Lord, ascending
the forces ready for the next state of being and 4
bringing to naught those not translatable. The
spirits of the vegetable kingdom are not the beast,
nor the spirits of the beast the man kingdom. At
the point where the forces of the three lower 8
kingdoms centralize they separate, the life of the
animal nature descending and the life of man
ascending. The ascending forces constitute the
spiritual progression while the descending the 12
material. Both are controlled in the Law of the
Lord which is God's action as Christ, there being
a constructive, preservative, and destructive aspect
of the Law's operation. 16

When the animal forces reached their center of
polarity where translation is introduced, the spirits
of the gods (Elohim) entered. The "sons of God
saw the daughters of men that they were fair and 20
they took wives of all that they chose." Gen. 6: 2.
Fabre d' Olivet's Hebraic translation of this verse
reads, "And the sons (spiritual emanations) of
Ælohim beheld the daughters (corporeal forms) 24
of Adam that they were fair; and they took unto
themselves of those physical faculties, whichso-
ever they desired most." This is descriptive of the
spirits of the gods entering the Adamic creation at 28
its beginning to progress through form so as to
bring forth at the end of mortality the god-state of
being. The Spirit of Translation is the Lord who
moves at ends of cycles controlling the evolution 32
(material progression) and involution (spiritual
progression) of all kingdoms alike, converting
their forces to the quality of being next to be
attained. The spiritual gain is evolved into form 36

1 in the next cycle with a sequential translation of
the elements of form into their equivalent spirit
forces at the cycle's end.

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

The forces of consciousness evolved in a given
16 generation do not pass over to the next plane of
being until they are involuted in Divine Law to
the spiritual qualities. Christ moves through the
six creative cycles to progress both the without
20 and the within of consciousness, that is, both spirit
and body, those egos being saved who at the end
of a generation have gained the Son (Christ). The
ideals to be made real are contained in the Mes-
24 senger of each cycle who through the Law of the
Cross is crossed (crucified) into the nature of
mankind, becoming the principles of being to be
evolved by the race in the succeeding cycle. The
28 Law of the Cross is the Principle of Involution that
translates into the next qualities of being the
forces eligible to further progression and brings
to naught those no longer usable, these becoming
32 the centers of darkness in each kingdom that are
as eternal as the centers of light. Both the Type to
be attained and the principles by which it unfolds
are contained in the Messenger of the cycle, who is
36 the Lord in consciousness of being through which

the Deific function is performed. The attainment 1
of one ego to the god-consciousness in a given
cycle is sufficient to reverse the tendencies of the
forces of all kingdoms. The sixth messenger of 4
this generation exclaimed, "I, if I be lifted up
from the earth shall draw all men unto myself,"
in cognizance of the authority of Christ over all
forces of consciousness. 8

There are two wheels of consciousness, the oper-
ation of the whorl of their forces making for pro-
gression. The Something (expressing) and the
No-thing (nonexpressing) have their identity in 12
the heavens of the Creative Principle as well as in
the earth of consciousness. When the Creative
Principle moves within Itself (Father-Mother) to
idealize what is to be, the Something moves in the 16
No-thing (the positive in the negative) in the spir-
itual realms, while at the same time the wheel
(whorl) of forces of the earth moves in conjunc-
tion. The highly evolved forces of the earth plane, 20
made up of the forces of the mineral, vegetable,
and animal kingdoms, are drawn into the vortex
and utilized as the base upon which a new earthly
expression is built. When mortality shall have 24
finished its course and animality be swallowed up
in the spirit of humanity, the forces of the lower
kingdoms are segregated to their own domains,
with Christ becoming the foundation upon which 28
immortality of consciousness will be built. The
forces of both the material and the spiritual plane
are governed by Christ, who, being moved upon
by the Father, projects the Holy Spirit which 32
makes for a more perfect coordination of the four
departments of being.

While the movement of God through Christ is
continuous in a relative sense throughout cycles 36

1 of evolution, it becomes absolute at the ends of
cycles, the material forces being reversed from
circumference to center and the spiritual forces
4 from center to circumference: the crossing of the
two being the conflict of Christ and Antichrist by
which the internal and external planes of con-
sciousness are changed.

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

24 Evolutionary forces, like the reclaiming and
abandonment of the desert, are subject to activity
and rest, rest and activity. The forces evolved
through the first three negative kingdoms go into
28 rest, and later are made active on higher planes,
yet the forces that ascend are not the forces that
went into inactivity, but are the result of alchemi-
cal changes induced in the elements during its rest
32 period. The succeeding cycle of activity is always
plus something. The plus something is conscious-
ness gained through the action of Christ, the gov-
erning intelligence of the negation as well as of the
36 activity. Christ, the controlling factor of spirit

forces, is identified as Jesus Christ at the climax 1
of a cycle's progression, being the divine Intelli-
gence identified in organism, that is, the realities
of being through which the idealities of Creation 4
are made known.

The alchemical and reciprocal relation operat-
ing between the flesh-and-blood plane of con-
sciousness and Christ identifies both spirit and 8
body in a higher quality of being. The highest
state of developed consciousness is Virgin Mary,
or pure sea of substance generated out of the
polarization of spirit and matter, the correlative 12
conjunction of these forces identifying the Son
or spiritual being. It should be perceived that
man is not born out of the animal forces in
activity, but out of the negation of them. Through 16
refusing to know the ways of men, that is, tran-
scending the animality of forces, the virginal con-
sciousness gained the operation of the Way of God
which is Christ. Through Christ the negative 20
forces of animality are made fecundative to bring
forth a creature above the plane of the will of the
flesh. Hence, Scripture records that the Christed
ego is born not of the will of the flesh, nor of 24
blood, but of the will of God. Man, born of the
virgin essence of substance, is controlled in Divine
will, the remnant of self-consciousness being dis-
solved in the process of translation that makes for 28
spiritual birth.

The Christed ego is I Am in contradistinction to
the creature, gestated in sexual evolution, which
is an unillumined aspect of I Will. I Will reaches 32
its perfected state in the Virgin Mary, who be-
comes the matrix of the Divine Will to involute
the forces evolved in a given cycle. The will to
bring forth the offspring of God results in spiritual 36

1 birth and the resurrection of the Christ type.
 Christ is within consciousness, but only those
 whose evolution permits his ascension gain the
 4 Son and enter into eternal life.

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

Primarily identified in No-thing, the man ego
 24 began the unfoldment of the negative pole of con-
 sciousness first, thus building the animal nature
 in conformity with the law that the emptiness
 (night: No-thing) precedes the fullness (day:
 28 Something). If there were no emptiness, there
 would be no identification of the fullness, just as
 there would be no full cups if there were no empty
 ones. Emptiness invites its corresponding fullness
 32 under exact laws of being. Consciousness, empty
 of knowledge of Being, invites capacity to be, gain-
 ing the knowledge of Being in processes of evolu-
 tion. Evolution of darkness (evil: nothing) pre-
 36 cedes the identification of light (good: something),

and is a necessary prelude to consciousness 1
gained; though it is in the surrender of both the
good and evil of mortal sense that consciousness
of reality of being is identified. 4

The man ego functions in I Will to be before he
identifies I Am Being, thus developing conscious-
ness of self before developing consciousness of
God. When the will to be is not connected with 8
desire to be the manifestation of the God design,
the willing (desiring) forces of self-consciousness
are in opposition to Being, giving rise to the iden-
tification of the Adversary, otherwise designated 12
the devil. The devil has its inception in the devel-
opment of forces in darkness, though it is anni-
hilated when disobedience is known. Disobedience
is known when evil, or forces developed in dark- 16
ness, are subjected to Christ and consciousness is
raised from death unto life. For to accomplish
the ascension the ego is reversed in his position in
consciousness, being made conscious of sin (hell 20
and death) which he did not have in the ordinary
evolutionary development. In gaining the con-
sciousness of hell and death, one gains all-con-
sciousness entering the Great Negation or Tomb, 24
preparatory toward the process of resurrection
which follows through Christ, the controlling
power of both heaven and hell.

The ego must feel the entire force of conscious- 28
ness developed, both good and evil, in order to
know and be the truth. This capacity is instituted
in Jesus Christ or Divine Will and is the means by
which one is saved, to be saved meaning to be 32
redeemed from sin and death. Redemption from
the forces of death and hell is experienced when
one is crucified with Christ, having previously
been crucified in the flesh through dying to sin. 36

1 The natural creature is both animal and human,
he putting on his humanity of consciousness as
good becomes supreme over evil. Evolution in-
4 volves both forces of evil and good, the former
being reduced to nothing as the latter arises. The
ego has opportunity, living in his cycle of good,
consciously to choose whom he shall serve, for
8 with the ascendancy of good, the action of God
(Christ) is known, and a higher wisdom and love
are developed. As the ego consciously utilizes the
attainments of good, for the good of the whole,
12 his humanity of consciousness is progressed, and
Christ developed; yet his complete ascension into
the Christ Self follows only complete renunciation
of attainments for self. In other words, having
16 developed humanity of consciousness, exercising
authority and power over the lower forces, the ego
is in a position to manifest the selfless spirit, and
his renunciation of gains of good for self, coupled
20 with willingness to be no-thing in order that God
may be all, determines his becoming the selfless
ego, or Christ identity. Christ unfolding in con-
sciousness is Jesus Christ or spiritual being reveal-
24 ing itself, this god type being the human pro-
gressed into the divine expression.

Jesus is the divine human, while Christ Jesus is
the divine human progressed into the god state.
28 As the negative kingdoms (mineral and vegetable)
yield their forces toward forming the elemental
base of the animal natural, so the forces of the
animal natural (good and evil) yield themselves
32 to identify the human natural, or creatures identi-
fied in natural good. In their course of develop-
ment the human natural forces enter into their
cycle of negation, and through action of Christ
36 become the virgin substance in which the divine-

human or Jesus ego is identified. The Jesus ego 1
has in him all that is in the world (hell; chaos;
negative kingdoms), as well as all that is in the
earth (animal and human natural), these two 4
aspects in polarization producing the third ele-
ment or substance of heaven (Christ) in which the
divine-human ego works out his salvation from
all that has been (karma) and enters into all that 8
is to be. The beginning of the Creation is the god-
ego, who when he appears is the fourth dimen-
sional man, having the powers of heaven and of
earth. 12

The suggestion that man was once a monkey or
some other form of anthropoid makes interesting
delusion, but not good sense nor science. Man-like
creatures are the result of the mixing of the ani- 16
mal mankind with the he and she monsters of the
lower animal kingdom. Records of evolution
show that when the Third Root race was forming
and what is called man was only a huge animal, 20
not yet directly controlled by the spirit of the
Gods, a cross took place between the lower and the
higher forms of these animal creatures, thereby
crossing in the blood stream the spirit of the man- 24
creature with the spirit of the beast. This cross
was a sexual cohabitation and in a later cycle was
repeated at the introduction of the white race into
the regions of Australia, this cross producing the 28
sterility and ultimate extinction of the Bushmen.
But if people think that these records cannot be
true, not understanding that the race is but a
record of consciousness and what has been known 32
is made known again in succeeding cycles, the
egos being the same ones in all cycles of a given
generation, therefore able to know what they
themselves have been conscious of, they should 36

1 seek to unfold the Spirit within and learn from It
the processes of Absolute Law and its purpose in
progressing consciousness.

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

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

Man was never an animal of the beast quality,
nor can the beast ever become Man. But since the
forces of the mineral were reduced from form to
36 their spirit before they could enter the vegetable

kingdom, and a like change takes place in the 1
vegetable forces becoming animal, so the forces
of the lower animal nature are reduced in their
form to spirit before becoming the nature of man- 4
kind. This is physically accomplished through
eating flesh, the transposition of quality taking
place in the organism of man, though on the soul
plane it is outworked in the interchange of forces 8
that takes place between the lower animals and
the animal nature of men; the lower animals
becoming the resting place of the lusts and pas-
sions of mankind that are brought to naught at the 12
end of mortality.

Man has the spirit of immortality which the
beasts do not have. Since the forces of all king-
doms descend and ascend at the ends of cycles, a 16
connection must exist between the kingdoms in
their simultaneous order, the forces of animal
mankind passing into the lower animal kingdoms
when no longer usable in the further progression 20
of the man ego. The solution to the "missing link"
is not in a missing structure, but in the invisible
process that takes place in the translating forces
between the low and high forms of the animal 24
kingdom at the end of mortality.

The forces of the present animal nature of man-
kind are not a part of the human nature gained,
but these forces run their course in dissension, 28
antagonism and woe at the end of the cycle and
are transmuted in their elements, the ascending
forces forming the substance of spirit of the next
kingdom, and the descending forces gravitating to 32
the manlike beasts of the lower animal nature.
The metaphysical student will understand this
principle of translation in knowing that the forces
of anger are not the forces expressed as good will 36

1 when anger is overcome. But the forces of anger,
overcome and translated in their energies into
naught (non-anger) and then expressed in peace
4 and good will, are not the qualities of the higher
expression, though they are in essence their regen-
erated result. Paul endeavors to make this plain
in declaring, "Now, this I say, brethren, that flesh
8 and blood cannot inherit the kingdom of God;
neither doth corruption inherit incorruption. . . .
we shall be changed. For this corruptible must
put on incorruption and this mortal must put on
12 immortality." I Cor. 15: 50, 52-53 R. V.

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

The elemental animal forces that make the
monkey what he is were never in man, nor were
32 the man forces that make him what he is ever in
the monkey. As animals reach their high points,
the forces that make them come to Naught (No-
thing), and they enter into the state of negation
36 (non-being). Out of the negation higher animal

forces are evolved through the interblending of 1
the energies of chaos and cosmos until the final
cycle of Negation is reached, which ends a genera-
tion of development. Automatically, the positive 4
forces of intelligence arise when negation is
reached, the Something of the Creative Law polar-
izing with the No-thing to give rise to a new era of
consciousness and racial development. At these 8
universal climaxes that mark a new order of civil-
ization, the mineral, vegetable, and animal king-
doms blend as one in Negation or No-thing, there-
by making up the worked soil of consciousness, 12
with which Christ crosses to join spirit and matter
in a state of polarized and equal progression;
though at the end of mortality, when conscious-
ness is returned to the dust (spiritual substance) 16
from which it was taken, the curse of evolutionary
progression ends, the love of Christ becoming the
Law governing development that supersedes the
necessity of hard experiences. 20

The animal forces make up hell, the unre-
deemed, while the higher forces evolved by the
man ego make up heaven, the redeemed. The
Christ Spirit ever descends into the unredeemed 24
forces and out of the chemicalization thus engen-
dered in the cross of spirit and matter, the man
ego advances and develops until he reaches his
zenith of transition, when he reveals himself as 28
Being, and is himself transmuted into the Spirit of
God, there to become an added factor of creation
that makes for the further revealment of the
powers of God. 32

The animal forces, carried along from spiral to
spiral under evolutionary law, have in them the
potential animalistic characteristics in their unful-
filled expression, and making up the natural base 36

- 1 of the evolving man ego, form themselves as the
constitution of the man creature; this accounts for
the similarity of the organism of man with the
4 organism of lower animals, the animal mankind
showing distinct similarity of organic form and
function to the more higher evolved animals of
the animal kingdom. The Principles of Being that
8 underlie all form are the pattern after which all
forms are fashioned. Mankind and the animals
are the two poles of one kingdom, the forces of
the former ascending toward humanity and Christ,
12 while the forces of the latter descend. God's ani-
mal life is spirit that complements matter or form
developed in mortality. When form has reached
its cosmical limit and the forces of the beast are
16 conquered to Christ, the ego reaches the capacity
of translation and regeneration, becoming himself
the Means of the Cause by which a new creature
is formed.
- 20 Animal mankind and the lower animals sprang
up simultaneously under Divine Law and are des-
ignated in Scripture as man and beast, or Adam
and the serpent. Being the high and the low of
24 each other, and the functioning point of the prin-
ciples of Being, God ever uses the life of Christ
and the life of the beast (sex sense) to progress
the race, though when egos reach the god-state of
28 being they ascend as the Order of Melchizedek,
being eternally identified as the Son of God. The
functioning point of God's animal life is in the
medulla of the brain. The regenerated brain is the
32 fruit of a cycle's progression, it being the center of
the Son and the Source of the projection of the
Divine Light which goeth forth to enlighten the
world. This is not operative as illumination and
36 knowledge going out, though the gaining of the

cosmic light is essential toward identifying the 1
Creative Principle; but the movement of Christ
in organic function, which is Jesus Christ, is
from the brain and organism of the Messenger 4
of the cycle who, crossed (crucified) in the gained
principles of being into adulterated mankind,
becomes the starting point of another cycle's
unfoldment. 8

The identification of the forces of the present
mankind in cosmical relation to the Divine Will is
the establishment of brain functions in which the
forces of mortal mind do not operate, they being 12
cut off in the Deific function that translates the
corruptible elements into the incorruptible. The
progression of a race is not dependent on the many
gaining illumination, but in the identification of 16
the central ego in the capacity to function the
Divine Laws, the ego through whose function a
cycle is closed being chosen in the Divine Law at
the cycle's beginning. 20

As Christ illumines consciousness, and takes
dominion over the unredeemed force, darkness of
animality gives way to light of truth, and the I is
transformed into the divine-human, eventually 24
climaxing into I Am or spiritual being. The posi-
tive pole of progression of self-consciousness in
the attainment of the natural good is still no-thing
in its relation to Christ, the selfless state being that 28
which is receptive to the operations of the Divine
Law by which a new creature is developed who,
having the power of the Word, can manifest the
things needed in a manner transcending the neces- 32
sity of the curse of labor. The immortal creature
is to be identified in the divine-human, being in a
state of neutrality toward self desires. Neutrality
is the nonresistant state essential toward inviting 36

1 the action of Christ to reveal the god-state of
being, or the Jesus Christ type.

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

Re-embodiment is a fact in nature, though not
a truth in Christ. It is the evolved necessity en-
gendered by dissolution in death, and will con-
24 tinue as a law governing the natural man, until
through Christ Jesus redemption one is made free
from the "law of sin and death" (progress by
means of experiences in sin). Christ is the god
28 ego operative in consciousness, and the identifica-
tion of this ego in deathless character will alone
make re-embodiment by means of sexual law null
and void. Jesus typed the standard of attainment
32 for man on this planet, and when he completed his
cycle of progression, he overcame death, incar-
nated the Christ ego, and took up his individual-
ized identity in the Godhead as one with the Par-
36 ent who sent him forth. Having overcome death,

he overcame the necessity of further re-embodi- 1
ment in the flesh by means of birth, and likewise
shortened the necessity of fleshly experiences for
all men. The further identification of the Jesus 4
type of consciousness in the egos who attain a
similar Christship at the end of mortality, is the
outworking of a fuller revelation of the Creative
Principles, but is not the return of Jesus as the 8
individualized Christed ego who was graduated
at the beginning of the cycle's progression.

Humanity, being members of one Man and of
each other, gets the benefit of Christ's action in the 12
Messenger of the cycle, even as the members of
one's fleshly body receive the impression of good
realized by the ego. At the coming of Christ, the
spirits of the race are gathered into the Jesus cen- 16
ter, and are liberated under cosmical law, Jesus
constituting the divine-human center through
which the race is both involved and evolved, as
well as being the functional point of the Christed 20
essences. However, only those who have finished
their course on the flesh-and-blood plane, being no
longer in attachment to either good or evil forces,
are Christed and redeemed, this identification tak- 24
ing place only at the end of a spiral of progression.
Jesus is the divine-human cosmical center through
which Christ, the Word, performs its function of
baptizing the race with the Holy Spirit, the means 28
by which life is perpetuated and the nature of man
attuned to the Creative Principles.

The more man understands himself, the destiny
and purpose of being, the greater is his respon- 32
sibility to the Christ within, and the more does he
suffer for falling short of the bringing forth of the
ideals perceived. In truth, what man perceives he
can conceive, and since understanding and will 36

1 function as one in divine order, man is expected
under laws of God to bring forth what he perceives
as a truth of being. Willingness to bring forth
4 what is perceived will open the way of knowing
how to bring forth the reality of the ideal and pro-
gress man quickly into higher states of conscious-
ness. Choice as to whether man shall serve the
8 Lord in the development of the spiritual is vested
in self-consciousness and determines whether one
is evolving material forces or involuting the
spiritual. The evolving ego has power to look into
12 the heavens of the Limitless or the hells of limita-
tion. When he can view both sides of evolutionary
processes, being unmoved by either good or evil of
mortal sense, then is the Law of the Lord (Involu-
16 tion) invited into action, and consciousness is
translated into a higher state of being.

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

long as he functions in any form of animality, ani- 1
mality characterizing the various forms of feeling
forces not under the dominion and control of
Christ. 4

The animal forces make up the self ego and his
selfish desires. All the selfish forces of the I ego
must be dissolved and reduced to No-thing (non-
activity) as man puts on the selflessness of the 8
Christ Spirit, even as the lower forces in all the
kingdoms must die and go into nothingness before
there can be a further ascension. As a result of
the laws of transmutation, species of animals 12
become extinct, races of men die out, but the
essence of consciousness evolved lives on, lending
itself to the progression of existent life, until mor- 16
tals reach their heights of mortality, when they
too die to themselves and are made alive in Christ.
When Christ takes over the government of con-
sciousness a god is revealed; for, in the ultimate,
manhood blends with Christ and makes for god- 20
hood, and evolution gives way to Being. The man-
ifestation of the gods is the race of the Sabbath
Day; the man identified in the creative power of
the Word, forever resting from evolutionary law 24
(progression by means of fleshly experience).

The lesser evolved states of consciousness are
subconscious sacrifices to the greater, while the
greater are conscious and willing sacrifices to the 28
lesser. The higher one ascends in the scale of pro-
gression, the more he must die to self, and the
more he must serve his fellow men. However, all
that is accounted service must make for godly 32
development. God's government prevails, and all
work together for the highest good of the whole,
whether this is done in conscious knowledge or
not. When one dies to personal sense, he is made 36

1 alive in Christ; therefore, the capacity to serve
others without consideration of good received in
the serving is the means whereby egos develop
4 godward and overcome the elements that make for
death. Expression, apart from consciousness of
Christ, is not life but temporary existence, with
animality, in which the tribulations of the flesh
8 inhere, dominating the ego.

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

One should keep within one's own sphere of de-
velopment, conforming in an all-around way with
the natural laws governing the particular plane of
36 progression, if one would advance in righteousness

and order. As long as mortality lasts, a certain 1
consideration must be given the things of Cæsar;
but their use can always be made to serve toward
the development of the higher qualities of soul 4
and mind. The utilization of spiritual law to gain
advantages over the forces of the world is permis-
sible in that the "kingdom of this world" is to
become the "kingdom of God and His Christ" at 8
the end of mortality. The lower forces must be
conquered to the spiritual, but this is only a step
in the advanced progression. The use of spiritual
principles is for the purpose of developing the love 12
of the spiritual and not the love of the material
gained. When the love of the spiritual is gained,
added things come in natural order, with powers
of Christ transcending the evolutionary forces 16
developed in sense consciousness.

Jesus, standing at the dawn of Christ conscious-
ness, having sufficiently completed his evolution-
ary sojourn to be cleansed of desire for human 20
gains, was acknowledged as a beloved Son, but it
was the overcoming of the three temptations in
the wilderness (confusion of material and spiritual
knowledges), when sense consciousness (devil) 24
suggested that he utilize spiritual law to gain psy-
chical, mental, and bodily powers, that led to the
development of the Son of love, and the further
revelation of God among men, a revelation that 28
surpassed anything before or since accomplished
through the efforts of personal, mental, or psychi-
cal aggressiveness. A devotee of Christ should be
ashamed to put to low use the emanations of Truth 32
that contain power to identify the godly man when
used in His name (character).

The utilization of spiritual law, in the desire of
gain for self, is black art, an action not operative 36

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

The use of spiritual law to attain good in oppo-
20 sition to evil is legitimate in evolution, but the use
of the good which is gained determines one's spir-
itual development. One in the development of the
spiritual principles of being is expected to become
24 a disciple and not a magician. While the latter
have their place in the evolutionary unfoldment
they do not function in spiritual law and should
not be so classified. When one through the use of
28 spiritual law has accomplished the purpose of its
use, that is, the love of the spiritual, it becomes im-
perative that the coffers of mind, heart, and
pocketbook be opened in wisdom and judgment
32 to the least as well as the greatest. The Father's
business of "fishing for men" is the only legitimate
profession and will characterize all modes of
expression when they are made to count for the
36 development of a greater love and wisdom. To

stand for principle at the expense of the person in 1
any transaction may cause some unpleasantness,
but suffering for the kingdom of heaven's sake is
rewarded by the Lord in the attainment of spir- 4
itual consciousness, and ultimates in freedom from
mortal limitation altogether.

Clad with the finished result of another and last
spiral of mortal evolution, the highest attainments 8
of mind, soul, and body, the race stands today at
the pinnacle of its natural animal progression,
with laws of God illuminating consciousness in
knowledge and use of higher powers. Everywhere 12
the new-born consciousness struggles for material
gain by use of these laws, with here and there a
soul wise enough to desire to be nothing in order
that Christ may reveal God as all in all. But, on 16
the whole, all want to be something in self-con-
sciousness, not comprehending that the something
of personal sense is the greatest adversary to
Christ, and annihilative of the self. The reduction 20
to Naught of the developed forces is the chaos that
climaxes a cycle of progression and by which con-
sciousness is made to surrender to the Divine
power. But must humanity always be chastened 24
by suffering and made to feel the lash of the whip
of necessity? Is it never to exemplify that lone
character of Gethsemane, who, perceiving the
clamor of his own desires, was enabled in the 28
midst of them to say, "Nevertheless not as I will
but as thou wilt." It is not illegitimate to desire,
since desire is the germ of attainment, but the pro-
motion of the desires in keeping with that which 32
makes for the highest good for all, is that which
makes for the humane spirit in which Christ, the
divine, moves to free the race from woe and dis-
sension.

1 A change of heart as well as a change of mind
should accompany the use of spiritual law and the
development of spiritual ideas. While all ideas
4 produce a change in the feeling forces, the trans-
ferring of the love from the personal self to the
Christ is a conscious development, based upon
desire to attain the selfless state of consciousness
8 wherein Christ is identified and a new state of
being is gained. The identified Christ Principle
is Jesus Christ, the united spirit of God and man,
which takes over the soil and reclaims it from sin,
12 sickness, and death when a change of heart is
effected. "And they that are of Christ Jesus have
crucified the flesh with the passions and the lusts
thereof." The passions and lusts are incidental
16 to evolutionary existence but have no place in
God's kingdom (spiritual realm of consciousness).

The tendency in this day to utilize spiritual laws,
and to teach their application without also teach-
20 ing a corresponding crucifixion of the passions
and lusts of the self, is the antichrist spirit that
Paul says comes into the world at the end of
mortality in order that it may be proven who
24 are of the Truth. The gospel of Jesus Christ,
which reveals the redemption of the whole man,
with the body as the chalice that is to objectify the
gains of evolution when subjected to Christ, is as
28 yet slightly known in the world designated by the
word, "Christian." Many have a faint compre-
hension that the ascension of Christ means the re-
jection and overcoming of the animal tendencies,
32 but how many people clamor to know the Way
that leadeth unto life? There are a thousand fol-
lowers after that which endureth for a season to
one engaged in the pursuit of spiritual develop-
36 ment. However, the many who are called at the

end of mortality to develop the psychical, mental, 1
spiritual, and Christ powers will yield the chosen
few, who, freed from the necessity of further evolu-
tion in sin and death, are reborn as the Christed 4
egos. These become the "first-fruits unto God and
unto the Lamb," that is, the involuted result of the
generation's evolution.

The god-beings, no longer fashioned according 8
to the world, are transformed by the renewing of
the mind in Christ, and prove at the cycle's polari-
zation what is the good and acceptable will of God
for man. The will of God can be known only 12
when self-will (sex love) generated in the animal-
ity of evolution is offered as a last animal sacrifice
before Jehovah, who, receiving this "highest born
of women" force, subjects it to the Christ and 16
through the subjection makes known to man his
real nature. Jesus, who typed this process of de-
velopment, not only showed the ascension of God's
will over the will of the flesh to be the Way of 20
life, but himself became the Way, merging the
elements of self-will with Christ so as to become
the principle himself. Truly none are saved but
through Jesus Christ, he being the way of trans- 24
muting animality of forces out of their potential
destructiveness into the nonresistance that makes
for the divinity of love, with its climaxing identi-
fication of spiritual being. Man must ever pay 28
the price for the gain of Christ. The price is him-
self. The Christed ego is the result of evolution
and involution as one in the Lord, or the action of
God. 32

Involution is both descending and ascending,
the descending being the projection of the ideals
to be worked out in a cycle's evolution. The gain
of the ideals as realities of being is ascending in- 36

1 volution, though the fall of the spirit-forces gained
as ascending evolution, with the complementary
aspect of descending evolution, is operative in
4 Divine Law (Lord) at the ends of cycles to produce
the realities of being. The possibilities of a subse-
quent evolution are always contained in the pre-
ceding involution. The theocrasis of the Mes-
8 senger of the sixth cycle (Jesus Christ) marked the
beginning of the end of this dispensation, the
infoldment of himself in consciousness of human-
ity, giving rise to a further progression of the
12 ideals identified as the Christ consciousness. The
Word that was in the beginning the cause of all
progression is revealed as the conscious identities
of godlikeness appearing at the end of this age as
16 the children of God, these offspring being the
product of the infoldment and unfoldment (invo-
lution and evolution) of consciousness inhering in
Jesus Christ. Jesus Christ represented involution
20 and evolution squared, that is, the dual states
polarized to the laws of Being, so that conscious-
ness has progressed in equality of evolution and
involution since his theocrasis, and implanting as
24 the Word-Seed Man.

God operates by means of the Word-Seed Man
to reveal Himself, the organism of Christed con-
sciousness being his function in humanity. The
28 Word-Seed Man is the flesh of the Word and is
self-fecundating, having in consciousness the
properties of God essential toward progressing
humanity both in darkness and light. The Word
32 contains both the aspect of involution or unfolding
into God and evolution or unfolding from God,
these activities of consciousness being simul-
taneous. Both are ascending and descending, or
36 progressive and retrogressive. Beginning with

God-Principle, there is an infolding of Infinite 1
powers and capacities as consciousness. Con-
sciousness identified is Man in whom Christ as
image and likeness of God moved to project the 4
God-Principles in the direction of the race. The
projection of the essences of the God-Man gained
as Jesus into humanity typifies this infoldment in
absolute law of God. 8

Primarily, God, by means of the Word, infolded
Himself in consciousness, the formation of Man
as the central plexus or center through which pro-
gression is carried on being the fruit of the Word's 12
involution. This Man is Christ identity in con-
sciousness, the Ideal that is to be made Real by
means of progression. From the Man-Christ cen-
ter there are ascending the forces of spirit repre- 16
senting ascending evolution, evolution's ultimate
being the unfolding Godward of the powers and
capacities infolded in the descent of God's spirit
(Christ) into consciousness. 20

The ascending evolution of forces climaxes in
No-thing, or presents consciousness worked (soil
tilled) and Christed. The Christed forces gained
are always theocrasized (joined with God by 24
means of Man) and projected into humanity as
the Holy Spirit. At this projection retrogression
sets in, it being the dissolution of the elements of
forms, the disorder engendered at the end of a 28
cycle of progression forcing conscious cognizance
of God's laws, as well as reconstructing conscious-
ness. The descending evolution or return to center
of forces raised in ascending evolution is the 32
lowering of the Christed forces into the domains of
darkness and unillumination, and is the means by
which the whole race receives the enlightening
effect of the Spirit of Christ crucified. 36

1 Forces of consciousness not having the Spirit of
Christ are annihilated in the conflict that operates
between Christ and antichrist, though nothing is
4 ever lost in the sense that it is nonusable. What
is not usable in heaven is usable in hell, the forces
of light (heaven) and darkness (hell) comple-
menting each other and sustaining each other's
8 progression. Christ, the Word, is Lord of both
heaven and hell and is the means by which both
evolution and involution are carried forward.
Ascending involution or infoldment into God-con-
12 sciousness follows in sequential order the descend-
ing evolution even as ascending evolution pre-
cedes it, ascension and descension (rising and
falling) always being in reciprocal relation and
16 simultaneously operative.

Involution and evolution are absolute and rela-
tive, the relative appearing to be retrogressive and
the absolute progressive. Both are complemen-
20 tary to each other, the action of the absolute stir-
ring the negative, unredeemed forces, and the
action of the relative quickening the ascent and
descent of absolute principles. Since Jesus Christ's
24 implanting, that is, since the Divine Seed has been
sown, evolution and involution have been ascend-
ing and descending, respectively, until now, at the
end of the Christian dispensation, there is to be
28 ripened the fruit of his spirit infolded in humanity
and evolved (progressed) to a cosmical limit.
However, the action of God as the "second coming
of Christ" is another involution and evolution, both
32 ascending and descending, by which the spirit
forces gained as idealities of consciousness are
made substantial as spiritual being. The totality
of forces operative in the first coming are present
36 in the second, plus the "greater works" of trans-

muting the elements of matter, the evolutionary 1
result, into the essences of spirit that it was before
it was formed.

The consummated result of the "second coming 4
of Christ" is body redeemed, that is, the embodi-
ment of the spiritual realities as a new state of
being. It is the function of Christ as the Bride or
Mother Principle that brings forth the children of 8
God who are clothed, not in the garments of un-
holiness and materiality, but in garments of white
(redeemed bodies).

All progression centralizes about Jesus Christ 12
(united man and god), forming the pivot or center
through which forces are outfluxed and influxed.
Until the manifestation of the Mother Principle of
Being, all progression is in and through the identi- 16
fied Father Principle, though in the second coming
the Father and Mother are one, producing the sons
and daughters of God or the "Brides and Bride-
grooms" of the generation's evolution and involu- 20
tion. The Mother, or femininity of Christ, con-
stitutes the matrix in humanity about which forces,
in process of becoming offspring of God, revolve
and circulate, the feminine principle being at one 24
with the masculine through the operation of
Divine Laws. Thus the masculine and feminine
forces of the entire race come under the redeem-
ing power of Christ at the Word's unfoldment and 28
projection. The offspring of Jesus Christ, or the
redeemed at the end of mortality, are to be char-
acterized by their male-female polarity, they
making up the biune nature, or Christ identified 32
as the Word made flesh.

The beginning with the No-thing and the ending
of it mark the cycle of descending involution and
ascending evolution, this being only one-half of 36

1 the process that makes for identification of life.
The attainments of the race in an evolutionary
period are still nothing as respecting their relation
4 to God until impregnated with the Christ opera-
tion by which that eligible to ascension into spiri-
tual qualities is gained and Christed. The identi-
fication of the Christed ego as the messenger of the
8 Law and the processes operative are ascending in-
volution and descending evolution, the two at the
end of this cycle polarizing with the two actions
at its beginning, four-squaring consciousness to
12 Christ and establishing the Holy City, that is, the
Son of Man type. The transformation of the Son
of Man into the Son of God is the theocrasis of
Elijah into Elisha mentioned in mystical lore by
16 which that evolved and involved to the spiritual
qualities is transmuted into the god-state of being.
This is the culminated process of descending in-
volution and ascending evolution which closes one
20 cycle and marks the beginning of the one to follow.

Ascending involution is absolute, the trans-
formation of energies gained into the God state
of being taking place in Divine law, it being sim-
24 ultaneous with descending evolution under abso-
lute law. The descent of the Christed conscious-
ness into darkness, in polarity with the ascension
of the light, while called a fall, is the means by
28 which the spirit essences are made realities in
form. At the same time, the evolved forces that
are not involuted to spiritual qualities but retain
identity in matter are dissolved, the translation of
32 elements of matter to spirit and of spirit to sub-
stance-form being the result of the conflict of
Christ and Antichrist (Jesus and Judas of Biblical
lore), that at the end of mortality would cause the
36 "heavens to pass away with a great noise, and the

elements to be dissolved with fervent heat." The 1
passion of Gethsemane is the fire that burns up the
earth (mortal elements) and which brings to pass
the new heaven and new earth of righteous 4
expression.

It should be perceived that all activities of God
are carried on in consciousness identified as
humanity, and that egos represent the spirits that 8
came out from God or not out from him, character-
ized in Scripture as the Christ and antichrist
forces. Both serve in progression, though two
states never enter the kingdom of God. That 12
which is Christed is God's and becomes a higher
state of being. Only that is Christed that has lost
its tendency toward self-development. This is to
say that consciousness, having developed through 16
its selfish tendencies, must have become unselfish,
which is to transcend the evil forces with the gain
of good. The good surrendered for the sake of
Christ is the development of the selfless spirit that 20
leads toward absolute spiritual unfoldment. Abso-
lute spiritual unfoldment is not in the will of man
but in the direction of the Divine Will, the selfless
state being equivalent to the will-less state. Evolu- 24
tion's goal is reached in the gaining of the will of
the flesh, but at this point the processes of involu-
tion begin whereby the will of the flesh is trans-
formed into the activities of the Divine Will. The 28
activities of the Divine Will aggregate as Christ,
the Love of God through whose function the Son
is manifested.

The gaining of the Christ consciousness is not in 32
the will of the self but in the surrender of the
self-will, for the nothingness of mortality (self-
consciousness) is automatically attractive to the
Something of Being, that is, the Will or Love of 36

- 1 God. The Christ consciousness gained is heaven,
that is, spirit, and must be planted back through
laws of God in the soil of mortality in order that
4 the body may be redeemed from sin and death.
The Christed ego is planted back into humanity
in descending evolution, the falling into the ground
and dying to the Christed consciousness gained
8 being the means by which the spirit essences dis-
solved in the "tomb of death" are formed, they
arising as the realities of the spirit essence in the
ascending involution that climaxes the process of
12 the crucifixion with the resurrected result. "He
that findeth his life shall lose it; and he that loseth
his life for my sake (Christ), shall find it." Mat.
10: 39 R. V.
- 16 The messenger of the sixth cycle as the Vine was
the evolved and involuted result of the spirits of
Elohim that entered the race at the beginning of
the Adamic period, therefore was the "second
20 Adam," or living spirit of the Seed-Ideals sown.
During the unfoldment of this ego, like the grow-
ing of the oak tree, there was infolded into him the
essence of spirit that would aggregate as the Word-
24 Seed Man he became. These seeds, like the acorns
the oak tree produces, sown into the soil of man-
kind, became the impetus of growth, both ma-
terial and spiritual, during the Christian dispen-
28 sation, ultimating at its end in the Tree of Life
with the children of God as the ripened fruit.
Those who were given the power to become the
sons of God at the implanting of the Jesus type are
32 the involuted result of the parent tree or Vine
whose fruit was involuted into consciousness
to become the Seed-Man that it was before its
evolution. The Word made flesh as Jesus Christ
36 became the germ of Creation, his whole spirit be-

coming, at his crucifixion, the impregnating force 1
by which the branches, inhering in him by virtue
of their connection during his evolution and invo-
lution, are likewise evolved and involuted. The 4
branches of the Vine naturally appear at the end
of the era of mortality as those manifesting the
Spirit of Jesus Christ (reality of being), and are
referred to in Scripture as the "overcomers," they 8
constituting those attaining male-female polarity
or those overcoming the enslavements of sex
sense.

Through the processes of evolution and involu- 12
tion, both ascending and descending, humanity is
not only perpetuated but God is revealed in His
progressed expressions, being manifested as the
Word made flesh at certain periods of progression. 16
This manifestation is Christ in identity as Christ
Jesus. Jesus Christ is the Divine Seed resident in
the nature of consciousness Christed, and is grown
and reproduced in the processes of Divine Law 20
when descending evolution precipitates the form
of spiritual being and it is resurrected as the in-
voluted result of a cycle's progression.

Involution is the infolding of spirit into matter, 24
while evolution is the unfoldment of matter into
spirit. This process is continually going on and
is the means whereby Being is manifested, the two
forces yielding themselves in their cycles of pro- 28
gression to Christ, each striking the pinnacle of
transmutation in reciprocal relation. The con-
trolling factor of this metamorphosis is Christ in
the realm of Spirit and Man on the plane of matter, 32
the mergence of Christ and Man being Jesus Christ,
the Lord of heaven and earth. Out of the merged
forces the new earth or manifested being arises,
being born from the virginity gained from the 36

1 adulterated forces of spirit and matter commingled
in the Law of the Cross (Christ) that controls evolu-
tion and involution at their climaxing points.
4 When this point of progression is reached, the
action of God or Divine Love operates to reveal
spiritual being, the ego being translated out of
elemental twoness into gained oneness, and in-
8 folded as an eternal identity of the Infinite; though
always at this point of identity there is infolded,
by means of descending involution, the essences of
ideals gained, the race receiving the pattern to be
12 evolved in the succeeding cycle from the theoc-
rasized (crucified) Christed ego.

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

Involution and evolution proceed as one, each
supplying the other with its counterpartal essence,
36 making for a further revealment of Being, the

ultimate of this cycle of progression being the 1
manifestation of the biune or two-in-one egos, who
have power to be constantly renewed and per-
petuated as the eternal consciousness of God 4
gained. "To him that overcometh, to him will I
give to eat of the tree of life, which is in the
Paradise of God." The Way of entrance into the
Paradise of God is the opening of the Book of 8
Life at the end of mortality, this being in the
descent of the Christed forces of the seventh mes-
senger with the sequential ascent of the gained
spiritual realities. 12

Spiritual being gained is the Paradise of God,
the organism of the Deific function through which
worlds and races are formed. The angel, standing
with the right foot upon the sea (unformed 16
essences) and left foot upon the earth (formed
consciousness), hath prevailed to open the book
that is as "honey to the mouth though bitter to the
belly." Consciousness is now being four-squared 20
to principle and both the masculinity and femin-
inity of Christ are being revealed by which man
may join love to wisdom and ascend into Mount
Zion with the Lamb, where the redeemed ones, 24
having the name (character; image and likeness)
of the Father (Jesus Christ) written in their fore-
heads (formative powers), sing the new song that
no man can learn but him who has purchased him- 28
self out of the earth through purification. Let
him who will receive, receive.

THE "HOLY FAMILY" AND RACIAL PROGRESSION

- 1 **T**HE mystery of racial progression centers
about the "Holy Family" from which all
population springs. There could be no
4 progression without something to be pro-
gressed. The fruit is the consummation of the
seed planted, subject to the processes of growth
that brought it forth, but the qualities contained
8 in the fruit are primarily in the seed as potential
capacities. The "Holy Family" is the Seed out of
which Man is reproduced. Man is the generic
name for the race, and when manifested is the
12 fruit of the Creative Seed identified as the "Holy
Family." Mankind is the soil in which Man is
grown, Man being identified in the God qualities of
Being at his appearing.
- 16 Many aspects of development, inherent in the
soil, are not in the finished fruit, though they aid
in the production of the fruit. The weed of the
soil, which springs up simultaneously with the
20 seed sown, furnishes certain chemical elements
which promote the growth of the seed, especially
corrupting the encasements of the seed, so that the
germ of life contained in it may reproduce itself.
- 24 It is the conjunction of the seed with the soil that
makes for development, the corruption and weeds
incidental to the growth of the seed being essen-
tial toward bringing about the ripened harvest.
- 28 The "Holy Family" is the three-as-one Creative
Principle. It is the Father-Mother-Son in eternal
identity. Consciousness, which man is, in individ-
ual as well as in racial identity, is the emanated
32 result of the action of Father-Mother-Son, the One

Principle of Being. The primal parental Principle 1
is identified in distinction in consciousness, the
Father and Mother progressing each other, the
Mother being the potential capacity of all Being 4
and the Father the generating principle of Being.
The Son is the Ideal of Being, or that which is to
be manifested. Esoterically, the Son is the Son of
God, and exoterically, the Son of Man. Man is 8
the consciousness in which the Son is progressed:
there is no action of God outside humanity or
Man.

The essences of spirit-force gained in progres- 12
sion form the Son of Man at his appearing. These
essences are called the Holy Ghost, and are par-
ticularly related to the spiritual body, the Ghost
being the spiritualized form of the Spirit. The 16
Holy Spirit and the Holy Ghost are the within and
the without of each other, otherwise the spirit and
the body of the divine qualities. The spiritual man
is formed in Creative Law and is not the result of 20
sexual law, though the spiritual qualities are pro-
gressed as consciousness by means of the sexual
law. Yet, paradoxically, the ego who gains the
operation of the Holy Family within conscious- 24
ness is one who has transcended the hates and
loves of the sexual law and entered into the love
of the Lord, conserving his forces toward the
manifestation of spiritual man. 28

The Father-Mother-Son are one in Principle
though distinct in their development in conscious-
ness, Metaphysically, the Father is inwardly wis-
dom and outwardly understanding; the Mother is 32
inwardly love and outwardly will, while the Son is
inwardly substance and outwardly life. These
six qualities of Being culminate in Truth, or I Am
Being, that is, spiritual man identified in organic 36

1 nature. Spiritually, the Father is Spirit, the
 Mother is Soul, and the Son is Body, the three-
 as-one making up consciousness, which is Mind
 4 gained. Spirit, Soul, Body, and Mind make up the
 four-square Man, or spiritual being.

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

Man is both individual and universal. Man in-
 dividual is center, while Man universal is circum-
 32 ference. The individual man is in touch with the
 Creative Principle or Father-Mother-Son, since he
 is the consciousness of this Principle. This is to
 say that all that is expressing as man is God's
 36 expression of Himself; though until the Son is

gained and expressed, Man is not yet identified. 1
Mankind is only a kind of a man in process of
evolution which at the finish of mortality is in-
volved into its spiritual qualities of consciousness 4
to be identified as the Son of Man. The Son of
Man is Jesus, the reality of Being, while the Son of
God is Christ, the Ideal. Man identified as being
is Christ Jesus, the spirit and form united as one 8
in the Creative Principle. This man has Father-
Mother-Son-Daughter function and performs the
service of the Divine Will in the race, having
transcended the wills of the flesh prior to identifi- 12
cation in the Creative Principle.

The ego in process of progression develops the
infinite qualities of the Father-Mother-Son. The
Father principle is characterized as husband, 16
brother, father, son, while the Mother principle is
expressed as wife, sister, mother, daughter. The
Son is Man identified through translating the lim-
ited forces of the various aspects of the family 20
relationship into their spiritual qualities of being.
Through infinite lifetimes of progression the ego
translates something of the family forces into their
spiritual equivalent, transcending the limited loves 24
and hates of the flesh-and-blood plane. When
this plane has been overcome and its forces gained
as spiritual qualities, the Christ Self is resurrected
and the ego enters the Family of God, becoming 28
a Principle of Being.

All families are the progression of the infinite
qualities of the Holy Family. The One Family in
which mankind hopes to be identified is the Broth- 32
erhood of Man. This will be the result of the
finished progression of all families when the Holy
Family principles have worked themselves out
and the Son of Man race is manifested. The Son 36

1 of Man race is humanity identified in the Son, or
 consciousness in right relation to the Father-
 Mother Creative Spirit. The Holy Family identi-
 4 fied as the Christ Seed was planted in consci-
 ousness to produce the existence of humanity. The
 giving of the "beloved Son" for the life of the
 world is the projection of the Holy Spirit in the
 8 direction of the race that all may eventually par-
 take of the Christ Spirit and be resurrected into
 the spiritual state of being.

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

When consciousness became identified as cen-
 tral egos, each ego had in him the powers of the
 Holy Family to be progressed. The separation on
 36 the plane of form of the Father-Mother Principle

of Being gave rise to the law of attraction and 1
repulsion wherein egos sought the self of them-
selves from which they were separated, thus
identifying the marriage system of the race. Mar- 4
riage is the means by which the characteristics of
the Holy Family are progressed as husbands,
wives, fathers, mothers, sons, daughters, brothers,
sisters. When these characteristics have been 8
gained in Christ, where they are primarily ideal-
ized to be, one finishes his progression on the
flesh-and-blood plane and enters into the Holy
Family of the gods, where family relationship is 12
universal rather than personal in its expression.

The ultimate attainment of any one in the family
life is universal love. At this point of progression
the ego is initiated into the Christ love, and ceases 16
to be born or to die, birth and death belonging to
the evolution of the ego on the flesh-and-blood
plane. This condition of consciousness is eternal
life, the goal of consciousness gained. One identi- 20
fied in eternal life becomes a Son of the Kosmos,
the loves of the flesh raised to the love of the Lord
being the means of eternal identification. When
the ego has gained the Man and Woman principles 24
of himself, he enters into Creative expression as a
Son of God, being capable of functioning on either
the formed or the unformed plane. The identifi-
cation of the Christ ego is fourth dimensional man, 28
who is without father, without mother, without
genealogy, but who is the offspring of the Father-
Mother-Son of himself.

Each male and female has potentially the ca- 32
pacity of allness of the Family Principle, though
while functioning in sex sense both are separated
in their qualities. Not being able to find within,
what has not been developed in the objective con- 36

1 sciousness, the male seeks the female and the
female the male, in effort to know the potential
qualities within the consciousness. Marriage re-
4 sults from the attraction existing between the sep-
arated poles of being, the male gaining conscious-
ness of his female through the woman who mates
his qualities, while the female gains consciousness
8 of her male qualities through her masculine com-
plement. The husband becomes the father and the
wife the mother, each progressing in addition to
the husband-wife qualities, the qualities of father-
12 mother in each other. The child, either son or
daughter, adds another quality of the family to be
progressed, while two children of opposite sex
complete the family consciousness to be developed.

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

consciousness without the symbol, as one must do in 1
the last step of progression of any quality.

One gains the spiritual reality always without
the symbol or in spite of it, not because of it, 4
though the symbol promotes progression up to the
point where spiritual consciousness is gained.
External consciousness is developed by means of
the object, but spiritual consciousness is gained 8
through turning away from the object to the spirit.
One makes this detachment in voluntary surrender
to the Divine Will or is forced by necessity, though
it is voluntary surrender of attachment to material 12
progression that gives one the heaped-up measure
of spiritual good.

The family unit is coordinated in principle. An
ego no longer needing brothers or sisters by which 16
to gain the qualities of consciousness for which
they stand would be born to parents who likewise
gain their needed development of family con-
sciousness through having only one child. Pri- 20
marily, men and women are the means by which
the angles of consciousness are progressed. Where
the necessity of development of the wife and hus-
band qualities is supreme there would be no 24
children. Always the form indicates consciousness
developing, and the family unit contains all phases
of progression. Egos who are resting from ex-
ternal development, being particularly developed 28
in the spiritual or internal qualities, need only to
be born, therefore make no direct family connec-
tions. These are egos who invariably are develop-
ing the qualities of the universal family, and who 32
become servants of the Lord either in affairs of
church or state to progress the qualities of God
impersonally. This accounts for the childless con-
dition and oftentimes the unmarried state of those 36

1 who do the universal work.

The family of gods is progressed within the human family, egos directly serving the laws of
 4 being. Church, state, and family are the three phases of racial development by which the qualities of the Holy Family are progressed and identified. The race as yet has not attained to the
 8 alignment of any of these three factors to the Divine Will, though it is rapidly running through the cycle of evolution, getting ready for the kingdom of heaven in the earth. This kingdom will be
 12 set up when the principles of the Holy Family have been progressed in the race consciousness so as to afford another action of God by which humanity will be enlightened and inspired toward progress-
 16 ing higher principles of life and love.

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

its consciousness, and in this way controls the 1
entire race.

The Christ Principle identifies in humanity, first
as Man and last as Woman, the two identities 4
being the Father-Mother Creative Principle
through which all family relationships, personal
and national, are brought under the government
of the Divine Will. The Christ Principle gained 8
in consciousness is the Law, the Divine Will, and
in its relation to humanity builds and tears down,
thus consummating a cycle of progression as well
as emanating the principles of Being to be pro- 12
gressed in the succeeding cycle. The Christ Prin-
ciple is the Holy Family gained in the consci-
ousness of an ego, who having progressed through all
racial development, is used in Divine Will to 16
finish a cycle of progression and to reveal the
spiritual fruit gained.

While marriage is the means by which the Holy
Family is progressed in its qualities, paradoxically, 20
the ego gaining the Holy Family or Son state
of Being has finished progression in the marriage
laws of racial development, and has gained the
Holy Marriage principle. The Holy Marriage is the 24
unity of soul and spirit within with mind and body
without, and is the means by which spiritual man
is revealed. The action of Holy Marriage takes
place within the ego who has gained the family 28
consciousness in Christ. That is, the ego who has
finished progression in the racial family units, and
has gained within himself the qualities represented
by father, mother, husband, wife, brother, sister, 32
son, and daughter, is identified in the capacity of
the Holy Family. Initiation by means of the "Holy
Marriage" Principle enthrones the Family of God,
and graduates the ego from the mortal to the god 36

1 state of being. This Initiation is referred to in
mysticism as the "Unspeakable Mystery," and is
exemplified in the Gethsemane experience of
4 Jesus, who was an ego identified as the Son in
humanity.

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

Mary, typical of the Mother-God principle iden-
tified in humanity, through repulsion to the objec-
tive aspects of racial progression, automatically
20 attracted the ways of God by which the Son of the
Holy Family was revealed in the race. This Son
became the Father principle of humanity by
which the Mother principle would be raised up in
24 the "last day." It is the Mother who brings to pass
the Creation of God and who will give birth to the
children of God, not through generative laws of
sex, but through spiritual laws of Being which
28 function in consciousness of humanity identified
above the sexual plane. The Mother is the Lamb's
wife, the Woman of the Man, the Wife of the Hus-
band, the two identifying the law of Holy Mar-
32 riage by which the race will work out a higher
humanity.

Males and females functioning under the mar-
riage laws of mortality cannot bring forth the
36 whole (holy) man. Being separated in their inher-

ent Man-Woman (Father-Mother) Creative Prin- 1
ciple, their offspring are likewise separated in the
principles of their nature, and subject to sin, sick-
ness, and death, the aspects of unholiness (not 4
whole state). The identity in humanity of the
Cosmic Father - Mother Christ Principle will
change the nature of all males and females, as well
as establish the marriage law that conforms to the 8
principles of Being.

Monogamy, the principle of the marriage of one
man to one woman, symbolizes the spiritual law
of the union of the One Man and the One Woman 12
who complete each other and producè the whole
Man. Monogamy has not yet functioned in the
race, though the letter of its principles has been
complied with by many, thereby setting up the 16
symbol of the eternal marriage law. Monogamy
in its spiritual aspect will characterize the era of
immortality in which the twain of the Lord will
be united in eternal progression. This is to say, 20
that consciousness gained in Christ will enable
egos to begin in one lifetime at the point of pro-
gression where they left off in the previous one,
making connection with egos with whom they 24
were formerly related, without losing conscious-
ness of the relationship. The spirit of the prin-
ciple that monogamy symbolizes cannot be worked
out until men and women are joined in the Lord 28
(Divine Law and Love). This union cannot take
place until the "second coming of Christ," which
unites the Cosmic Mother Principle with the Cos-
mic Father and enthrones within the conscious- 32
ness of all males and females the spirit of divine
unity (marriage; conjunction in Christ). The re-
born mankind, putting on the humanity of the
Lord, will be identified in immortality in which 36

1 spiritual good is supreme, all dual aspects of consciousness being polarized in unity and harmony.

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

28 There is no sexual aspect in the Holy Family, though its confinement and limitation in matter during the progression of spirit and body register as the sexual forces of the race. But when the Holy Family consciousness is gained, the Law of the Lord acts in those who have finished their sexual course to set them free from the law of sin and death (sexual law). Every movement of progression in matter, carried on by means of ideas, thoughts, feelings, words, and actions, ultimates in

spiritual essence gained at the center of conscious- 1
ness. When all qualities of the Holy Family have
been evolved through matter, precipitating their
forms as energies and their spirits as essences, 4
the ego gains soul consciousness with unity of
spirit and body in Christ. This three-fold being is
moved upon in the principles of consciousness
gained by the Divine Will, and becomes identified 8
as the Son who is the finished fruit of both sexual
and spiritual progression. Man is born of the
Divine Will (Christ) and not of the will of the
flesh (sex). 12

The process by which one works out his progres-
sion in the race is re-embodiment, while the pro-
gression in universal consciousness is carried for-
ward by means of reincarnation. Primarily, all 16
egos come from the One Christ Ray, there being
only one Son of God from whom racial conscious-
ness comes. The Father-Mother Creative Principle
operates in the Son, emanating the qualities to be 20
progressed in a given cycle. Each cycle produces
its own messenger or the Law of the Lord, in whom
the Son is identified and through whom the Crea-
tive Principles express. The infinite qualities are 24
emanated from the Son Center in the direction of
the race, becoming embodied as people in the fol-
lowing cycle's progression. When people gain the
spiritual principles of Being that were emanated 28
from the Son Center, they gain Christ. These are
they who come into life, becoming the function of
God to further promote the spiritual development
of the race. Egos who directly function the God 32
powers are reincarnations, while those who pro-
gress the infinite angles of specific principles are
re-embodied personalities.

The one Christ Principle or Son of God is 36

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

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

essences. The spiritual essences gained are then 1
condensed in the "wrath of the Lamb" which
expresses at the end of mortality; and the sub-
stance bodies of the gods appear, this being the 4
Creation of God.

The first coming of Christ as the Man Principle
of Being gained Spirit and quickened Soul, while
the second coming of Christ as the Woman Prin- 8
ciple of Being gains Soul, in which is the gained
Spirit, and quickens Mind, in which is the control
of the Body. The performance of the Deific func-
tion by the Cosmic Mother will identify the spir- 12
itual egos who have been the means, in the cycle of
mortality, of projecting the powers of God into
the consciousness of the race. These become the
children of God, the 144,000 cosmical principles of 16
the Creation gained from the dead (progression
in materiality). These egos finish their progres-
sion on the flesh-and-blood plane and enter into
eternal life, that is, continuity of expression, with- 20
out the necessity of re-embodiment or reincarna-
tion by means of birth and death.

Reincarnation is the identification of group
spirits in a central ego, while re-embodiment is 24
the development of the group spirits in many people
or personalities. The reincarnation is the indi-
viduality and the re-embodiment is the person-
ality. Creative Principles are identified as church 28
and state in their external functions, since they are
the means by which spirit and body are externally
progressed. The family is the means by which
the spirit and body are esoterically developed. 32
Egos are born to perform spiritual or material
functions, the former characterizing the reincarna-
tions, and the latter the re-embodiments. The
national activities are the means by which uni- 36

1 versal forces are developed, spirits of intelligence
grouping to form national consciousness. Lincoln
was an aggregation of national spirits grouped for
4 a specific purpose. At the dissolution of his forces
the essences of spirit, soul, body, and mind dis-
solved, being projected in the direction of the
group to be further progressed as national quali-
8 ties. These in turn are later gathered to be rein-
carnated as a national leader who, controlling an-
other group, becomes the means of its develop-
ment. Reincarnations, pertaining to the national
12 consciousness, while cosmical in character, are
symbolical representations of the spiritual prin-
ciples progressing, for before an ego can be rein-
carnated to perform the function of the Divine,
16 group (national) consciousness must be prepared
to receive the spiritual emanations.

On the spiritual plane of progression, group con-
sciousness also develops, the reincarnation of
20 their leaders characterizing specific spiritual de-
velopment of the race. The "Virgin Mary" group
would identify only a few times in a generation,
culminating in its absolute action to bring forth
24 the Sons of God at the end of mortality. The
group would perform the service of the Church,
though also effecting the consciousness of the
State. The aspects of consciousness that aggregate
28 to identify the "Virgin Mary" principle would
progress through innumerable identities to attain
the proper alignment of forces of consciousness to
Being. The aggregation of all the spirits in a cen-
32 tral ego is the reincarnation or consummate result
of the many re-embodied entities. "John the
Baptist" is a reincarnation that appears in law to
make straight the way of Christ, but between his
36 appearings thousands of personalities are em-

ployed to develop the aspects of consciousness 1
which centralize as the one. The population is
more numerous in the material development of
the race than in its spiritual unfoldment. For 4
example, the many thousand entities employed in
developing the aspects of "John the Baptist" con-
sciousness are centralized as one person, when in
the God-design it is time for the appearance of 8
the central ego.

It is not that God has designed that a certain
person shall be "John the Baptist," but that He
has designed the Principle which "John the Bap- 12
tist" represents. Principles are eternal and are
identified in humanity as person, the person of a
reincarnation being the body of the spirit that
exists as Principle in God-Mind. However, it is only 16
in the Christed ego that spirit and body are per-
fectly coordinated, the services of the many rein-
carnations leading to the identification of the
Incarnate Word as Christ, who controls the forces 20
of spiritual and material progression. The incar-
nation is the totality of a generation's forces raised
to the God-state, this being Christ, the center and
circumference of all being. The servants of God 24
through whom Christ operates stand in the race in
law and order projecting by means of spiritual
illumination the light that ultimately dissolves all
darkness and ushers in the Lord's day or Sabbath, 28
in which the evolved forces are identified as the
involved spiritual results.

There is a mental aspect of reincarnation by
which consciousness of the One (Christ) is 32
developed in the race. Forces of consciousness
gained in truth do not die with the dissolution of
the one who gained them. The talent of the par-
ticular person is gained from the development of 36

1 the all and belongs to the all. At death, all
accomplishments, as well as all forces of con-
sciousness, go into their particular centers in the
4 Kosmos to which they relate, making up the con-
sciousness of the unborn. One in living identity or
in process of re-embodiment, being attuned in
consciousness to particular forces of talent, invites
8 the attainments into action; and thus the poet of
today may develop the poetical genius of yester-
day's poet, carrying along in the race the poetical
harmony developed. Likewise the ideals of art,
12 music, literature, spiritual progression are passed
over in service to the race, the group consciousness
progressing the qualities being the many re-em-
bodiments of the forces centralized in the par-
16 ticular ego who formerly functioned them. When
one considers that man is an aggregation of forces
grouped under the heads of spirit, soul, body, and
mind, and that these forces are governed by law,
20 one can comprehend the ever-unfolding, ever-
expressing qualities of consciousness by means of
the race.

Population is accounted for in the relationship
24 of re-embodiment and reincarnation; also, catas-
trophes, calamities, wars, cosmical cataclysms and
other woes attending the progression of a race.
Destruction is complementary to construction, it
28 being the means by which forms (bodies) are
dissolved in their elements and their energies
liberated. The energies liberated represent the
spirits of the forms, and these quicken the spiritual
32 essences gained in the spiritual realm of conscio-
ness. Destruction is both negative and positive in
its character, the positive forces being liberated as
wars, calamities, and other forms of violence
36 where death (dissolution) comes quickly. The

negative destructive forces are operative in long 1
drawn-out processes of anguish and woe which,
disturbing the soul, promote changes in the chem-
istry of the elements of the body, translation of 4
forces into spiritual essences taking place under
these conditions.

When forms reach their limit of progression in
any cycle, universal calamities quickly destroy 8
them, thus piling up their energies on the spiritual
plane, giving rise to influxes of spiritual enlighten-
ment and advancement. Body is progressed at
the expense of spirit, and spirit at the expense of 12
body, until, when equality of progression is
reached, both spirit and body come under the pri-
mal Creative Law and a new state of mind and
body is identified. Forms are specifically pro- 16
gressed through re-embodiments, while spirit is
progressed through reincarnations. Neither the re-
embodied entity nor the reincarnated ego is eter-
nal as to person, though the underlying qualities of 20
consciousness are eternal when Christed. This is
to say that neither "John Jones" nor "John the
Baptist" is eternal as person, for only egos gaining
the Christ consciousness are eternal in identity. 24
These receive the God name or character at their
redemption and enter into the Godhead, becoming
one with the Father-Mother-Son; in reality being
the Father-Mother-Son. This attainment is not of 28
this world but is that which transcends the ego
into the next world of consciousness, or fourth
dimensional plane of being.

The personality is an objective symbol of the 32
eternal character, but is not identified in principle.
"John Jones," evolving in the "Jones" family cur-
rent, dies; if he has finished progression in the
"Jones" family current, the consciousness he rep- 36

1 resents is re-embodied in another family current
next in order to be progressed. The consciousness
identified under many family names eventually
4 centers in the ego who objectifies the spiritual
principles. This ego is reincarnated, having within
his consciousness the qualities developed by "John
Jones" through the "Jones" family current as well
8 as other angles of developed family consciousness.
The many reincarnations result in the embodiment
of the Christ Principle as Man or Woman, this
central ego aligning the forces of spirit, soul, body,
12 and mind of the entire race to the Divine Laws.
Thus it is seen that the re-embodied personalities
of the material plane progress the reincarnations
of the spiritual plane, while these in turn progress
16 the Christ of the celestial plane, the three planes
aligned to each other forming the Messenger of the
cycle, who functions the Messianic law, projecting
the spirit forces that will progress the forms in the
20 next racial generation.

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

Jacob, Noah, Solomon, Queen of Sheba, Mary, and other Biblical characters represent the reincarnated principles (egos) which serve the spiritual
28 in the race, the material development of a given cycle centralizing in the egos identified to raise them to the Christ Principle. When the entire
32 progression of the race is piled up in the Christ Principle (Son) the Father-Mother Creative Force moves in this center to perfect the qualities progressed in a cycle, as well as to project another
36 emanation of God-qualities to be progressed.

The One Christ Ray, the Word, progresses the 1
many aspects of the race, and the race in turn
culminates its progression by bringing forth the
Word Incarnate, that is, the Divine Spirit in 4
identity. This Word is divinity and humanity in
polarity, otherwise God's manifested qualities in
unified spirit and form. The Creative Principle
as the Holy Family operates in the Christ-Word 8
ego, projecting the potential qualities to be pro-
gressed in the following cycle, the highest state of
consciousness gained in any cycle becoming the
pattern to be attained in the succeeding one. At 12
the same time this principle of Involution operates,
the forces evolved in the cycle are translated into
spiritual degrees, there being specific changes
wrought in the internal nature of mankind at the 16
ends of cycles with a corresponding change in the
external nature or elements. The body comes un-
der redemption at the "end of the world" or end of
material progression. This is the time of the 20
resurrection and ascension.

The resurrection of the dead is the culminated
mystery of Christ's progression. The dead are in
the tombs, but the tombs are the material organ- 24
isms of mankind. Those who die and go into the
grave are no more dead than they were when
walking about on the earth. All are dead until
made alive in Christ. There are the living dead, 28
and the disembodied dead. The disembodied dead
are in the cosmical centers as consciousness,
though the astral impressions of their forms are
upon the ethers or records of the universe. The 32
elements of life in any organism are received into
the cosmical centers to which they relate, and the
elements of death are received into their cosmical
centers. The centers of death are hell, while the 36

1 centers of life are heaven. Hell and heaven are
eternal cosmical factors, involving the Unknown
and Known of the Creative Principle. In cycles of
4 spiritual progression, Satan, lord of hell, is bound,
that is, withdrawn from positive action, and the
race is progressed with the heavenly principles in
ascendancy. But this does not destroy hell. Its
8 essences are stored up for another cycle of ma-
terial progression in the ages that follow.

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

The resurrection of the dead is in the living,
28 though the so-called dead are present in living
form through re-embodiment, as well as in the
consciousness of the reincarnated egos. The cen-
tral egos identified at the end (and beginning) of
32 cycles gather to themselves their spirits of progres-
sion from the forms destroyed in the calamities
that attend the close of a cycle. This is the process
of absorption and metamorphosis that operates in
36 the Creative Law when the Divine Will moves to

culminate evolution with the involuted result. The 1
ascending involution is the infoldment into spiritual 1
essences of the forces evolved in forms, and
this principle is governed in Divine Will and not in 4
time. Its operation in the race is that which
shortens time and brings to a finish a cycle of
progression.

People who die just prior to this infoldment, 8
having reached the spiritual plane of progression
in consciousness, are reincarnated by absorption
and metamorphosis into the central egos to whom
their consciousness relates, and need not re- 12
embody by means of mortal birth. Their identity,
however, is in the consciousness of the central ego
in whom they are infolded. The absorption of the
spirits at the end of a cycle is one of the mysteries 16
that answers the question, "What becomes of
people who die in the cosmical cataclysm?" There
is only God progressing the divine qualities by
means of humanity; and God never loses anything 20
of His consciousness, though both the fall and
ascent are included in the operation of the Divine
Law. However, the specific egos liberated as
emanated principles at the beginning of a cycle 24
would be present at the end as the "elect body,"
these having their forces at circumference (body)
in coordination with the heavenly or spiritual
principles. The 144,000 constitute at the end of this 28
cycle the gods, or the emanated beings of the Holy
Family gained as the many members of the One
Christ Principle. The "white robed" multitude, so
great that it cannot be numbered, constitutes the 32
humanity to be gathered in potential capacity of
sonship, though these would work out their spiritual
ascension in the cycle to follow "Time."

The resurrection applies to those who are to 36

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

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

28 The principle of resurrection operates by means
of the Messianic character, constituting the in-
foldment of the gods or spiritual qualities into the
finished forms, the unity of spirit and body effected
32 in Christ manifesting spiritual man. The One of
God, or Christ, becomes the infinite progression
on the manifest plane, in descending involution at
the beginning of a cycle, while the infinite con-
36 sciousness progressed in that cycle becomes the

means by which the One Christ Principle is embodied in form in ascending involution at the end of the cycle. God in Absolute Law operates to manifest the fruit of a cycle of progression, this involving the principles of descending evolution and ascending involution. The "first heaven" is destroyed in the descending evolution as well as the "first earth," while the correlation of the elements of the two factors results in the righteous earth in which is heaven in reality, that is, man identified in spiritual consciousness and being.

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

CREATIVE TREES

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

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

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

And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die. Gen 2:7-9, 16-17 R. V.


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

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

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

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

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

- 1  Jehovah God is the formative factor of
God, the reproductive principle of Yah-
veh. Yah as male, and veh (or weh) as
4 female, make up God identified, or the
Infinite in action. God, the Limitless, in
which is capacity to be all, is not being, except
God be identified and manifesting. The manifes-
s tation of God is Being, or Man. Man is the god-

head of consciousness, spiritual in expression and 1
eternal in character. The formative power that
fashioned Man is Jehovah God, the identified God
Principle which reproduces in form that idealized 4
in the Creation. The ground in which Jehovah
God works is primarily consciousness, or "earth"
of the heavens of God's creating.

Consciousness identified is humanity, or soil in 8
which ideas of God are planted and grown. The
humanity in which God identifies to manifest
Itself is not the race of men, but the God-essence
operative in the race through developed realiza- 12
tions of God's powers and capacities. This
humanity is the Woman, or Womb-man element,
the Mother-God principle of Love. Love is the
reproductive element out of which the man in 16
God's nature is fashioned. Itself, applied to God,
is indicative of the neuter principle God is before
Jehovah God identifies this principle as male-
female potency, or positive-negative reproductive 20
capacities. God, as Being, is again a neuter
expression, the god consciousness gained being
neither male nor female, but Christ in identity.
The "him," attributed to God, is primarily used 24
because it is the positive or male pole which is
active to promote manifestations of the God-Prin-
ciple, but it should be perceived that the female is
always in the male in divine order, God being both 28
male-female in His-Her expressing powers and
capacities.

The male is not without the female, neither is the
female without the male, the two as one being 32
Jehovah God, or Male-Female Creative Principle,
in which is also the formative capacity. This
Male-Female Principle is not apart from God, but
is God identified and operative in contradistinc- 36

1 tion to God not being. It is not that God is ever
not being in the sense that God is not, but that the
infinite Absolute is always expressing as the
4 relative finite, more of the Being of God manifest-
ing Itself in the Unknown becoming Known. The
action of God by which more of Being is known is
Jehovah God. Jehovah God is God's will to be
8 known, which is His will to be, knowing and being
functioning as one in God's order of reproduction.

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

The formation of man out of the "dust of the
32 ground" is not the formation of a material creature
but is the inbreathing of the Spirit of God in Its
desire to be, in the essences of forces of conscious-
ness developed (being), whereby more of God is
36 to be known. The "dust" is the spiritual substance

out of which a higher expression of life is evolved 1
and progressed. The "nostrils," or negative in-
spiring activities of consciousness, receive the
influx of the Spirit of God to be, or Jehovah God; 4
and living soul is identified, soul being the con-
sciousness of Spirit in its feminine quality. Man, as
living soul, the product of Jehovah God's inbreath-
ing, is not a manifest creature, but consciousness, 8
quickened in capacity to know and to be. When
manifested, the living soul is a living spirit or
spiritual being, this manifestation occurring at the
conscious identification of the ego in the love of 12
God (Christ). That which is recorded in Genesis
is going on all the time in consciousness, Genesis,
meaning generation, having its identity when the
ego begins to idealize himself in God even as, 16
primarily, God idealized Himself in man.

The garden, eastward in Eden, in which man is
placed by Jehovah God, is the organic identity of
God's consciousness or Christ. It is the seed-ideas 20
emanated from Creative Mind in which the Ideal
and the Reality of Being inhere as one. Man, the
reality, is placed in proper relation within (east-
ward) to Christ, the Ideal, so as to bring forth the 24
god of himself. The "garden" or seeds sown is in
Eden, and Man in Jehovah God's domain is within
the garden; yet, the ego, called man, is not in
Eden except he be identified in the Christ-Seed. 28
The ego in desire (will) to be the manifestation of
god-being is the one capable of entering into Eden
and growing the seeds planted in the garden, that
is, is capable of coming into the operation of 32
Divine Will and manifesting the reality of being.
When will is centered in desire to manifest the
Ideal of God (Christ), Jehovah God action is set
up and the consciousness of man is formed. Man 36

1 is the formed energies of Christ, with Jehovah God
as the governing reproductive factor. Jehovah
God is the Male-Female Will to Be, that is, the
4 energies of consciousness in virginal desire to
reproduce and bring forth the man idealized by
God, or spiritual being.

Eden is the soil in which the Seed or Word of
8 God (which is God) is planted. It has its center
in the Supernal Mother Principle, or Divine Love.
This Principle is the Womb of consciousness
through which are gestated the spiritual powers.
12 To gain this womb one must fulfil his course in the
loves of the flesh and enter into the virginal desire
to reproduce the Man of God (oneself in Christ).
The ecstasy experienced by the devotee of Christ
16 at the realization of spiritual ideas, with their cor-
responding feeling forces, is the influx of the
creative energy or love of God which symbolizes
to the mortal the original bliss of Eden; though
20 when the bliss of Eden is gained it will be the
continuous influx of creative forces, with the ego's
every thought and word partaking of the substance
and life of the spirit of Divine Love. This is not
24 accomplished in self-effort, though knowledges
gained in the dual tree of good and evil, translated
into their spiritual essences, become the energies
of Christ to reproduce the image and likeness
28 idealized in the Creation.

Man is the formed "dust" of the ground, which
is to say, he is the essences of consciousness identi-
fied in which the Creative Powers operate to re-
32 produce him in god identity. In continual mental
agitation and physical disorder, man feeds upon
the developing forces of consciousness until, having
finished his course in mortality, he is disintegrated
36 in the adulterous elements and made to partake

again of the spiritual substance (dust) from 1
whence he primarily came. "For out of the
spiritual element wast thou taken and unto the
spiritual element shalt thou be restored." Hebraic 4
translation of Gen. 3: 19. The "dust" or spiritual
element is not formed until the male-female
forces, separated in the will of the flesh, are
reduced to nothingness, the nothingness constitut- 8
ing the negative base in which Jehovah God
breathes to fashion man into a living spirit, that is,
spiritual being. The "dust of the ground" is made
up of forces of wisdom and love, the primal God- 12
elements. Receiving the influx of God's will to be,
the primal elements (dust) yield themselves to the
controlling Christ power, and form a man who has
access to the "garden of Eden," that is, the Christ- 16
Seed within himself. Man identified as spiritual
being will partake of the qualities of God through
the operation of Divine Will (Jehovah God),
forming himself and the supply of his needs 20
through the Word, being freed from the curse of
labor and its sexual activities.

It is Jehovah God, and not man, that makes to
grow out of the ground (consciousness) every tree 24
that is pleasant to the sight and good for food.
This is to say that the ego in God's will may
develop and bring forth the seed-ideas of Christ,
the Word. So long as the man creature remains 28
in his own will, which is will to be without
knowing what to be, he is not in Jehovah God
(God's will), nor is he in divine reproductive func-
tion. It is illumination or light of Christ that 32
enables the ego to know what to be, and which
gives him the right to eat of the fruit of the trees
that are pleasant to the sight, and good for food,
that is, to perceive and appropriate in use the 36

1 spiritual powers. It is Jehovah God that causes to
grow the "tree of life in the midst of the garden,
and the tree of the knowledge of good and evil."
4 Since Jehovah God is God's will to form the form-
less, that is, to manifest the unknown and unex-
pressed Being, the growing of the two trees must
8 be reconciled to the Divine Will before the ego can
be set free from condemnations that have neces-
sarily arisen. For freedom from condemnation is
the gaining of the Love of God, the primal virginal
12 substance, out of which the spiritual ego is
fashioned.

The modern tendency that concludes that God
has nothing to do with evil is refuted by many
16 Biblical declarations, and is based upon a falla-
cious comprehension of the nature of God. What
mortals call evil is not evil to the Creative Prin-
ciple, but a mode of its expression. Being too pure
20 to behold iniquity, God sees all activities as Means
of the Cause by which the Ideals to be are eventu-
ally manifested as the realities of Being. However,
something more than Bible evidence is needed to
24 prove principles false or true, and to know them.
Man is the Word of God when gained in Christ.
The Bible only symbolizes the Creative Principles,
being a record of the Word's unfoldment in
28 humanity. The processes of Life are scientific
and absolute when gained in Christ, there being
no life except in the Son. All science based upon
anything but consciousness (Christ) gained is not
32 really scientific, though accepted as a hypothetical
base, develops intellectual capacities whereby the
thinker fruits himself into the realizations of Truth
with their corresponding fallacies. The purpose of
36 the "tree of the knowledge of good and evil" is

that man may ultimately gain the Truth. This is 1
possible only through having finished one's course
in the development of evil and death. Hence, the
Truth could be known only at the movement of 4
Christ at the end of mortality. Likewise the mys-
teries of evil, sin, death, and hell are correspond-
ingly clarified, and the egos gaining the absolute
illumination become as God, knowing both good 8
and evil.

The Truth includes both the science and the art
of Being. While science is a prelude to art on the
external plane, knowledges preceding actions, it 12
is the aftermath of art on the spiritual plane,
knowing being gained through being. The science
of Divine Principles arises as consciousness of the
principles is gained. In reality, the science of 16
divine principles is the life of them, that is, the
living of them. Yet, it is not man who lives but
Christ who lives him. Christ makes himself known
as principles of Being simultaneously with the 20
identification of his being. Since Christ has the
powers of hell and death in which evils inhere,
these are understood at the identification of the
Christ consciousness. 24

The effort to refute that God is in any way
related to the evil aspects of life has caused to
grow out of the ground (consciousness) every con-
ceivable tree (idea), but it remains for one to 28
determine what are pleasant to the sight (divine
inspirations) and good for food (substantial and
eternal). Since God is the one presence and the
one Power, all forces are reconcilable to Him and 32
essential toward progression. But false conclu-
sions are also necessary in a race's progress,
being the dual aspect by which one measures
spiritual illuminations and gains the Truth. Paul 36

1 admonished that an inworking of error came in
the last days of mortality to prove those who are
of the Truth. It is in the proving that those eligible
4 to receive it are identified in the Tree of Life.

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

Jesus is the first manifest identity in humanity
of the "tree of life," being the "first-born of every
creature." This is to say that the attainment of
32 the reality of the Ideal is the attainment of the
humanity of the divinity of consciousness (Jesus
of Christ). Jesus comes from the word Iesus,
meaning sexless: passionless. Jesus is the
36 revealed expression of the Son of God or Christ,

and is fruited out of the virginity of the Christ- 1
Seed in which are the image and likeness of God.
Through development in the tree of the knowledge
of good and evil, the passions and lusts of sense 4
are progressed, ultimating in the overcoming of
the flesh-and-blood tendencies. This is to say that
forces generated in the dual tree are united in
potential oneness when both sides of a proposition 8
of life are impersonally perceived. The potential
oneness is the purity gained out of which is born
the spiritual being of man.

Jesus was the first-born of them that slept, the 12
sleep being the obscuration of the "tree of life" in
the "tree of the knowledge of good and evil." This
obscuration is necessary toward the development
of self-consciousness. To gain identity in Christ 16
man must be; and in order to be, he must know.
While knowing, when it is gained, is not an at-
tainment effected by thought, but rather is existent
because of being, yet processes of thought precede 20
both being and knowing. Mortal mind is the
identification of the knowledges developed in the
dual tree of good and evil. These knowledges are
the means whereby knowing and being are gained, 24
though paradoxically, all knowledges gained in
sense consciousness must come to naught before
the Divine Will moves to make known its Creative
principles. 28

"And Jehovah God commanded the man, saying,
Of every tree of the garden thou mayest freely eat;
but of the tree of the knowledge of good and evil,
thou shalt not eat of it; for in the day that thou 32
eatest thereof thou shalt surely die." The Hebraic
Translation of this verse reads: "And Yahweh
Ælohim commanded Adam saying (declaring His
will), Of every vegetative substance of the 36

1 (organic) enclosure thou mayest (freely) feed
upon. But of the physical substance of the knowl-
edge of good and evil, thou shalt not feed thereon;
4 for in the day thou feedest thereon, becoming
mutable, thou shalt die (pass into another state of
being).”

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

28 A “tree” is an emanation of spiritual forces and
identifies, in consciousness, as an idea. The trees
that are “pleasant to the sight and good for food,”
that God’s will causes to grow (quicken in impulse
32 to be) in the ground (identifying consciousness)
are the inspirations of the Almighty that come out
of the primal God-Principle. The “sight” is the
perceptive capacity of consciousness, the means
36 by which ideas are cognized and God is known.

Ideas, emanating from Spirit, are substantial, 1
feasting consciousness in reality. The Master pro-
claimed this truth when he declared that man does
not live by bread alone, but by every word pro- 4
ceeding out of the mouth of God. The "mouth of
God" again suggests speech, the capacity of the
Word to reproduce itself or to express (press out)
itself into manifestation. Man was commanded of 8
Jehovah God that he could eat of every tree of the
garden except the "tree of the knowledge of good
and evil." "For in the day that thou eatest thereof
thou shalt surely die." Only an understanding of 12
the interrelation of the two trees implanted by
Jehovah God will permit one to comprehend
clearly the impetus to disobedience contained in
this hazy command. 16

The fruit of the "tree in the midst of the gar-
den," which the Bible specifically declares to be
the "tree of life," is dependent for its ripening
upon the "tree of the knowledge of good and evil." 20
It is the fruit (physical substance) of the tree of
the knowledge of good and evil that Jehovah God
forbade man to eat, affirming that in the day he
ate of it he would surely die. The tree of life is 24
the fruit of the tree of the knowledge of good and
evil, hence, it is really the tree of life that man is
forbidden to touch, lest he die. This is the para-
dox of creation that leads eventually to man's 28
crucifixion in the flesh and his crucifixion with
Christ, the two crosses polarizing consciousness,
and uniting spirit, soul, mind, and body as One in
life eternal. 32

The woman, communing with the serpent,
instinctively felt that it was the fruit of the tree of
life that should not be appropriated, this primal
impression being the urge of the soul or woman 36

1 principle to overcome the enticements of fleshly
pleasures. The woman is the soul consciousness,
while the serpent is the sensation projected from
4 soul by means of vibration to manifest form. The
tree of life inverted on the plane of sense became
the tree of the knowledge of good and evil, though
the tree of life, like God in His absoluteness, is not
8 involved in the essences that form the perverted
world. Applied to the sexual activities of the race,
which the eating of the dual tree signifies, the
woman (soul) is with the man in progression in
12 sin (sex sense), but is separated from him in con-
sciousness, this being the means by which the man,
idealized in God's image and likeness, is event-
ually brought forth. In other words, the enmity
16 between the seed of the woman (spiritual aspira-
tion) and the seed of the serpent (sensation in sex
sense) is the means by which duality is both pro-
gressed and overcome, though it is the enticement
20 of the serpent (sensation) that holds mankind to
the wheel of progression in sex sense until the
death engendered is brought to naught.

In reality, there is only one tree, "the tree of life
24 in the midst of the garden, and the tree of the
knowledge of good and evil." The tree of life is
the interior ascending Christ-Life Principle, while
the tree of the knowledge of good and evil is the
28 descending Christ-Life principle; the former pro-
gressing the spiritual or heavenly propensities, the
latter progressing the material or earthly propen-
sities. These propensities polarize in Jesus, the
32 Man in the image and likeness of God, as the Son
of God of the interior nature and the Son of Man
of the exterior nature; or as Christ and Jesus, the
Divine Spirit and its embodiment being the heaven
36 and the earth of a progressing cycle. The unity of

these two factors in one consciousness is the mi- 1
crocosmic man, through which the powers and
capacities of God, the macrocosm, are unfolded
and infolded. The fruit of this tree of life (Micro- 4
cosmic Man) is the sons of God in whom are the
daughters also, that is, egos conjoined in their
male-female principles and identified in biunity.
This unity is effected through the conjunction of 8
the two separated in the tree of the knowledge of
good and evil, or duality of sex sense. Man be-
comes as God, knowing good and evil; that is,
perceiving all things in their relation to the Crea- 12
tion, there being neither purity nor impurity
expressing, but only the functions of Divine Will
to manifest the spiritual beings, who are the Tree
of Life. 16

Through eating of the forbidden fruit, judgment
and discrimination of knowledge are set up, the
consciousness of God gained forming the connect-
ing link with the Lord or Jehovah, by which the 20
ego is resurrected from the dead and identified in
sonship. The forces of evil developed form hell
in counterpartal relation to heaven, and the
alchemical processes engendered at the "end of 24
the world" (end of gaining knowledge in expe-
riences of good and evil) dissolve the elements of
materiality and through laws of transmutation
and transubstantiation convert them into the 28
essences of living man, or immortal elements.
Thus it is perceived that the injunction of Jehovah
God, "Thou shalt not eat," contained the impetus
to eat, though man is not freed from the sense of 32
disobedience or sense of sin until, identified in the
"tree of life," he perceives that through doing what
he should not do, he gains the knowledge of what
he should do. When one's course in the cycle of 36

1 flesh-and-blood is finished, Jehovah God exacts
obedience to his final command, and the eyes of
them both are opened; that is, man understands
4 the purpose of progression in both the plane of
good and evil to be the necessity incidental to the
identification of Christ and his revelation as sub-
stantial reality.

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

2 Self-will or self-consciousness is developed
through disobedience to the Law (Lord), while
God-consciousness is gained through obedience to
it, the two phases of will progressing both poles of
6 the nature, and ultimating in the polarization of

nature with the Lord, and the manifestation of 1
the new creature in Christ. Nature polarized is
the fruit of the tree of the knowledge of good and
evil, and is mortal man in whom the male and 4
female principles are equally progressed. This
neutrality, moved upon by the Lord or Principle
of Love and Truth, manifests Life, or identifies
man in immortality, in whom are the male and 8
female principles in divine coordination. Immor-
tality is self-will reduced to no-thing and subjected
to Divine Will through Christ. Christ is the
risen Seed or Word which exercises all authority 12
over both the external and the internal natures
when they are ready to be merged as one and
their essences transmuted into higher expression.

The fruit of the tree of the knowledge of good 16
and evil is identical with the "fig tree" of Biblical
fame. Fig comes from a root-word meaning *to*
extend or to project. The projection of material
offspring by means of copulation is the knowledge 20
of the dual tree of good and evil, though this
knowledge covers every phase of thought and feel-
ing developed in mortality. Through the perpetu-
ation of mortality by means of generation, there 24
are also progressed the inward powers of God;
and ultimately the two trees yield their fruit to the
Cosmic Lord toward the manifestation of both the
human race and the race of gods. 28

The wastes and degeneracies incidental to vio-
lation of law on the plane of duality, which is the
tree of the knowledge of good and evil, form the
corruption of the incorruptible element, and are 32
essential to progression. The tree of the knowl-
edge of good and evil is of temporary character, it
coming to nothingness as the fruit of the tree of
life is ready for harvest. The "tares" to be burned 36

1 at the end of the world, or end of experiences in
 sin, are the fallacies of mortal sense, generated
 while appropriating sex knowledge. Nevertheless,
 4 without the separation of the male and female
 poles of consciousness into sexes, there would be
 no knowledge, hence, no capacity to know God
 or the realities of being; though, paradoxically,
 8 knowledge of Truth is not gained until one has
 finished his experiences in sex sense. Oneness is
 the perfected state both in Ideality and Reality,
 but the two of sense consciousness are the means
 12 by which the Ideal is made substantial and real.

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

The love generated in knowledge of God is
 divine in its character, and must not be eaten, that
 is, appropriated for purposes less than the mani-
 32 festation of spiritual man, else the ego dies to
 Christ. The first death is death to the flesh or
 carnal sense, while the second death is the death
 to Christ. "He that overcometh shall not be hurt
 36 of the second death"; that is, he that overcometh

all selfish tendencies that cause him to be dead is 1
in the first death, and shall not be hurt by the
dying to consciousness of the Lord or Law gained,
when the Lord begins to form the man to repro- 4
duce him as the Word made flesh. Identified in
the Law, the Law (Lord) can be trusted to care
for one when tribulations in the flesh, incidental to
crucifixion with Christ, with corresponding trans- 8
mutations from corruption to incorruption, are
carried on. The love of God, generated in the cog-
nizance of spiritual ideas, is for use in the bringing
forth of spiritual being; and egos attaining dis- 12
cernment of the "trees that are pleasant to the
sight and good for food," are expected by fiat of
God to appropriate these spiritual energies only
for godly purposes. 16

The surrender of the desires of the carnal will
to use in the authority of the Divine Will (Jehovah
God) constitutes the legitimate death to self-con-
sciousness, and the means by which the ego is 20
Christed of God and eternally freed from the
plane of birth and death: or from eating of the
tree of the knowledge of good and evil. Man must
eat of the forbidden fruit, that is, must have experi- 24
ences by which he gains knowledge, while in an
unillumined state, but he is not to eat the life of
the experience. It is not sinful to gain knowledge
in experience, but experience repeated because of 28
the pleasure it brings to the senses is "eating of
the fruit of the tree in the midst of the garden,"
and constitutes sin. Lust, or the enticement of the
senses, bringeth forth sin, and "sin, when it is 32
full-grown bringeth forth death." Having eaten of
the life of an experience, the ego must reach the
limit of the sensation, experience its reaction, and
transcend the bitterness of the experience in order 36

1 to gain harmonious alignment with the spirit of
life.

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

The Christ-Seed is the pure Love Principle of
God in which are also wisdom and life, though it
can not be known in its pure state until conscious-
28 ness is aligned to its nature. Consciousness will
be coordinated with the Love Principle of God
when the law of progression in sin is fulfilled, and
the male and female potencies are united in
32 Christ. During progression in sin man suffers be-
cause of lack of alignment with the principles gov-
erning his being, but is not punished by an angry
God. His punishment, or suffering, is coincidental
36 with lack of knowledge of God, or laws of Being;

therefore, sin is existent in the sense that the God- 1
powers developing have not yet reached perfec-
tion. The imperfections take form as lack. Lack
is consciousness of God's presence and power not 4
realized.

Original sin, so-called in relation to its incep-
tion, is the descent in God-law of the ascended
principles of Being, the principles being ascended 8
at ends of cycles and descended to form the begin-
ning of the succeeding cycle of progression. The
primal descent was in God's own movement of
consciousness, it being the slaying (dissolving) of 12
the purities, these becoming the adulteration of
forces in consciousness to form the material world.
In reality there is only God expressing, therefore
there is no sin but destructive and constructive 16
modes of expression. Destruction is incidental to
dissolution of matter, and construction is inciden-
tal to the formation of the essences liberated into
the realities of being or spiritual substance. With- 20
out destruction, forms of consciousness would be
eternal and the universe filled with solidified and
unsightly aggregations of forms. When the dual
world has finished its course, the tree of the knowl- 24
edge of good and evil becomes the means by
which the tree of life functions to reproduce the
god state of being. In the last great whorl of
material forces at the end of mortality, the ele- 28
ments of forms are translated into the essences of
spirit, being simultaneously transmuted into the
substance of incorruptible being. Then will pro-
gression in sin (so-called) be justified and mor- 32
tality of consciousness be swallowed up in life
eternal.

The "fall of man," commonly referred to as sin,
was the descent of consciousness toward the mani- 36

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

The command of Jehovah God forbidding eating
 of the "tree of the knowledge of good and evil" is
 that imperative repulsion impressed in conscious-
 28 ness that is necessary to prevent egos from indulg-
 ing excessively in the sensations of fleshly exist-
 ence, thereby impelling ascension into greater
 heights of attainment. Yet, on the other hand, an
 32 attraction toward that forbidden is also operative,
 this being the means by which egos gain knowl-
 edge and mastery over the dual forces and gain
 their oneness of qualities. The "Thou shalt not,"
 36 and "Thou shalt," of consciousness are attrac-

tive-repulsive aspects whereby both sides of a 1
proposition are cultivated, any fiat of God being
reversed in consciousness at its inception, though
ultimately aligned to the Principles of Being. 4
Since the ultimate of consciousness, developed in
sense of separation from God (dual tree), is death,
this command is both an urging and a warning,
whereby egos will be both attracted and repulsed 8
toward that necessary to promote the progression
of their powers and capacities, as well as to tran-
scend the forces progressed and gain higher
advancement. 12

The urge of the serpent, "or more subtle beast of
the field which Jehovah God made," is the insist-
ence incidental to sensation (beast) that urges its
enjoyment irrespective of the use in reproducing 16
that which is godly. The urge of the serpent is
associated with the woman or affectional quali-
ties of consciousness, the love nature contacting
the impressions of Jehovah in the development of 20
the spiritual, and the impressions of sensations in
the development of the material. The serpent is
capacity to gain knowledge in experiences of feel-
ing, though the sensualizing of the feelings on the 24
plane of the material is darkness developed in the
direction of the Adversary, or is something
adverse to the will of God. It is not ungodly to
experience the depths and heights of feeling 28
forces, but the failure to use them in the develop-
ment of the godly man is misuse of forces and the
means by which the ego annihilates himself, or
dies. However, the waste incurred in misuse of 32
forces is the precipitation incidental to progres-
sion, and forms the corruption essential toward
the manifestation of the incorruptible state,
heaven and hell standing in complementary rela- 36

1 tion in Divine Will.

The "tree of the knowledge of good and evil" is the aggregated essences of forces developed in
 4 darkness in both their positive and negative aspects. It is the underlying no-thing or elemental quality out of which forces of light, in positive-negative polarity, form themselves. This tree
 8 could be designated the soul forces of animal mankind, it being the essences of will (desires) in lack of knowledge of light (spiritual purpose of progression). The forces of light make up the tree
 12 of life, while the forces of darkness make up the tree of the knowledge of good and evil, though both have a temporary aspect before they are moved upon in Divine Will to become the merged
 16 essence of eternal being. Their temporary aspect is analogous to life and death. When life is really gained there is no death, temporary life being a form of existence in which consciousness is devel-
 20 oped, hence is an aspect of the tree of the knowledge of good and evil, though containing the potential capacities of the tree of life. The forces of light are spiritual emanations in state of being,
 24 or the Known, while forces of darkness are in a state of non-being, or Unknown. Since the Known is gained through the developed Unknown, appropriation of the Unknown is essential by which one
 28 gains the Known, finally coming into capacity to know both sin and death.

Good is positive action, while evil is negative, though both in their distinct elements are positive-
 32 negative to each other. This is to say, that good is positive or negative as is also evil. It is only when the ego has polarized both good and evil in their negative-positive aspects, each being equally
 36 non-attractive, that their forces are reduced in

consciousness to their primal emptiness, or no- 1
thing, and are usable toward reproducing the man
of God's idealizing; for the man did eat of every
tree in the garden, including the "tree of the 4
knowledge of good and evil," and died to being,
hence, must cease to eat before he can enter into
his godly state of being. The lowering of the
divine principles to a state of sex, with their 8
sequential progression without thought of their
godly purpose, must be reversed with the raising
of the forces in conservation to the love of the
Lord, wherein the Divine Will operates to make 12
known the "good and acceptable" purpose of the
creative forces.

The belief quite generally entertained that God
predetermined the fall of man and later instituted 16
a saviour as a means of salvation, all presupposes
a personal God, exercising jurisdiction over man-
kind as a king would rule over his waywardly
inclined subjects. God and Man are not two, but 20
one principle, God being known as Man is known.
What man does not know of God is God unknown,
hence, egos in darkness or unillumination are not
the organisms through which the Divine laws can 24
function to reproduce the harmonious and orderly
state of being. This means that God does not
cognize the sins of mankind as mortals would see
a shortcoming, hence, could not institute means by 28
which they could be saved. The giving of the
"beloved Son" to the world that whosoever would
believe on him should not perish but have eternal
life, is the projection of the God-Spirit in the direc- 32
tion of consciousness to be made being, all
progression being the activity of the God-prin-
ciples to gain the Son or reality of being. The
saving is in the gaining of the divine consciousness 36

1 wherein there is no more duality to be expressed.
 The fall of man is the natural descent of spirit
 forces to become form and is ultimated with the
 4 ascent of the dissolved essences of form to become
 spirit. All states of consciousness receiving the
 action of God (Laws of Being) receive the saviour
 and eventually become the embodiment of the
 8 principles outworking.

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

The ego, in consciousness of truth, is gaining the
 "tree of life," truth being the *one* generated out of
 36 the nothingness of the two, or "good and evil."

This is to say, when the ego dies to the aspect of 1
disease (evil: no-thing) and to the desire for
health (good: something), realizing instead the
presence of God as all in all, both good and evil 4
are reduced to naught or non-expression, and
Christ, as action of God, functions in the primal
No-thing of the dual state to manifest harmony.
Christ is the selfless Spirit, and the attainment 8
of the essence of this spirit is essential toward
the manifestation of its fruit. Harmony is the
will of God expressed as order and is born of
love gained. Through seeking first the king- 12
dom of God and His righteousness things are
added in order and harmony. To seek after the
things desired is to function in the dual tree and
to die to the tree of life, that is, the capacity to 16
manifest that which is spiritual. When good and
evil are sufficiently developed, then it is that the
ego voluntarily or through force seeks after the
wealth of the Spirit, and comes into a more har- 20
monious expression of being.

Man is ever reproducing himself out of the
nothingness of good and evil, and when gaining
the desireless state is open to the revelation of 24
Christ as the lord of his being. Christ is neither
good nor evil but the Ideal of God in expression.
While all who do good are trending godward, the
good expressing on the mortal plane bears only a 28
reflected relation to the absolute good of God.
The absolute good is Christ and comes into expres-
sion only when the good and evil of mortal sense
have been dissolved in their reactionary aspects; 32
for to seek one of the dual factors (good or evil)
is to ultimately react to its opposite force. When
the dual forces have been superseded by the
impersonality and impartiality of truth and love, 36

1 one does not need to seek after anything, but
being in the realization of God's presence and
power as the totality of all things, receives what
4 comes as of the Lord, gaining from the opportunity
that which makes for the soul's highest good.

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

Eternal life is in Christ, while death is in the
20 totality of good and evil forces developed to a
cosmical limit in a given cycle of progression. An
ego may be good in mortal sense and have not the
spirit of life which is Christ. Jesus implied that
24 the harlot was closer to the kingdom than the self-
righteous or "better than thou" type. He also
affirmed that "Her sins, which are many, are for-
given; for she loved much: but to whom little is
28 forgiven, the same loveth little." The harlot types
the condition of mankind, progressing in sin and
death. The Master perceived that forces operative
in evil (sin) are nearer annihilation than forces in
32 lack of expression, "for to whom little is forgiven,
the same loveth little." Here is implied the neces-
sity of finishing one's course in sin, progression in
knowledge of good and evil being the means by
36 which the love consciousness is gained. Evil

developed and repulsed marks the first ascension 1
of the ego godward, so that one who has known
evil and come to repentance is farther along the
path than one functioning in negative good, not 4
yet having renounced evil because not having
consciousness of its development.

The ego indicates his actual advancement by the
spirit he entertains toward the forces progressed. 8
A spirit of condemnation directed toward those in
development of evil influences indicates that the
person has something to learn about evil, for when
it is known it is not condemned but understood. 12
Condemnation reacts to the one giving it out and
partakes of the nature of hate, rather than nega-
tive repulsion, that characterizes discrimination
between good and evil, and Truth. Since over- 16
coming is the essential requisite toward identifica-
tion in the kingdom of God (consciousness of
Truth), and there is no overcoming except there
be attachment to something that should be over- 20
come, one attached to and overcoming evil is in a
more progressive state than one in non-attach-
ment, unless the evil has already been known and
overcome. When evil has been known and over- 24
come, egos perceive its activities in a spirit of
compassion rather than condemnation, under-
standing always being the mark of spiritual
advancement. When, having climaxed their 28
sojourn in evil, people yearn with the whole heart
for the opposite virtue, if derangement of organism
has not been effected in the development of evil,
ascension into the consciousness of the good is 32
quickly effected. It is the change of heart, or
change effected in the feeling nature, that invites
the influx of the Christ love and ascends man
quickly in the direction of God. 36

1 All are in the "tree of the knowledge of good and
 evil," for, having partaken of the forbidden fruit,
 all died in sin. All are harlots until made alive in
 4 Christ. Death came through the identification of
 consciousness in darkness, it being the woman or
 affectional element that entices man and holds
 him in bondage. Paradoxically, it is the woman or
 8 affectional principle that will enable man to know
 the Truth and set him free from death. Primarily,
 the affectional function or soul forces felt the
 influx of forces of wisdom or light, its counter-
 12 partal mate, and not knowing what was felt,
 became conscious of being, without knowledge of
 its principle. This identified the impetus to know
 and to be, for "the eyes of them both were opened,
 16 and they knew that they were naked; and they
 sewed fig-leaves together, and made themselves
 aprons." That is, "the eyes of them both were
 opened, and they knew that they were void of
 20 light (virtue; sterile and unveiled in their dark
 principle) and they brought forth a shadowy
 covering, veil of sadness and mourning, and they
 made themselves pilgrims' cloaks." (Hebraic
 24 Translation by Fabre d' Olivet).

Through the identification of the feeling forces
 in consciousness, the perceiving faculties were
 opened in conscious capacity to know, the naked-
 28 ness being conscious recognition of something
 Unknown (No-thing: emptiness). The capacity to
 know that no-thing is known is always the
 capacity to know something; hence, the "aprons"
 32 or coverings emanated from the soul (feeling)
 principle, automatically become form, being taking
 on the character of that which is felt. The
 "fig-leaves" are the offshoots of the tree of the fig,
 36 the emanations of consciousness centralizing about

the seed, the fig representing the center of seeds. 1
The seeds of the organism are cellular energies of
spirit, their cultivation being the means by which
consciousness is formed, and the knowledges of 4
life, love, and truth are gained.

In mankind, conscious existence begins at
puberty, when the seeds begin to form and to work
toward the manifestation of the "apron" or covering 8
that is to house the vital energies of consciousness
to be developed by the thinking creature. The
outworkings of these fundamental principles of
being may be traced on the manifest plane by one 12
cognizant of the operation of the laws of being.
As the sense consciousness arises, the Spirit of Life
which is Christ is obscured in its primal quali- 16
ties, these yielding themselves as the characteris-
tics of the ego identifying. When the emotional
period has reached its acme of development, the
qualities of mind assert themselves, these being
later worked out on the physical plane. Thus the 20
first twenty-eight years of an ego's life develop
spirit, soul, mind, and body through distinct
expressions, merging forces as soul in the
second period of seven years, and as mind in the 24
third period of a similar length of years. How-
ever, the natural progression is always subject to
marked changes through Christ or Satan, and the
ego's development may transcend the natural 28
plane altogether with the spiritual. This is to say
that the "tree of the knowledge of good and evil,"
which governs the natural unfoldment, may be
brought under the domination of the "tree of 32
Life," or Jehovah God.

The beguilement of the woman by the serpent
is the leading into darkness or unillumination that
is set up when the affectional desires (woman) are 36

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

24 The "tree of the knowledge of good and evil,"
being the negative aspect of consciousness, is
inherent capacity to know and to be, yet, separated
from Jehovah God, God's primal will to be, it does
28 not directly give rise to being and knowing as
Truth. The serpent or sensations experienced in
the reflected will makes for connection with the
Principle of Knowing and Being only when its
32 fruit, the aspects of good and evil, is reduced to
nothingness or non-being. This is done when good
and evil are revealed as not-being (no-thing).
No-thing is known only in Christ, hence an ego
36 must consciously surrender attachment to the

good and evil of mortal sense before he can gain 1
 the Truth. Truth is automatic with the ascendancy
 of Christ within and is the understanding of all
 aspects of consciousness in their relation to 4
 Creative Principle. No-thing known is not noth-
 ing, but the Something (Truth) gained. Therefore,
 man becomes as God, knowing good and evil.

The source of evil is revealed in the operation of 8
 Messianic law, the mystery of progression being
 uncovered at the end of the world of materially
 evolved consciousness. The word *evil* is the word
live reversed, and the word *devil* is *lived* reversed. 12
 In order to live, that is, gain life, one must of
 necessity evolve through the evil forces, these being
 the Word inverted or reversed. Through reversing
 the evil forces of the lower self one gains the 16
 consciousness of good and connects with the Law
 of the Lord, this being made when spiritual good
 (desirelessness: selflessness) supersedes the natural
 good that complements evil. The Law of the Lord 20
 moves in its own consciousness (selflessness) and
 reverses the forces gained, opening the ego in the
 tinctures of hell and death. This is the second
 death, operative in Messianic Law and the means 24
 by which mortality is destroyed and the truths of
 being enthroned. It is the second death that
 makes for life eternal, the reversal of the evil
 forces in the Lord on both the ascending and the 28
 descending poles making for eternal nature and
 being.

The lord of the evil forces is the devil, or Satan,
 called the Adversary; for being adverse to the 32
 operation of the Christ forces it furnishes one pole
 of the law by which consciousness is redeemed and
 resurrected. It is Satan that destroys material
 elements, liberating their energies for assemblage 36

1 into higher forms. Satan is not an enemy but a
 friend when controlled in Christ. The forces of
 hell and death inhere in evil, it being the primal
 4 darkness when fully evolved out of which is born
 the redeemed ego. In order that the spiritual
 forces gained by the overcomer be made
 substantial in form or reality, they must be
 8 descended into darkness. As darkness or chaos
 arises to complement the forces of light or cosmos,
 the tinctures of hell and death, resident in
 consciousness, are stirred up, these being precipi-
 12 tated as the fire or "wrath of God" that burns up
 the world (mortality) and alchemicalizes the
 liberated essences into the substance of the god-
 being. Without the development of evil forces,
 16 darkness would be undeveloped and could not
 stand in reciprocal relation to light at the end of
 mortality.

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

Jehovah God is the action of Christ to reproduce
 spiritual being, while the serpent is its negative
 36 pole, or Satan. Appearing in the progression of

the race as Jesus and Judas, they became 1
the means of reproducing the first-born god-being.
Consciousness must form itself in its own impetus
to be, in government of the serpent, or sensation 4
in matter, before Jehovah God becomes the
dominant and controlling authority to reproduce
spiritual being. Since Jehovah God is the positive
of which the serpent is the negative, their progres- 8
sion is reciprocal, the will of the flesh or serpent
sense consciously repulsed, giving rise to the will
of God, or Jehovah principle. The curse
engendered in the cross of the two forces is lifted 12
when the ego consciously reverses the will of the
flesh with the godly desire, entering into the Man-
Woman (Jehovah) Principle of Being out of
which is begotten the child of God (man in the 16
spiritual nature).

The "fall of man" was enacted in the descent of
Jesus into the tomb of matter, and is the descent
of the Christed forces into the darkness of the 20
unchristed ones. This descent is operative in
Divine Law and is essential toward manifestation;
but no one falls until he has arisen in the divinity
of principles, and then only in the authority and 24
function of the Law of the Lord. Self-conscious-
ness, the progression of the serpent forces or
sensations of fleshly experience, does not charac-
terize the fall, though consciousness is in a fallen 28
(unraised) state until the self has been superseded
by the qualities of Christ. The evolution of
forces in the serpent, or in self-conscious genera-
tion, gives rise to mind and body in limitation. 32
When the ego lives through his cycles of limita-
tion, climaxing in death to self-desires, Christ is
invited to arise and man is born of the spirit,
entering into the generation relative to the tree of 36

1 life, that is, the bringing forth of the spiritual
 realities of being. But the descent of the spirit-
 forces into the "tomb of death," which is the fall
 4 of Christ, is that which makes for the eternal sub-
 stantiality of Being. This involves the mysteries
 of the crucifixion and can be known only by the
 initiates who represent the fruit of a cycle's
 8 progression.

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

24 Death is in knowledge and love in self-con-
 sciousness, or sense of separation from God, the
 soul dying to the divine urge when generation in
 the serpent was set up. This dying was primarily
 28 an obscuration of the soul to the inspirations of
 the Spirit, the ego being forced into independent
 development of himself to gain consciousness, or
 capacity to manifest God. The inspirations of the
 32 Spirit are holy ideas, but they cannot function by
 brain identities in which there is latent one-half
 of the reproductive principle, as is the case where
 egos are still identified in the desire for sensation
 36 in matter. Sense of separation between the male

and female factors from God led to sin, or missing 1
the mark of perfection, for, not being able to
receive the holy light of the Christ Mind, a
spurious intelligence was projected in keeping 4
with the feeling, identified in sensation. This
aspect of the disintegral Word led to a form of
being in which death predominates, with egos
identifying their reproductive powers in the 8
physical organism to produce first the natural
man. But when the forces of the natural man
have reached their fulfilment as the overcoming
of evil and the gain of the natural good, the action 12
of God that governs the development of the Higher
Self sets in, ascending the ego into the spiritual
good, the domain of Christ, from whence he is
born as a spiritual ego; not through self-effort or 16
will of the flesh but through the will of God. The
will of God is a Creative process, resident in
Christ, and operative when the ego becomes
centralized in the love of the spiritual sufficiently 20
to permit its action.

Death is the Great Negation in conscious action,
the offset of the Great Something of God's will,
and in its true state is No-thing gained. To be 24
conscious of the No-thing is to be automatically
conscious of the Something, hence, the principle
of Life, operative from its own womb of negation
(No-thing) is set up to give spiritual birth to the 28
ego, finished in mortal progression. Death can be
known only when the ego, having died to self-
desires, is born of the Spirit, ultimating in the
death with Christ by which the resurrection is 32
effected. Death has its triumphant ending even
as it had its mediocre beginning, ultimately yield-
ing its forces to Christ for translation and trans-
mutation. Consciousness, willingly dying to sin 36

1 for the kingdom of heaven's sake, fruits death into
its legitimate nothing in which it is shorn of all its
resistance, and out of its cycle of Naught, Christ
4 utilizes the negative forces with which to fashion
an expression of life eternal.

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

Jehovah God is Jesus Christ in identity, the
second Adam being the male pole of the Lord
24 principle, in which is also the latent woman.
Since the first Adam fell into a deep sleep when
woman or the first Eve was formed, it follows that
Adam in human identity cannot become awake
28 until Eve too is awakened from her sleep with
him; for, coming out of the Man, the Woman
partakes of his sleepy (unillumined) nature until
her ascendancy into the second Eve, when she
32 comes into the light of truth even as the second
Adam heralded the light of love. Yet, being the
fulfilled expression, and partaking of all that is
in Man, the Woman when she appears will be
36 clothed with wisdom and love, both of these

factors of development being balanced in equality 1
when the second Eve shall have climaxed the
work of the first and second Adam, as well as the
work of the first Eve. Woman is the racial type of 4
humanity when it is gained in Jehovah (Jesus
Christ), mankind constituting the matrix out of
which will be begotten in Divine Will the divine-
natural humanity. 8

The rib from which the Woman was formed
was the polarization of the male-female potencies
as one. When the primal forces of God's will to
be polarized as consciousness of being, the Male 12
identity was formed. The male or Man (spirit) in
its revolutions of development reached its point of
polarity, giving rise to the deep sleep (negation)
in which the Woman or soul-consciousness was 16
set up. The desire to know and to be passed from
the male pole of Being to the feminine, Eve giving
to her husband with her the impetus, knowing and
being in desire setting up both spirit and soul. 20
These objectified as mind and body, and "their
eyes were opened" so that they knew good and
evil, that is, knew no-thing and also something to
be known. The something to be known was gained 24
as the sciences of Life in the revelation of Jesus
Christ, which in turn being projected into the dark-
ness of mankind, progresses itself until, reach-
ing its polarizing point, its rib is formed, at which 28
point the second Eve arises, clad in the science and
the art of God's creation. The revelation of the
second Eve is the revealment of the Woman of
Revelation who becomes the Mother of the 32
children of God (living men).

It is the Woman or love element that identifies
the ego in death, and it is the Woman that brings
life to light. The first Eve or womanhood of 36

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

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

mortality the higher ascension of consciousness, 1
designated as the "elect" through which the Divine
Will functions to redeem mankind from sin and
death. 4

The immortal element of the Son of God family
(Christ) naturally is drawn in the direction of the
mortal and the divine in the direction of the
immortal of humanity, the mortal being the lower 8
degrees in which the immortal forces function,
while the immortal forces function the divine or
Christ. There is no attainment of love or life
without sacrifice, and those attaining to the high 12
places of unfoldment are called upon consciously
to sacrifice their great love to the lower forces in
order that the lower may be raised to higher planes
of expression. While those advanced to the plane 16
of the spiritual do the godly work of the race,
those enmeshed in the lowest forces of evil work
out the karmic hell of the race, both serving the
Lord and being controlled in Him at his coming 20
(movement in the Kosmos). The liberation of
criminal forces, as well as other adulteries and
debaucheries at the end of a cycle's progression,
represents the hellish karma of the whole race, 24
and the burden borne in its outworking is legiti-
mately shared by all who relate to its progression
and ultimate dissolution.

The will of God or Jehovah God is ever forming 28
the fruit of the seed sown, manifesting both the
tares and the wheat in their season of fruition.
The same Law that operates to bring them to
light acts to bring the fruit into the storehouse of 32
God (god-consciousness) and to burn up the tares
(destruction of sinful elements). The wheat is
revealed as the immortals of the Lord's Day, now
at hand. Out of the many called in mortality to 36

1 develop the consciousness godward there will be
chosen those whose organisms permit the opera-
tion of Divine Will. These will be transmuted
4 from the corruptible nature to the incorruptible,
putting on Christ in Spirit and Man-Woman in
body, becoming a center of consciousness through
which the power of God will unfold directly in
8 light and great glory.

The fruit of the "tree of the knowledge of good
and evil" is self-consciousness, it being evident
at the end of the cycle as the adulteries of sex.
12 But these adulteries should be perceived to be the
means by which the hells and sins of karmic evo-
lution are liberated and a prelude to the new order
of life and liberty. Sex instinct is the urge of
16 Being, though, paradoxically, the real nature of
Man does not appear until the forces generated in
sex sense are transmuted in their elements into the
substance of being, the primal root of the "tree of
20 life." But this is the work of the overcomers
(elect) and is the conservation of which the license
of the lesser planes of progression is a legitimate
counterpart. Sex sense inheres in the minds and
24 bodies of mortals, generating thought that is
destructive and feeling forces that are promotive
of death and dissension on one hand. But
through this progression in darkness, conscious
28 knowledge of good and evil is gained and the ego
is made receptive to invite the Christ illumination
when established in the nothingness of the dual
forces. Thus the two trees ever identify each
32 other, until when the self is entirely overcome,
there are no longer two but one stream of eternal
life in which those fruiting themselves into the
Godhead forever bask and abide. The translation
36 of all the forces of self-consciousness is essential

toward gaining the God-consciousness, for the 1
nature of the mortal is identified in death.

Redemption is effected when forces of the four
departments of being are restored to unity with 4
God's will. God's will is polarity of male-female
potencies, or their operation as one. This male-
female polarity is Adam-Eve in the Lord. When
this polarization takes place, it being operative in 8
the movement of Christ in the second coming, the
ego's sojourn in the will of the flesh is over, and
the curse of tribulation is forever dissolved. This
conjunction of the male-female forces is the union 12
of the twain that were separated in sexual pro-
gression. Separation from God promotes the two
in the distinct and opposite function, though this
ultimates in unity at the finish of mortality. At 16
the uniting within the consciousness of the male-
female forces, the Law of the Lord moves, making
the ego complete in Christ.

The establishment of the Tree of Life is the 20
setting up of the godly reproductive power and
function. This function, controlled in the Woman
Christ Principle (Bride), is individual as well as
universal in its action. It will give rise in human- 24
ity to the principle of immaculate conception, with
parentage vested in the will of the Divine Femi-
nine, the divinely ordained matrix of reproduction.
As consciousness progresses in the authority of the 28
Divine Will, egos will be identified in vehicles
(organisms) of expression through the Word, not
being born through the womb of the woman, but
coming into identity in spiritual law, taking up 32
their progression at the point they left off, being
in conscious remembrance of knowledges gained
in previous lifetimes. Those who have the spirit
of Jesus Christ (unity of humanity with God) at 36

- 1 the end of mortality will enter, through the function of the Bride, into the non-propagative state of being, being the Word in its spiritual identity.
- 4 These god beings become the lords of the planet through which the spiritual progression of the race is directed and controlled. The fruit of the "tree of the knowledge of good and evil," brought to
- 8 naught at the end of mortality, allows the fruit of the Tree of Life to arise, its identity being the primal spiritual substance out of which will be formed the Creation of God. The Tree of Life is
- 12 Christ Seed in its absolute identity, this being resident in the god beings, who reproduce themselves from its Spirit, having continuity of expression without further birth or death.
- 16 Self-consciousness, in the government of the serpent (sensations of the flesh: hell), counter-
parted by heaven (spiritual attainments), is superseded by the new heaven and the new earth, both
- 20 aspects of mortality (hell and heaven) passing away in the formation of a new order of Life and Love. The capacity to receive the operation of the Holy Spirit, through whose function the new
- 24 order is set up, is made possible when the feeling nature, developed in sex sense, is redeemed from its desires and raised to the love of the Lord. The Holy Spirit as the Bride descends into mankind,
- 28 which is the womb of hell, yet only those egos who mate the Divine Will are resurrected as the Tree of Life. The essential work leading toward redemption is not done at the end of a cycle, though
- 32 the acme of progression is piled up as the spiritual gain at the culminating point, but the development of the ego through many cycles and ages determines his eligibility to translation. Those eligi-
ble to receive the operation of the Holy Spirit are
- 36

in the gain of both heaven and hell. That is 1
gained that is known, and that is known that is
lived. Living is identical with loving. Loving is
being, being is God Known, God Known is good 4
and evil unknown; good and evil unknown is life
eternal.

Good and evil are relatively known when they
are cognized as reverse to Christ and renounced 8
for the kingdom of heaven's sake, renunciation be-
ing possible only when attachment to the love of
the spiritual has been made. When good and evil
are known, that is, renounced for the sake of the 12
spiritual, then it is that the ego becomes as God,
absolutely knowing good and evil. The absolute
knowing of good and evil is possible only in the
Christ process that makes for death to self-con- 16
sciousness, and belongs to the mysteries of the
Cross of Christ and the Serpent, these being the
two aspects of the redemptive law that make for
resurrection and ascension. 20

The two trees belong to Principle; the "tree of
life" being central, while the "tree of the knowl-
edge of good and evil" is circumferential, being 24
inverted to Principle on the manifest plane. Being
at circumference, and directly underlying manifes-
tation, the temporal body is formed before the real
one, or the world with its lusts is evolved before
the earth of the heavens. The appearance in the 28
earth of the divine-natural humanity can only be
when the world with its lusts has ceased to be.
This cessation is under law and order and is ef-
fected by Christ functioned by means of Man 32
(Man-Woman). The end of the world comes when
the friction, set up in the cross of the will of the
flesh (serpent) with the will of God (Jehovah
God), has burned itself out, the electro-magnetic 36

1 combustion of energies generated in the Cross of
Christ constituting the fire that destroys the world.

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

Humanity reproduced the spiritual fruit of the
Tree of Life as the Seed-Man, designated Jesus
Christ in Scripture. He was the fruit of the Seed
32 sown, being ripened out of the essences of virginity
identified as the Virgin Mary. The Virgin Mary
represented the substantial essences of Being in
which light primarily functioned to reproduce
36 itself. The Male pole of the Christ Seed, pro-

jected into the womanhood of the race, brings to 1
light at the end of mortality the Bride Principle
which is the polarized result of both light and
darkness. This is to say that both the Man and the 4
Woman poles of Being must enter into the Christ
Principle, through renunciation of the sexual
forces, before conjunction between the two can
take place and the race be identified in its divine 8
natural relation to the Divine Will.

All who partake of the Tree of Life must do so
through refusing to eat of the seeds, generated in
hell (duality of good and evil: sex sense), though 12
must eat to the finish of their mortality before the
redemptive laws can operate to effect their resur-
rection. The eating of the "forbidden fruit" was
a sexual transgression, consisting of the lowering 16
of the consciousness to the belief in the "trees"
being for the pleasure of material and sensual
mankind, whereas they primarily exist for the
purpose of bringing forth the creation of God, or 20
spiritual humanity. The ascension of spiritual
knowledges pertaining to the sexual function is
the essential step necessary to usher the ego into
the kingdom of God. Since flesh and blood, the 24
generated result of sex sense, cannot enter the
kingdom of God, the translation of the ideas and
forces of sense consciousness into their heavenly
counterparts, with the sequential baptism of the 28
Holy Spirit, is necessary toward setting the ego
free from the bondage of death and resurrecting
him in life eternal.

Identified in the law of sin and death (law of 32
sexual progression), mortals must fulfil the cycle
of expression set up before they can enter into the
negation suitable to receive the inspirations of the
Almighty whereby a higher type of humanity will 36

1 come forth. Because negation is necessary
toward advancement, egos must ever descend fol-
lowing every ascension of mortal development,
4 until, humbled in pride and weary with seeking
after the husks of things, they turn in the direction
of the Father's love and become the beloved son.
Every sojourning ego passes through the prodigal
8 state before he is received into the Father's house
(Kingdom of God), where the "law of sin and
death," set up in sexual development, is super-
seded by the "law of the spirit of life in Christ
12 Jesus," that is, eternal life and love gained in
Christ.

The "law of the spirit of life in Christ Jesus"
will set the ego free from sin and death, forever
16 identifying consciousness in the Divine Will.
Through overcoming desire for sexual expression
in its four activities, viz., carnal, emotional, affec-
tional, and parental, the seed-potencies are not
20 formed in hell, or mortality; but heaven, the coun-
terpartal identification of hell, automatically
arises. Since seed is the cellular energy of desire,
the intelligence of the thought determining the
24 character of the seed, the introduction of ideas of
Truth has a decided effect upon the seed forma-
tion of the organism. This scientific fact accounts
for seed losing its virility to reproduce the har-
monious human when the consciousness of both
28 parents, or one of them, is uplifted in spiritual
devotion. The belief entertained that children
born of more illumined parents are more advanced
32 in nature is true if the consciousness of the
parents is characterized by mental illumination.
But when a change of heart (change in the love
forces) is effected through the operation of Christ
36 Law, the natural sexual forces are lessened in

their animal virility, and organisms are not 1
adapted to child-bearing. Jesus foresaw the run-
ning down of the animal forces of the generation
of mortality and warned against child-bearing at 4
the end of the world.

Before the divinely instituted propagative laws
can function, the functions of the old order must
cease to be. The law of the Lord makes use of 8
those in cessation of sexual activities to progress
the spiritual forces, projecting through them the
Will of the Divine by which the higher laws of
reproduction are identified in the race. Egos, 12
conscious of the laws of Being, are expected to
forsake the tendencies to sojourn in the swinish
elements of the flesh. Their ascension out of the
customs of the world proves they love and serve 16
the race to its highest interest, though this is
known in the Lord and not in the opinions of men.

As the Christ ascends in consciousness, the male
and female potencies of consciousness unite 20
within in one desire to be the god-being mani-
fested, thus forming the holy matrix or womb
(Virgin) out of which the god is reproduced.
Possessing one's seed in the Lord, the forces of 24
consciousness are not projected outward, but
centralize as the substance of the spiritual body, in
which Christ moves to bring forth the image and
likeness of himself, that is, spiritual man. Thought, 28
conserved in the Christ Mind, begets the pure (one;
not two) seed, so that when conquest is made over
the adverse or satanic forces of mind and body,
the Christ Seed reproduces the Man, idealized in 32
God, under its own laws of Being. When seed
ideas and forces are conserved to Christ, love is
operative in consciousness and the ego stands at
the door to the kingdom of God. Love is the radi- 36

1 ation of divine light in which life is present as
 energy. Love is the Mother of the Son, and Life is
 the manifested result or spiritual man. The ful-
 4 filled fruit of the two trees is Man, gained in Eden,
 being returned to the dust (spiritual substance)
 from whence he came.

Heaven is manifest in the earth, when the will
 8 of the flesh ceases to be in either its evil or good
 propensities, and the will of God (Jehovah God)
 promotes conscious expression. The ground,
 "cursed for the sake of man," or consciousness
 12 identified in the cross of the emanations of the two
 trees, ceases to be tilled in labor, and the joy of the
 Lord enters the soul of him, who, for the attain-
 ment of Christ consciousness, surrenders attach-
 16 ment to experiences of good and evil. It is
 attachment surrendered in the joy of them that
 makes for ascension into heavenly heights. Stag-
 nation of joys is not promotive of celestial bliss.
 20 Perceiving that the bliss of the flesh is obstructive
 to the identification of the Spirit of God (Christ),
 one takes his initiation in renunciation, thereby
 generating out of the anguish of the experience
 24 the love of God, which when it is fulfilled is life
 eternal, the crowning fruit of the "tree of life" and
 the "tree of the knowledge of good and evil,"
 implanted by the will of God to be, or Jehovah
 28 God.


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

is again in righteous relation to the law of God 1
that promotes Being. Having run the gamut of
personal existence, the ego enters into the Prin-
ciple of Christ, and through willing cooperation 4
with the primal desire to be the manifestation of
God, becomes the visible identity of God's will to
be, or spiritual being. Spiritual being is Love
gained, Truth known, Life expressing—Man in the 8
position of the Jehovah God, or God's will, to form
all that God has idealized to be made.

THE MYSTERY OF SEX IN RACIAL PROGRESSION

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

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

- 1  Sex is the mystery in racial progression
4 even as Christ is the mystery in spiritual
progression. The two mysteries are
interrelated, though one begins where the
other leaves off, the Christ being known
only when sex is unknown, and vice versa. By
known is not meant cognizance of, from the stand-
8 point of knowledge, but consciousness of from the
standpoint of being. Knowing that truly repre-
sents the word is gained through being, knowing
being a realm of consciousness above the plane of
12 reason and intellectual deduction. Knowing is
from the operation of the Word, or God's function
in consciousness, being made up of ideations of
the Christ Mind. When this Mind begins its
16 regenerative work in consciousness, the mystery of
Christ and sex is uncovered. The desire nature,
centered in the love of God, leads to illumination
in Christ Mind even as the desires, centralized
20 toward self, primarily led to separation from God
and the identification of the mortal mind. The
Christ Mind begets a godly love, while the mortal
mind begets the sexual love.
- 24 Sex comes from a word meaning "to cut," and is
that factor in consciousness that cuts the ego off
from conscious contact with God. This cutting off
is essential to self-development, it being the

beginning of the mystery of mortal progression. 1
The mystery as to why God would permit a cycle
of development in sin, with its attendant tribula-
tions, is known when the mortal course is finished. 4
Then sex is known as well as Christ, the service of
the shadow promoting organism of consciousness
in which God's laws of Creation may fulfil them-
selves and bring forth the God-man. 8

Primarily, the Logos or Word, identified by God,
is the Center of consciousness of Knowing and
Being, this being attained when the Man-Woman
principles of God are joined as one. This oneness 12
is Christ in spirit, its manifestation being Christ
Jesus, the god state of being. Prior to this time
the ego is separated in component halves or two,
being cut off from center through the operation of 16
sexual law. Sexual law is the "law of sin and
death," which, fulfilled, yields to the law of life, or
love known. The fulfilling of the sexual law is an
emptying of the self of its potential qualities that 20
makes for its non-being, or non-existence, it being
the temporary state of consciousness by which the
ego develops independent action (will; desire).
Love is not known until the law of sex is fulfilled, 24
that is, made empty and non-expressive, the
feeling characterizing the plane of sex expression
not being love but vibrational energies operative
in keeping with the mortal sense of development. 28

Consciousness, centralizing about Christ, with its
male-female potencies and ideations moving from
center to circumference, took on distinct character,
the male and female qualities identifying in form 32
as distinctly male and female sex. The manifes-
tation of these identities in the flesh was not the
work of a moment, but covers a long period of
time, the Fourth Root Race indicating a distinctly 36

1 male and female aspect. The Third Root Race
 was bisexed, representing the third identification
 of the Creative Principle, in which all reproduc-
 4 tion inheres, and typified the two of the One *sub-*
consciously merged in each other. It is in the
 Sixth Root Race that the Word, operative in purity
 of reproduction, appears, with the two of the One
 8 *consciously* merged in each other in positive desire
 to bring forth Man. The man of this Root is bi-
 sexual, being two in one, and represents the
 finished result of the reproduction inherent in the
 12 law of Jehovah God or Male-Female Formative
 power. The Sixth Root Race is the Man-Woman
 matrix, its reproduction and creation partaking of
 the crowning climax of the progression of sex in
 16 consciousness.

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

The Logos or Word is the primordial will of God
 to be, in which is male-female potency in conjoined
 28 essence. The Word is the function of God, the
 means by which God is revealed. It was the Word,
 that in desire to be became solidified in manifesta-
 tion as masculine and feminine powers, though at
 32 circumference these powers are in adulterous
 rather than in pure relation. Adultery is that
 which is mixed, diffused, and interblended so as
 not to be in a pure state, though the primal
 36 impress to be still inheres in consciousness greatly

adulterated, this primal urge being the redemptive 1
factor to restore the soul again to its place in the
Kosmos or Christ center.

The Word is the principle of Harmony, the two- 4
in-one action or will of God, which identifies in
consciousness as Christ. Christ is the male-female
potentiality in its incipiency, the generated emanation
of the Word in function to be. As energies 8
emanated from Christ Center they became
involved in their own emanations, adultery of
forces being set up. The principle of Harmony
became disorder on the plane of circumference, or 12
manifestation, the vibration operative in the
disordered forces forming the sex instinct. The
sex instinct is the urge in adulterated consciousness
to conjoin again with the separated or cut-off 16
potencies that belong to a particular quality,
whereby harmony may again be set up, harmony
being wholeness or that identified in opposition to
separation. Since harmony is in the Word, or 20
primal will of God to be, it follows that it is not
existent in sex, nor can it ever be in that in which
it never was identified. Sex is not harmony, but
is harmony disordered. The effort to harmonize 24
the discord, or to effect unity in sex, is one means
whereby the idea of harmony is developed among
egos, sojourning in the night of disorder; but har-
mony itself is found only when Christ is gained, 28
it being found where it originally identified.

Sex, being formed in disorder, must ever
produce a fruit of similar character, and any
harmony thought to be attained through its opera- 32
tion in consciousness is being gained, not because
of sexual activities, but in spite of them. The
primal principle of Harmony retains its identifica-
tion at creative center and involutes to itself the 36

1 forces of like character, even as through evolution
 forces were put off toward circumference. When
 genuine harmony is gained, it is through the opera-
 4 tion of Christ law and not through the operation
 of sexual law. Sexual law has but one function to
 perform and this it does with infallible accuracy.
 Through its operation, death is generated, and the
 8 negation formed that reduces the ego identified in
 its jurisdiction to the element of Naught (0) from
 whence it came.

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

Sex being identified, mankind must live through
 its cycle, establishing on the temporal plane the
 36 likeness of the spiritual identities, that is, must set

up in likeness the infinite capacities of the Word, 1
gaining from the object the knowledge that will
eventually permit an overshadowing from on
High, and the manifestation of the spiritual 4
processes of reproduction. The plane of matter,
with its dualistic propagative factor, is not the
direct domain of God's generation, but is the plane
which is projected through adulteration of forces 8
and in which sex, in its most impure element, is
conspicuous. It is not that consciousness, pri-
marily being nothing but the emptiness or Cup
(Womb) in which the Word functions, could have 12
burst full-blown into the manifestation of God's
offspring, but that it has been and is proceeding
along the way of progression in conformity to
cosmic law, and is in darkness because of its 16
incapacity, as yet, to function in the true light.

The Ideal, however, is the pattern of attainment;
and individuals, operative in humanity, more
closely related to the principles of Harmony, set 20
the standards to be attained, and serve as light
bearers by which consciousness is enlightened
godward. In this way the goal is kept in sight,
and attraction and repulsion, the cooperative 24
factors promoting progression, are kept operative
to effect the identification of the ego in Christ, the
Center of Harmony, out of which life, and its
corresponding virtues, flow to establish a living 28
humanity. The Reality or manifestation must par-
take of the character of the Ideal before progres-
sion climaxes its cycle of inherent purposes, and
ushers in that which it is inaugurated to repro- 32
duce. The man, idealized in God as male-female,
and partaking of His image and likeness, is the
Ideal of the sixth day that characterized the crea-
tion of God for this cycle of progression. It neces- 36

1 sarily follows that the Sixth Day now ending
must yield the fulfilled fruits in the flesh of this
Ideal. Intermingled with the sixth spiral of pro-
4 gression is also the seventh, which climaxes the
sixth in the identification of sonship in all who,
having put on the whole armor of God, are ready
to ascend into the Mount of the Lord and sing the
8 song which no man can learn save the 144,000,
“even they that are purchased out of the earth”
through purification from sexual law, and its
reproductive tendencies.

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

The animal-natural creature is a state of con-
32 sciousness, governed in the lower sex nature. This
creature functions in the sensation of sexual
vibrations and partakes, in essence, of the adul-
terous energies that primarily formed the sex
36 instinct. Not impelled by reason or intelligence,

but by the primal urge to function sex because it 1
is felt, creatures of the animal nature utilize sex
purely on the physical plane, though through the
disorders engendered, they are forced to gain an 4
ascension into reason, judgment, and eventually
intelligence. The animal-natural creature is in
death, all the forces of sex operative by means of
the senses being death-promotive. Mankind, as a 8
whole, quite generally, is only now at this level.
Few human beings exist on this planet in compari-
son with the creatures of animal propensities,
though the animal, human, and divine states 12
simultaneously develop, the animal representing
the many, the human the few, and the divine the
one in their own cycles of progression. That is to
say, centers of divinity, typical of the spheres of 16
the celestial realms, are identified in the earth
plane about which revolve those partaking of
humanity, with a further revolution including the
progressing animal. All progression is in spirals 20
of three, the central identity being the governing
and controlling center of divinity, this center of
Christ exercising authority over the progression of
both humanity and mankind. The animal-natural 24
represents the world or mankind, the human-
natural the earth or humanity, and the divine cen-
ters the Christ identities, who, dwelling in spiritual
states, exercise connection with the within and 28
the without, and progress consciousness from
center to circumference and vice versa.

While the function of God is His Word, yet the
Word is manifested in abodes of flesh, who, 32
climaxing their sojourn in mortality, re-embody
the Word, becoming at the end of a dispensation
the Word made flesh or the indestructible char-
acter of Man. God is perfected and revealed 36

1 through the perfected human, the perfected human
being the arch-natural or divine center of con-
sciousness fruited out of the earth through purifi-
4 cation and overcoming. Continuously, egos,
finishing their sojourn in the will of the flesh or
sexual law, aspire to ascend into the nature of
Christ, and thus lifting up their seed in sacrifice of
8 the animal and human instincts, form the recep-
tacle in which the love of God reproduces the man
in His image and likeness. In this way, the
divinely natural humanity is progressed among
12 the animal and human natural, the higher states
of consciousness being the idealistic impetus to
progress the lower states in direction of God.
Contact is not necessarily a bodily one, influences
16 of thought meeting receptivity of desire, and thus
forming the reciprocal undercurrent of progres-
sion essential toward promoting all who think and
feel into a higher state of development.

20 The all serve the all, either consciously or sub-
consciously, though it is not until voluntary
sacrifice of the physical for the spiritual is opera-
tive, that the one becomes the means whereby the
24 transgressions of the many are reduced to less
destructive tendency, and eventually annihilated
through the love that ascends at the consummation
of the physical sacrifice. Being forces of con-
sciousness, made up of life, substance, love, intelli-
28 gence, power, and like potencies, an ego, identi-
fied in divinity, becomes the Center through which
the developed forces of mankind flow, the higher
32 thus purifying the lower and rendering them less
destructive in their generating elements. The
vicarious atonement is thus perceived to have in
it a principle of reality, the ego voluntarily sur-
36 rendering himself for the kingdom of heaven's

sake, becoming the saviour by which the trans- 1
gressions of the many are made less potent and
destructive, and the regenerating Christ Spirit is
disseminated. 4

Where the animal-natural propensities prevail,
sex is utilized by means of the generative organs
to stimulate the physical and to physically effect
the continuity of the race. The human-natural 8
creatures function their sexual potencies by means
of mind and soul toward the promotion of inven-
tion, culture, art, music, science, and those creative
functions that show the advancement of intelli- 12
gence, though few have yet made the complete
severance from the animal, and, as a result, are
ofttimes drawn into the abyss of the lower forces
annihilating or aborting their child of mind. It 16
is not uncommon for an artist, a musician, or one
functioning in the creative reproductive expres-
sion to feel the influx of creative energy, and not
being illumined in the knowledge that the office of 20
this influx is to father-mother consciousness and
promote the man godward, seize upon it as though
it were an energy to be devoured in sex passion,
thereby slaying on the altar of lust that which may 24
have produced an expression of genius on a higher
plane if trended in that direction. Egos, promot-
ing such soul forces as are incidental to the artistic
and musical expressions, especially are susceptible 28
to the influx of creative energies, and when not
spiritually controlled, expend these forces in
"riotous living."

Tutored in the truth that the vibrational energy 32
felt is creative rather than passionate in its tend-
ency, and is the capacity to clothe the ideal enter-
tained with its perfect manifestation, the would-be
genius could not only mount the ladder of fame, 36

1 but could ascend into the celestial realms in
aspirational desire and bring to earth the music of
celestial choirs, projecting the true principle of
4 harmony, with its spiritual coloring, into the earth,
for which the world awaits, instead of clothing the
child of their soul with the destructive vibration
of sexual temperament. Temperament, common
8 among the emotional states of consciousness, is
passion uncontrolled and untransmuted, and char-
acterizes souls seeking lofty attainments, while yet
chained to the sordid sexual desires. But as
12 humanity of consciousness ascends, and purity
takes precedence over adultery, a corresponding
ascension of expression of harmony will ensue,
and the world of pleasure will function in the
16 stimulation of the higher good, rather than in the
stimulation of the evil and the low passions and
emotions.

As egos learn to look up instead of down for
20 their incentives of expression, they will make con-
nection with the harmony of the Christ Mind and
project into the world the melodies of purity and
truth that will uplift and bless, rather than pro-
24 mote that which destroys and desecrates. Yet, par-
adoxically, consciousness must progress the inhar-
monies before it can gain the harmonies, there-
fore, must live through the law of "sin and death"
28 before it can come under the "law of life in Christ
Jesus." Heaven and Hell are both equally pro-
gressed by means of the sexual law, both being a
temporary condition that pass away as the true
32 creation of the Word (Christ) is revealed in con-
sciousness. One, identified in the Christ Mind,
understands all phases of progression as right in
their time and place to advance the wisdom and
36 love of the race, hence, does not condemn them;

though before one can attract the spiritual quali- 1
ties for which the sexual aspects stand, one must
repulse the sexual tendencies, and in this repul-
sion may appear to condemn. 4

Sex is reproductive and creative in its tendency,
the former characterizing the physical and the
latter the mental plane. It is on the plane of soul
that feeling is born, the desire of the ego giving it 8
its particular trend. Desire is the inward identity
of intelligence developed, and where intelligence
partakes of the Christ nature, feeling is transmuted
out of its sexual tendency and made to serve 12
ascension godward, establishing divinity and
humanity of character rather than animality,
though the latter polarizes the human attainment
and obtains so long as identification is in the flesh. 16
One in divinity of consciousness both creates and
reproduces, not through physical efforts, but
through the function of the Word, coming into the
original godly capacity to speak and let it be so. 20
This is to say, one functioning in the center of
divinity or Christ exercises a creative or idealizing
function in humanity, and in the direction of cir-
cumference stimulates the reproduction of the 24
ideal, being the means whereby the ideals are
identified and the realities are fashioned. The ego
thus placed becomes the center through which the
forces of consciousness outflow and inflow, and, 28
being the center of the cross, is generated out of
adulteration of forces into their purification,
receiving as a reward for sacrificial service the
resurrection into the godlikeness of Christ. This 32
is an attainment which consummates sexual forces
into nothingness, both in the Center and at the
circumference, and which, in the ultimate, ascends
the ego, chosen in the Law, or Lord, to identify 36

1 among men the higher impetus of God's will, and
to usher in the new dispensation, with its higher
ideals and capacities of attainment. All genuine
4 spiritual progression is above the sex plane of
consciousness, though one must work out his
salvation in the "life below" before the Christ
principle of redemption can be identified.

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

The belief that godliness is effected through
32 repulsing attachments to the lower nature is a true
one, though it must be perceived that before the
repulsion to anything can be set up, attachment
must have been established. Since progression is
36 not measured by the experiences of a single life-

time, and death obscures the memory of former 1
experiences, egos are often attracted toward the
indulgence in an action that may have been here-
tofore enjoyed, or repulsed toward doing that 4
which may need to be harmoniously executed, this
cross of energies leading to the query, "Where am
I in the path of progression?" This is a question
that can only be answered by the Lord or Cosmic 8
governing intelligence of consciousness. Through
earnestly desiring to do what one needs to do, by
which to progress the man godward, one will
always be directed in the way he should trend, 12
whether it be in the heaven or hell of an experi-
ence, though until this desire is consciously
generated, egos wander in disorder, often suffering
many times over for their transgressions; for, being 16
attracted along the lines of least resistance, they
repeat experiences which are pleasant and repulse
those which are unpleasant, *when the reversal of
this procedure is the true way of ascension god-* 20
ward. Until the ascendancy of Christ in consci-
ousness, existence presents a hopeless aspect though
deeply imbedded in the heart is ever the urge
to ascend, no matter how low one's position in 24
life is.

Hard experiences, the fruit of the disorder of
sexual activities, force nonthinking and nonbeing
creatures of flesh to desire to rise above their 28
present conditions, which prompts the descent of
the rays of Christ light into darkness, and thus the
natural makes union with something of divinity,
it being the divine rather than the sex element that 32
progresses humanity. Thus the cross of the school-
master (sex consciousness) forces egos to Christ.

The sex impulse always detracts in the ultimate
unless transmuted into the divine and its elements 36

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

Separation is sex. The two, joined in God, or
 the male-female potencies, separated on the plane
 of manifestation, gave rise to the sexes. The indi-
 32 vidual sex has potentially within the opposite
 quality, though in physical identity is distinctly
 male or female. Mortals are not whole men;
 hence, completeness or biune character is possible
 36 only to individuals, or egos, putting on divinity of

consciousness through Christ illumination. Through 1
overcoming the desire to conjoin with the opposite
sex in sexual conjunction that is death-promotive,
the ego identifies the separated male-female poten- 4
cies inherent within, in unity of desire and pur-
pose. This is a process that involves something
more than a belief in individual completeness, and
can only be effected by one who has fulfilled his 8
sojourn in the cycle of adultery, and has trans-
muted his seed out of the character of John into
the character of Jesus, figuratively speaking.

“Not one jot or tittle shall pass away from the 12
law, till all things be accomplished.” The law is
sense of separation from God, or sex conscious-
ness, in which polarity inheres to bring about a
union between the separated halves, a union which 16
reveals, when fully climaxed, the completeness of
the ego in Christ, with reproductive and creative
power by which he may fashion himself in the
image and likeness of God. All are in adultery or 20
separated sense of potencies until born of the
spirit and ascended in Christ; hence, opportunity
to polarize the inherent mates presents itself, from
the objective standpoint, as egos approach conse- 24
cration of themselves to laws of God for purposes
of reproducing the spiritual or Christ ego.

Marriage and experiences in love afford oppor-
tunity by which egos mate the potential male- 28
female qualities of themselves. Love that is not
consummated in mortal marriage develops the
soul and spiritual aspects of the inherent Man-
Woman, while fleshly experiences perfect the form 32
of the qualities. However, perfection of form
(body) is not gained in sex, but in Christ, hence,
the necessity of making the fleshly body a living
sacrifice unto God before one can be spiritually 36

1 born and inherit the kingdom of God. This is
 fulfilled at the climax of the mortal course by
 Christ, who takes over the self-consciousness
 4 developed in its male-female qualities and fashions
 himself as the image and likeness man, that is,
 perfected spirit and body.

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

The cells that identify sex are polarized, that is,
 transmuted out of twoness into oneness under
 32 exact law. Both sexes have their polarized sexual
 identity, the ovum and the menstrua constituting
 the positive-negative (light and darkness; heaven
 and hell) factors of the female, and the sperma-
 36 tozoon and seminal fluid constituting the positive-

negative (light and darkness; heaven and hell) 1
factors of the male. It is the office of the woman
to develop and perpetuate the human species;
hence, she has in her a power transcending that of 4
the male, this third quality allowing her to encom-
pass the man, when her seed is finally raised up to
the divine estate. On the physical plane, function-
ing in animal-natural desire, and utilizing sex 8
energies greatly by means of the generative organs,
the male is not the equal of the female in purity of
thought and desire; hence, it is her office to uplift
him even on this plane, transmuting the animality 12
of the physical nature into the humanity of soul,
thereby refining him and ultimately giving him
soul identity. The woman is the sacrifice to the
man on the plane of sex, for, being separated in 16
their constituent elements, and representing the
half in which inheres the serpent seed, which on
the mortal plane is inverted as materialism, the
male would remain in undeveloped animal nature 20
without this concession. Yet, it behooves the
woman, offering herself on the sacrificial altar of
legalized lust, which sex conjunction on the purely
physical represents, to be watchful lest her sacri- 24
fice be made in vain, she, herself, becoming the
animal she sought to save; for, functioning her
feminine potencies greatly in physical sex expres-
sion for the enjoyment of the senses, she robs her- 28
self of her soul essences, and aborts the forces that
are expected to be used in fashioning a godly man,
both in herself and in her mate.

Developed intelligence in the male complements 32
the naturally developed soul forces of the female,
her office being to give form to his seed, it partak-
ing of the character of his intelligence. When the
thought of the male is material, greedy, lustful 36

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

The woman, being transcendent in her desires,
identified through illumination of mind and repul-
sion to functioning her sex forces on the purely
24 physical plane, raises her sexual potencies to
mental and spiritual qualities, causing also to
ascend the sexual forces of the male who mates
her love, she being the attractational center of affec-
28 tion and the governing power in the domain of
love. Conscious of her powers, she demands that
her sex be complemented on the mental rather
than the physical plane, the exchange taking the
32 form of ideation rather than vibration, the result
of the exchange of ideas being spiritual rather
than passional in its potency. The ecstasy arising
from the spiritual exchange of forces between the
36 male and female is identified in the soul and

metamorphosed in the direction of her will to be, 1
or sex center, raising its emanations from death to
life. As ideas progress and take on spiritual char-
acter, the reciprocal two blend their essences of 4
love in Christ rather than in sex, until, where
desire for maternity exists, absolute polarization
of the male and female Word-identity (sperm and
germ) takes place, reproduction being immaculate 8
or virginal in its character rather than sexual.
Immaculate or virginal propagation is not only
possible, but is the next mode of reproduction
which will characterize humanity, functioning in 12
the human rather than the animal propensities of
love.

Love operative between the sexes will continue
until it reaches its zenith of reproduction, though 16
before the Immaculate Order of Life will come to
pass, the barrenness of the reign of disorder or
propagation by means of sex must take place.
Statistics indicate that sixty per cent of the women 20
are barren, meaning that sixty per cent of the
women no longer respond to the reproductive
vibration of sex expressed on the passional plane.
These women have neutralized their seed poten- 24
cies either through conscious or subconscious
repulsion to the sexual demands, made upon them
through ages of progression, and await the influx
of a higher intelligence that will impregnate them 28
with desire and capacity to mother a new
humanity; one begotten in the impetus of love
rather than in the impulse of sex magnetism.
However, this barrenness must trend them in the 32
direction of God, as it did Sarah, and create a
yearning after a higher expression of love, before
they can become handmaidens unto the Law to
bring forth a superior humanity, for only those 36

1 putting on the divinely natural qualities of character can be a party to the conception that knows no sense of shame, or a parturition that will know
4 neither pain, fear, laceration, nor loss of blood.

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

higher nature will appear, with capacity to manifest godliness, life, and love. 1

The "mind born" race will be a reality in the earth even as it existed among the gods as they descended in matter and took on human form. The ascent of humanity, after it has reached its low point of adultery, and death has been subjected to the Law of Love, will reveal a race born above the present low uses of sex force, immaculate conception in its earthly identity characterizing humanity in the higher use of its sexual powers. The offspring born in immaculate conception will be in life instead of in death, and have the capacity to ascend into their godly estate with less tribulation than those who, bound by low sexual forces that promoted their birth, must sojourn in despair a long evolutionary route before they gain the Mount of Inspiration, and the insight into truer paths of life. 4 8 12 16

The cutting off of sex conjunctions in desire to express a purer love, operative among men and women today, is itself conducive toward the ascension of a higher law of love, and is one means by which a higher reproductive action will be identified among men. Repulsion to expression of forces on low planes with a corresponding cessation of low usages is attractive to the next mode of progression, and leads to a higher state of knowledge and being. The sacrifice of the male to the female, or vice versa, in the overcoming of the sensual tendencies is one way by which each pays his karmic debts, engendered when they subordinated their powers to low uses of sex, and also, by which they shorten their further tribulation in the law that brings all to balance in retribution and justice. 20 24 28 32

1 On the worldly plane, sexual force always runs
riot, the adulterations of the mass mind comple-
menting in opposite relation the restraint common
4 to the spiritually advanced. But the disorders of
love, marriage, and divorce represent the means
by which the forces, progressed in mortality, but
suppressed, are liberated, the breaking up of the
8 old orders being necessary to the establishment of
the new. Karma must be fulfilled and egos hasten
at the ends of cycles to finish their sowing and
reaping, thus giving the appearance of "fast
12 living." Those who answer the cosmic urge to
bring mortality to naught, and who act as agents
of destruction, can only be understood when their
relation to the Divine purpose is seen. All that is
16 despised by men is used in the Divine Plan to not
only bring to naught the progression that is, but to
help lay the foundation of the new order of life
to be.

20 The control of the sexes is another advancement
which is to be known in the higher humanity, and
which is now cognizant to the author in its prin-
ciples. The methods by which sex can be prede-
24 termined are not herewith expounded, for it will
be known at the proper time through the operation
of Divine Intelligence, it being a function common
to the reborn humanity and not cognizable by the
28 mortal mind. All that is needed by anyone is
supplied at the time of the need when desire and
purpose are compatible with that which makes for
the good of all; therefore, the cosmic intelligence
32 will directly illumine those needing to determine
the sex of their unborn progeny. When the
element of accidental conception is removed and
parentage is made the sacred function it is claimed
36 to be, humanity will of necessity come into a

greater illumination respecting its reproductive 1
functions, thus radiating greater peace and joy
into the race. But the eternal states of bliss are
possible of attainment only through transcending 4
the reproductive tendencies altogether, one giving
birth to himself in the kingdom of God as a Son
entering into the eternal joy.

The author directly promotes the principles that 8
reveal the man in the image and likeness of God,
these principles inhering in the seed of Jesus Christ
planted in humanity; though in knowing and being
in these principles, she naturally perceives their 12
complementary expression in the plane of
humanity, setting forth the ideals for the race, as
well as heralding the ideals of divinity to be
climaxed at the end of the age of Jesus Christ's 16
inaugurating.

The author is cognizant of having taken the
various initiations set forth in this book, so that
now she can perceive for humanity its progres- 20
sional steps and hold forth the vision to be
attained, though realizing that the joys sought in
the various earthly planes of experience are
ripened only when the male and female of God's 24
joining mate again in the soul of the devotee of
Christ and crown him with life and immortality.
When this attainment is made, sex has been
rejected, submerged, and transmuted out of its 28
natural and human propensities; and divinity of
thought and purpose characterizes the one fruiting
his virginity in Christ, preparatory toward mani-
festing himself as the child of God, the legitimate 32
and divinely recognized heir that makes up the
kingdom of heaven. This child is the biune
creature, the offspring of the Androgyne, or two-
in-one Center of consciousness out of which is 36

1 fruited the son of God in immortal being.

The ultimate of sex is Christ, which is to say, egos, finishing their sojourn in sex, fruit themselves
 4 in Christ-love and give birth to conscious god-
 likeness. The man, begotten in the image and
 likeness of God, is not born of the flesh, nor of the
 will of man, but of God. The virginal conception
 8 of the divinely human ego is the counterpartal
 expression on the plane of the flesh of the birth of
 the heavenly-divine ego on the plane of spirit. The
Virgin in Christ functions the divine ego and gives
 12 birth to himself or herself, the Virgin in Christ
 being the Woman Principle of God predominating
 to give spiritual birth to the ego it mothers. The
virgin in humanity of consciousness functions the
 16 human natural ego, in whom are divine potentialities
 in state of progression, and gives birth to her
 child in the will of the Female rather than in the
 will of the Male. Since the woman is the identity
 20 in humanity of the Will, and the formative action
 of God's domain, the authority of human mater-
 nity, vested in the woman, places parentage in
 righteous relation to bring forth the higher type of
 24 man. This man is the human-natural type, and
 functions in the "tree of life" in contradistinction
 to the death that characterizes egos born of the
 fruit of the "tree of the knowledge of good and
 28 evil" or dual fruit (sex sense; separation of the
 two).

Shame is coincidental to sexual activities
 because humanity has not yet attained to the
 32 shameless way of reproduction. It has futilely
 attempted to invest motherhood, as it is now
 expressed, with the sacredness of godliness; and
 yet churches, encouraging this sacred maternity,
 36 have their rites, by which women, newly identified

in the motherhood they claim so pure, may be 1
cleansed of impurity and be made fit to enter
again into the graces of the worship of the church.
Motherhood, as it now exists, is a degradation, 4
though answering the necessity of progression. It
cannot be made pure or sacred so long as the
impulses of sex govern and control its expression,
and its offspring must ever be more fully identified 8
in hell than in desire of heaven, since being born
out of hell (womb of adultery) they partake of its
characteristics. Motherhood will be identified in
all that has been idealized in it *when* maternity is 12
vested in the virginity of the Woman, and her seed
is fathered by the love potencies of her mate,
expressed in her direction by mental ideation
rather than by passional sex vibration. 16

It is interesting to note that the ovum of the
female in the human family is a sphere in identity,
while its complement, or the spermatozoa is a
tongue-shaped structure, elongated and slightly 20
flattened at the head. Scientifically and geomet-
rically, a sphere must be functioned in a cube in
order to produce the perfect result; or in the case
of the seed, the perfect natural man can be brought 24
forth only when the sphere of the seed of the
woman is complemented by the six-sided, or three-
fold potencies of the male principle. Man, polar-
ized in body, soul, and spirit, the male and 28
female potencies being equal to each other, repre-
sents the cubical consciousness capable of con-
junction with the sphere of the woman's pro-
gressed state, the seed always taking on the char- 32
acter of the progressed intelligence. The seed of
the woman does not find its complement in the
man on the sexually physical plane, and as a
result a malformation of form is reproduced. 36

1 Until the male brings his intelligence into the circle
 (sphere) of love, which the woman in her spirit-
 4 proper potency to harmoniously impregnate the
 seed of the woman; hence, it must be perceived
 that hope of a superior race, born through the
 8 fathering aspect of the sexual seed of the male
 (serpent sense) is in vain. It is the office of the
 woman's seed to form the human ego, and her
 need of the male in the immaculate conception is
 more spiritual than physical, though the physical
 12 potencies of the seed of the male must be con-
 sciously transmuted into mental powers as he
 identifies his desires in the aspirational rather than
 the passional nature, in order to mate with the
 16 love of the woman he complements.

The interrelation of spirit and matter is very
 decidedly indicated in the transmutation of the
 sexual seed to pneumatic energy. Seed, identified as
 20 sex energy, is material, and when functioned in
 reproduction by means of the generative organs,
 brings forth a dead man of material propensities,
 though these propensities have their modifying
 24 influence in the nature of the ego re-embodiment.
 When the seed is first functioned by means of
 mind, it is converted out of its material elements
 into spiritual forces, the male and female energies
 28 polarizing each other *above* even as they have
 polarized *below*. When polarization of seed takes
 place in ideation rather than in vibration, the
 propagative urge is transformed into the recrea-
 32 tive tendency, and the primal urge to bring forth
 the man God has idealized is identified. This
 man can be brought forth only through the
 agencies of spiritual law when all the desires of
 36 the consciousness are centralized in love of God.

The son of God is born of divine will, though the 1
sexual tendencies must be progressed through the
animal, the human, and the divine character be-
fore Christ is raised within and the Word is made 4
flesh.

Since the function of the male mind comple-
ments the powers of the reproductive organs of
the woman, he supplying the wisdom of her affec- 8
tions, the conjunction in ideation (ideals; ideas)
furnishes the woman with the needed masculine
potency to fertilize her seed on the pneumatic or
spirit-natural plane, she already having tran- 12
scended the low propagative function when she
has reached this point of advancement. The
betrothal of Joseph (natural seed) to Mary (divine
seed; substance) typifies the love conjunction of 16
the highest potencies possible of generation on the
plane of nature, the commingling of the two in
desire to fashion a man of God's design, being the
Holy or whole Spirit that overshadows the woman, 20
the angel that speaks; the voice of the devil having
been forever annulled at the ascension of seed
from the plane of matter to spirit. When virginal
fecundation takes place, then may the woman, 24
giving birth, declare, "I have gotten a man with
the help of Jehovah," for, procreated in the pure
male-female desire, joined in the Lord, the
creature begotten is born of the man genus rather 28
than of the center of animal vibration, which,
uniting with the whole or Holy Spirit, must reflect
higher manhood than that emanating from the
plane of the beast of nature. The ego, born with 32
the help of Jehovah, is the second Eve's progressed
progeny, there being no identity of genuine
humanity until the virginal principle of propaga-
tion is known and utilized. It is the second Eve 36

1 who makes known the principle of genuine love,
 even as the second Adam brought to light the
 intelligence that is vested in God rather than the
 4 gods of this world.

Human progression reaches its high tide when
 propagation, vested in the virgin principle, comes
 to pass and spirituality thus takes precedence over
 8 materiality. Illumined egos can behold now the
 ascension of the seed of the woman, though on the
 side of sex she may reflect a more adulterous
 aspect. Freedom follows license in consecutive
 12 order, the expression of unbridled emotions and
 passions marking the descension and annihilation
 of the passing order of sex consciousness. Over
 the chaos of chemicalizing animal forces moves
 16 today the Cosmic Star of Love proclaiming the
 birth of a new child, the type of a new race to be.
 This child will be the product of womanhood in
 repudiation of the material ways of men, a repul-
 20 sion greatly engendered because of the riotous
 expression of its harlotry in low forces of sex. As
 virginal propagation, the immortal function of hu-
 manity, identifies itself in universal use, the repro-
 24 ductive capacity will merge fully into the creative;
 and manifestation by means of the integral Word
 (parthenogenesis) will be fully known and used as
 a means of re-embodiment, even as God, in His
 28 unal nature, said, "Let there be," and it was so.
 Parthenogenesis or self-fecundation is a function
 belonging only to the gods, immaculate conception
 being its counterpart in humanity and the means
 32 by which divinity is projected into the race. The
 capacity to speak man into conscious embodiment
 by means of the Word will be the function of those
 identified as the flesh of the Word, or in Christ
 36 consciousness.

The ultimate goal of humanity is godhood. 1
Through sex, humanity is progressed to the door
of godhood, but at this point the incorporation of
the laws of Christ brings to pass the ascension of 4
spiritual being. At this point of progression, repul-
sion to the sexual activities invites the action of
the Will of God and reveals the principles of im-
maculate conception and virginal propagation. 8
These principles become universal in their appli-
cation through the identification of the Mother-
hood of the Lord, a distinct feminine principle
operative in the race, and complementary to the 12
Fatherhood vested in the Lord in the first coming
of Christ. Human progression on this planet
begins when the law of "sin and death" (sexual
law) has been fulfilled with love, and the 16
ascendancy of the Mother Principle of God marks
the enthronement of love in consciousness. The
descending life of the Mother Lord impregnates
the masculinity of the race with potencies and 20
powers that are above the sex plane; thus God is
joined again with humanity, preparatory toward a
further revelation of His glory and powers. The
ascending life of the Mother Lord brings forth the 24
gods, who are not the product of sexual seed, but
are the offspring of Christ Seed. This Seed is the
Word in its function, and is regenerative potency
that has been gained during a cycle of generation; 28
the two factors of progression being essential
toward the promotion of both heaven and earth.


The humanity of the race will counterpart the
divinity of the gods, the former carrying forward 32
the reproduction of the race by means of the
redeemed sexual law (love), with propagation
vested in the seed of the Woman, and the latter
carrying forward the recreative function of the 36

1 Word by means of the law of Christ. Egos who
 have finished their sojourn in the disintegral state
 of being, promoted in sex sense, are ripened into
 4 their divinity, being made immune from propaga-
 tive tendencies. The purpose of sex in human
 progression is to bring to pass the ultimate of the
 Ideal. The Ideal is man in the image and like-
 8 ness of God, or the I Am ego, who, clothed in
 Christ, fruits himself into the kingdom of God, and
 life eternal. The pattern of attainment is opera-
 tive in consciousness today. The standard is set.
 12 The goal is in view. The day of ascension is at
 hand. All will find their next step of progression
 in the animal, human, or divine plane, and will go
 forward as one to reveal the fuller manifestation
 16 of God. His function or Word progresses, and all
 bring forth according to the consciousness of love
 and light gained. Harvests are reaped at the end
 of their growing season and the grain is garnered
 20 into barns. Even so at this, the end of another
 growing season of God's promoting, the Reaper of
 Life gathers in His fruits, and reveals to all who
 can see, the product of the seed sown in the Lord.
 24 The mystery of sex climaxes in the mystery of
 the Word; and Christ within, the hope of glory,
 spreads its illumination over consciousness, for-
 ever dissolving all mysteries into the knowledge
 28 and love of God. The work of the Father is at
 last revealed, without blemish or fault, and a God
 of love resurrected among men—a God whose love
 identified among us is without shame or fear; and
 32 of such character must be those who partake of
 His nature. The will of the flesh surrendered to
 Divine Will ultimates in godliness. When the soil
 of sex sense has been sufficiently tilled in the
 36 curse (cross) of adultery, the ego enters into the

spirit of the overcomer, and virginity of conscious- 1
ness is enthroned. The Word moves within this
pure substance, and through the Lord, the entire
race is renewed and re-energized toward the man- 4
ifestation of a further progression of the powers
and capacities of God.

The entire race is governed and controlled from
the Christ Center, or Center of the Word. This 8
Word is the Seed-Idea in which is the type of the
race to be. The race is progressed by means of the
man-woman matrix; but without the impregnation
of Christ love at the end of cycles of progression, 12
races would have no impetus to progress. While
the Word is incarnated in the one who has tran-
scended the sexual law, its office is to promote both
those born from above, and those still functioning 16
in sex consciousness, the two poles of progression
ultimating in the fuller revelation of the Word
made flesh, and of the Son of Man race.

SEX CONSCIOUSNESS THE CROSS

1  Sex has been very correctly called the
unknown quality. Through its activity
4 *nothing* is known. To know *nothing* is
to have reached the limit of progression
in self-will and to have come to naught as
respecting self-thought and desires. Naught is the
original No-thing, the pure negation or Mother-
8 element out of which the Something of Creation
is progressed. The unknown negative pole of
consciousness is evolved to its highest climax in
sex consciousness, sex being the emanation of
12 forces identified in sense of separation from God.
Sex is the magnetic-electric attraction operating
between the positive and negative forces of con-
sciousness identified in mortality, and is the
16 means by which these forces are progressed.

The positive and negative forces symbolize the
male and female poles of the generatrix through
which the manifestation of the Ideal Man is car-
20 ried forward. This should not be construed to
mean that sex is the means whereby the Ideal man
is manifested, for he is born of the spirit, and when
spiritually born has transcended sexual vibrations.
24 It is through sex that the Ideal Man as Christ is
crucified. That is, Christ, the love of God in
consciousness, became confined to the plane of
matter, being crossed with the constituent ele-
28 ments of matter for the purpose of manifesting
man. The beloved son of God (Christ), given as
love to the world, is the emanation of God's desire
to be, all egos partaking of the character of this
32 Christ Spirit, though they must evolve through the
realm of matter and find themselves before they

can be Christed of God and identified as the 1
beloved Son. Sex is the means by which this
evolution is carried on, its culmination being
Christ, who frees consciousness from the law of 4
sin and death.

It is the desire to be that progresses sex con-
sciousness, this constituting the love of being.
Even though the ego cannot be the God-man, he 8
desires to be what he can, and so is progressed in
the stream of life, until, having run his course in
sex consciousness, he is gained in Christ. Being
in darkness primarily, that is, the unknown, his 12
progression is in unillumination and hard expe-
rience, the various tribulations in the flesh being
the means by which knowledge and feeling con-
sciousness are gained. Feeling that connects with 16
Christ is promotive of heaven, while that which is
progressed in obscuriation of the spiritual prin-
ciples is promotive of hell. Both factors are con-
comitants of being, and essential toward devel- 20
oping the ego from darkness to light.

The ego, perceiving itself, but not perceiving
God as the Cause of itself, identified independ-
ently, and set up action of consciousness not fully 24
at one with the Creative Principle.

The goal of self-consciousness is to find oneself,
this being the finding of God. It is as though God
in his Known capacity hid himself from the 28
Unknown, allowing mankind to progress in an
independent manner, though interiorly the will of
God governs and controls, egos never doing any-
thing of themselves, but expressing through Him 32
in whom they have their being. Independent
action evolves the I Will man, in which are all the
capacities and powers of the I Am, or Christ ego.
The will of the personal ego is equivalent to self- 36

1 will, though in the self-will is the tendency to
manifest the primal Will, or action of God. Self-
will, subconsciously identified, that is, identified in
4 ignorance of God-will, constitutes an act of choice
in its more fully evolved state. While man,
eventually, has no choice except to know and love
God, being continually reduced to no-thing until
8 he sparks to the Infinite Light, yet he may or may
not readily come into the scope of the action of the
I Am or Christ. In other words, he may continue
to crucify the Christ through choosing to identify
12 in limited states of mind, or he may, through
renunciation of the limited self, resurrect the
Christ ego and ascend into life. Thus the ego is
permitted a self-productive expression, even as
16 God is self-creative, though always subject to laws
governing being.

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

Nature is the evolved expression of the dual
32 states of consciousness, and has in it the elements
of heaven and hell, otherwise called light and
darkness. Nature constitutes the flesh-and-blood
plane, and is that ground in which man cultivates
36 his soul, determining the supremacy of light or

darkness according to his self-conscious choice of 1
service. "Flesh and blood cannot inherit the king-
dom of God," but on this plane of expression man
has opportunity to exercise conscious choice as to 4
whether he shall serve God or mammon, thereby
determining his fitness to receive his divine inherit-
ance of godly powers and capacities. Only through
renouncing that to which mortals are attached is 8
the dross of nature sifted out, and the pure gold of
spirit revealed. Attachment to the forces and
things of the flesh-and-blood plane confines spirit
to matter, while detachment frees spirit from mat- 12
ter. All progression is in cycles. When a cycle of
attachment in matter is fulfilled, it is followed by
renunciation, and the cross passes away, leaving
only the glory of the advancement. 16

Lust is the excessively evolved expression of the
forces of love and life, crossed in spirit and matter.
Lust and love are the opposite of each other,
though it is sex love excessively and intensely 20
expressed that identifies lust. When love has
ascended above the plane of matter, it partakes of
a spiritual nature and is promotive of freedom.
Divine love is born when lust has been crossed out. 24
In other words, love comes into expression when
the forces of spirit and matter have been united,
and substance, the fruit of the union, is identified.
Since the flesh-and-blood plane has in it the cross 28
of spirit with matter, love is not known until man
ascends above the delusive attractions of this
plane of expression. This man can do only when
he has run his course on the flesh-and-blood plane, 32
and is ready to be born of the spirit. When every
jot and tittle of the law (sex) is progressed, love
fulfils, or the something of Christ is given for the
nothing of sex consciousness gained. 36

1 All mortal attachment grows out of sex, the
magnetic-electric attraction which unites all that
partakes of an opposite but complementary
4 nature. Sex is the energy that materializes, that
makes tangible the unknown to the senses. When
consciousness has evolved through the plane of the
senses, finding its light in Truth, and its delight in
8 Love that is spiritual, the nothingness of sex
attraction is known. The attraction of sex is a
delusion, an outer symbol of the conjoining of the
male and female of God within man, the means
12 whereby the men and women of self-will are
reduced to nothing as mortals. When the low
point of mortality has been reached, and God
alone perceived to be the one reality, life ascends
16 where before death sojourned, and the prodigal
son retraces his steps to his Father's house, there
to be clothed upon with the robe of righteousness,
the garment of divine love, no longer desiring to
20 revel in the forces of the swinish nature.

Sex is the "strange woman," the harlot, referred
to in Scripture. The whole world lieth in this evil
one until the light that is the Lord arouses its
24 sleeping members from their beds of whoredom
and bids them feast again in the garden of Love
that is divine. The Bridegroom comes and bids
the virgins with oil in their lamps (essences of love
28 redeemed in their bodies) to the marriage feast of
the Lamb, where the waters of Life (negations of
love) are transformed into the wine of Life (spir-
itual love). No wedding robe of the Royal One
32 can clothe the soul who yearns for the seductive
sensations of sex on its fleshly plane of expression.
The angelic forces of the soul that await the touch
of the love of God ere they awaken to bless man
36 with their powers, find no answering response to

the coarse vibrations of the flesh, on any of its 1
planes of carnal expression. So long as man is
enamored of the vibrations of the senses, he
cannot woo the spirits of God—God's holy ideas, 4
housed within the soul.

Man knows God, and delights himself in Him
only when he is born of the Spirit. When one is
born of the Spirit he does not sin, for his seed 8
remaineth in him. Seed is primarily potent ener-
gies of intelligence and is chiefly wasted in uncon-
trolled thought, though uncontrolled sexual ener-
gies are the physical aspects of these mental 12
forces. Seed is not necessarily lost through volun-
tary or involuntary emissions, but through mental
waste, though the expenditure of the seminal fluid,
the physical identification of the seed, is construc- 16
tive or destructive in its reaction according to the
spirit that prompts its expression. "In this the
children of God are manifest, and the children of
the devil; whosoever doeth not righteousness is 20
not of God." I John 3:10 R. V. Righteousness
is right use of forces and powers. Right use is
expression in conformity to the underlying crea-
tive design. The whole purpose of evolution is to 24
find the spiritual counterpart of the material iden-
tity. When the spiritual purpose of the fleshly
expressions is unearthed, evolution in materi-
ality is seen to be the means of preparing man to 28
manifest his gained godlikeness. This godlikeness
must include the body as well as the mind.

The slaying of Abel by Cain, as narrated in the
Scriptures, indicates the slaying of the soul, in 32
which is inherent capacity to mother the Christ
ego, by the elemental forces of the bodily man. In
other words, it is the dissolution of the soul forces
in the elements of matter, slaying meaning a 36

1 necessary translation of forces from one quality of
expression to another. As man renounces the
activities of the fleshly nature, experiencing
4 repentance in his soul, he opens himself to receive
the influx of divine light and comes into life. Thus
it is seen that what the soul gave to the body is
surrendered to the soul at the end of the sojourn
8 of the ego on the flesh-and-blood plane, and the
body is clothed upon, through the function of the
soul in Christ, with the essences of spiritual sub-
stance gained in the cross. The fruition of the
12 spiritual body is governed in Divine Will, it being
the cross of Calvary that brings the spiritual fruit
in contradistinction to the primal cross of sex that
brought the curse. The fruit of Calvary is godli-
16 ness expressed by means of a body redeemed
from sin, disease, and death.

Mortals born of the activities of sex are not live
men, but are dead in trespasses and sins. When
20 they are born of water and of the spirit, then begins
the ascendancy of life within the soul. Man is
born of water when he is cleansed in mind from
the limited concepts incorporated into conscious-
24 ness during the reign of self-knowledge (knowl-
edge gained on the plane of the senses). This
baptism by water makes for purity of thought and
desire, and leads to a transformation of the blood,
28 or to an actual dying to the old man and his deeds.
Being born of water has a physical as well as a
metaphysical significance, though this baptism
cannot take place until spirit and matter are so
32 blended as to permit the body of Christ to be mani-
fested. This body is the "snowy splendor" of
regeneration and is identified at the baptism of
Jesus (divine-human ego) by John (natural ego:
36 oil of nature).

When one is born of the spirit, the will of the 1
flesh is subjected to the Divine Will so that the
whole mán is eventually reclaimed and redeemed.
Through being born of water, man is crucified in 4
the flesh, while through being born of the spirit,
man is crucified in Christ. That is to say, man
works out his initial step of redemption through
overcoming the activities of mortal mind, and the 8
corresponding desires of the will nature. But
when truth has been so identified that it is supreme
in thought and desire, transformation in the body
begins and conflict between spirit and matter, 12
otherwise called heaven and hell, is experienced.
This is the point of transition when man is
tempted of the devil to utilize powers of God to
promote the comfort of the personal ego, thereby 16
sojourning farther in sin, or to choose the way of
crossing out the self that leads to life everlasting.

The Son of God, or Christ ego, is manifested that
he may destroy the works of the devil. The work 20
of the devil is evolution in sex sense, the devil or
Satan being lord of darkness. When the essences
of evolution are ready to be yielded to the Lord
for spiritual purposes, the works of the devil are 24
brought to naught, that is, essences of mortality
are reduced to nothing, and the life germ of the
divine ego (Christ) is quickened by which the
spiritual man is revealed. The crown of glory in 28
Christ awaits the evolving ego who walks the way
of the cross, willingly losing his life that he may
gain it unto life eternal. Christ is to be manifested
in the flesh as Christ Jesus, the spiritual man, and 32
only the transmutation of all the forces that hold
the flesh in bondage to death will permit another
identification of God among men to be seen of
them.

1 Man progresses through understanding both
 good and evil, and not through ignorance of evil
 and the upholding of the good. One who cannot
 4 think or talk about sex is still impure and far
 from the consciousness of divine innocence that is
 to characterize the immortal man. Sex can only
 be understood, as to its import in the life of man,
 8 when one has risen above the plane of sense
 expression. Man does not know that in which he
 is still involved, but is only gaining knowledge.
 One does not really know anything until he has
 12 fruited the idea (tree) and it has ceased to grow
 fruit on either its good or its evil plane of expres-
 sion. Man *knows nothing* when he has climaxed
 the dual plane of existence, and is only ready to
 16 know *something* as he approaches the plane of the
 immortal, knowing nothing simultaneously giving
 rise to knowing something. This scientific truth
 accounts for the fact that there is so little knowl-
 20 edge of sex and its activity in the mortal conscious-
 ness. It cannot be known until it is unknown, that
 is, until it ceases to be a part of the conscious
 desires. Yet, mortals are rapidly fruiting their
 24 "tree of the knowledge of good and evil," as is
 indicated by the opening of minds to the activities
 of understanding that are above the plane of the
 senses. When the harvest of mortality, which is
 28 now at hand, shall come, there will be growing in
 the soil of consciousness seeds of light that will
 make for the expression of reality that is to suc-
 ceed the passing of mortality with its ungodly
 32 activities.

The ungodly activities of mortality are the
 means by which matter is dematerialized and the
 energies of spirit liberated. The reconstruction of
 36 the spiritual energies is carried on by the love

potencies that transcend the impulses of sex sense. 1
Both destruction and construction are inherent in
the Lord (Law), though in Divine Intelligence
nothing is destroyed except that something better 4
may be promoted. So long as man lives outside
his divine estate, he must suffer tribulations in the
flesh, being identified in the cross of sex (spirit
and matter). Since man is fashioned by God to be 8
conformed to the image of a Son, he experiences
suffering in the degree that he falls short of
expressing his spiritual capacities. In this way
the Lord or Law appears to punish the disobedient. 12
Rewards are as automatic as punishments. When
the divine standard, implanted within by God, is
realized, man inherits his good, not through a
designing and partial Creator, but through an 16
exact standard of being, contained in the principle
of Love, which measures the seal of God upon
those who choose to know and to love Him.

All sufferings come out of identification in sex 20
consciousness. Man, confined to the plane of the
senses, is limited in his concept of God and His
laws, and suffers as a result of his sin, or through
falling short of the mark of Perfection. Man's 24
suffering is self-imposed while he sojourns in the
realm of no-thing. Through thinking the nothing
is something, and through either fearing it or
becoming attached to it, he produces the proper 28
confusion to permit the perfect adulteration of
forces of spirit and matter, and their sequential
neutrality. Evolution in limitation is the means
by which the Limitless is gained. When man fears 32
the nothing, evil is uppermost; when detachment
to it is experienced, the temporary good is
revealed. Both good and evil are temporary, and
represent the positive and negative poles of 36

1 mortality. Mortals hate the evil and love the good.
The friction thus engendered causes suffering and
death.

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

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

hearts of those who love not, thereby revealing to 1
them what manner of spirit man is.

Jesus, who brought immortality and life to light,
showed that if anyone would come after him, he 4
must deny the self, take up the cross and follow
the Christ. The self to be denied is the thoughts
and desires of the personal ego, which finds its
highest delights in expressing the various forces 8
of the sex plane. Every denial of sensuality, in
any of its aspects, makes for the resurrection of
the Christ within. But the denial of the relative
good is as imperative toward spiritual advance- 12
ment as the rejection of the evil. This is the key
to the "strait and narrow way" that leadeth unto
life, and accounts for the fact that only a few walk
therein. Any one is willing to relinquish attachment 16
to the evil forces that disturb and annoy, but
detachment from the various enticements of sex
love, called the good of mortal sense, is attainable
only through the action of the will of God within. 20
Yet, the will of God cannot identify as a redeeming
agent until the progressing ego is willing to for-
sake the wiles of the flesh and to return to the
consciousness of spirituality, at whatever cost to 24
the personal self.

"If thy right eye causeth thee to stumble, pluck
it out, and cast it from thee: for it is profitable for
thee that one of thy members should perish, and 28
not thy whole body be cast into hell." Matt. 5:29
R. V. The right is the active pole of consciousness.
The seat of sin is in the will, or active pole of
nature. Herein is the ultimate overcoming. One 32
takes up the cross every time an idea or desire is
raised from the plane of materiality and death
into the light of truth. But the subjection of the
wills of the flesh, that is, the desires, is that which 36

1 makes one eligible to receive the action of Christ
that transforms and redeems. Christ is the spirit
and body united as one in conformity to the
4 Creative design, and is gained through aligning
idea and will to wisdom and love of a divine
nature. Understanding must ever succeed con-
demnation.

8 Sex being the cross that makes for the interrela-
tion of spirit and matter, it, above all other limita-
tions, must be taken up to the light of Calvary and
understood.

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

The crossing out of death takes place in the sub-
conscious forces of the organism, designated the
36 earth, but the resurrection and ascension take

place above the earth, when the bond of the cross 1
of matter and spirit has been dissolved. The
spiritual ego arises, free and triumphant from the
plane of matter, not through activity of self-will in 4
struggle for personal attainment, but rather
through the willingness to die to the desires of the
self. This willingness to die is possible only when
Christ has been made alive in the soul. This 8
willingness brings not annihilation of individu-
ality, but the immortalization of it. The personal
consciousness must die, for it is the sheath which
binds the ego to limitation, and which has been 12
built through ages of experience in sex. But to die
in Christ is to live eternally! Thus is manifested
the "Son of Man, who is in heaven."

The cross of sex can be made a crown of glory 16
only when the pleasures of personal sense are
renounced for the kingdom of heaven's sake.
There is no loss in making the ascension from
matter to spirit. All is gain to the overcomer. 20
There may be a sense of loss in the transition, but
this feeling portrays only the state of chaos
existent between the passing of the old and the
coming of the new. There can be no "passover" 24
without a complete surrender of the attachments
of both evil and good. The No-thing, or emptiness
of mortal sense, must be reached before the full-
ness is automatically attracted and identified. 28
Happy is the man who knows the laws of transi-
tion, and can stand unmoved in the pit of empti-
ness (hell), when the forces of darkness sing their
own funeral dirge. The angels are always near 32
to minister unto the soul who will bridge the
chasm between temporary bliss in mortality and
eternal bliss in spirit; who will lose his life in
order that he may find it unto life eternal. 36


1 Resident within consciousness of humanity is
the direct strain of God's love, designated in
Scripture as Israel or David, the well-beloved. It
4 is through this particular strain that the progres-
sion of spiritual man is carried on, the counter-
partal material aspect of humanity receiving the
reflection of the forces progressed, though as essen-
8 tial toward the revealment of God's plan as the
rim at the circumference of the wheel is essential
to the axle at the center. This royal family is
designated in Scripture as the "elect," and is
12 ordained by God to be subjected to the will of the
Lord at his coming and to progress directly His
purposes among men. The crucifixion reaches its
climax in these spiritual activities of Creation, and
16 the cross of sex is brought directly in touch with
the cross of Christ through the will of the Lord.
Through these divinely ordained conjunctions of
spirit and matter, the within and the without of
20 consciousness (center and circumference) are
attuned, and men and women are eventually iden-
tified in their God-ordained unions of love to
accomplish a godly purpose in the race. When
24 the woman is with the man in the Lord, then sin,
sickness, and death shall be no more. This is
possible at the second coming of Christ, which is
the ascendancy of the Woman Principle (Love) in
28 the race, and the enthronement through her of
the activities of a love that is divine in its
character.

The "seed of the serpent" through which sex
32 consciousness has been progressed is to be over-
come by the "seed of the Woman," and the era of
love established. The final warfare between the
woman (spiritual principle of love) and the dragon
36 (sex sense) is the culmination of the enmity

primarily engendered between the love of soul 1
(woman's seed) and the senses (serpent's seed),
when the curse of sex consciousness was pro-
nounced in God's will (Jehovah). But this conflict 4
is the means by which the Law of Transmutation
is made a working factor in consciousness,
the potencies progressed in sex consciousness
being translated and transmuted into the substance 8
of Christ, out of which will be fashioned the
immortal body of humanity. The cycle of neces-
sity in sex sense yields to its crown of glory in
Divine Law, and the law of sin and death gives 12
way to the principle of Love.

Love will enthrone the righteous relation of the
entire being of the individual, as well as of the
various members of humanity. The long sojourn 16
in the night of sex sense will give way to the day
of Christ love. Man, expressing the love of God,
is the beloved Son, in which all the members are
knit together as One. Diversity in sex sense is 20
succeeded in progressional order by the unity of
the consciousness of love; thus the cross of sex
gives way to the crown of Christ in the Father's
order of fulfilment. 24

THE FOUR CHARACTERISTICS OF THE CROSS OF SEX

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

Since man, subconsciously, desired to be, with-
out knowing Being, he is in the Unknown until,
through desire to be the man God idealized
24 (spiritual being), the Known is invited into action.
The desire to be the man God idealized arises in
repulsion toward being what is not God, sex force
being the means by which the tribulations are
28 promoted that prompt repulsion to ignorance and
woe. Mortality is the development of the forces
of the Unknown, this ultimating in the known
aspects of mortal sense. The known aspects of
32 mortal sense must become unknown, that is, non-

expressive, before the inspirations of the Christ 1
Mind, whereby the truth of spiritual being is
known, can be invited into action. All that is
known as a result of the impetus of sex force con- 4
stitutes the Unknown (unillumination; Night)
gained, and makes up the No-thing of the Creative
Principle. Therefore, the joys and sorrows of
mortal love, as well as both aspects of all dual 8
forces, must become unknown before man can
come into the joys of his eternal nature, and know
himself as he is known in the Father-Mother
(God). 12

When the ego renounces the gains of good and
evil, attained during his sojourn in the Unknown
(darkness) in order to gain consciousness of the
heavenly kingdom of man, the love and life of 16
Christ are generated in the soul, and the "Valley of
the Shadow" is uncovered. In this valley lie
buried the dead thoughts, fears, desires, and
unfruited capacities of consciousness. As man 20
dies to carnal activities of mind and body, the
suppressed forces of the soul come to the surface
of consciousness to be mastered and redeemed, so
that, simultaneously, with the winning of the 24
impression of the love of Christ there is won the
right to eat of the "tree of life" and live forever.
It is a scientific fact that man must die in order to
live. He must die to the ambitions and desires 28
generated while functioning in self-will (sex force)
before the will of God can become the supreme
monitor of his soul. The cross that leads to the
crown of Christ involves the sacrifice of the desires 32
of the lesser self.

The cross that was set up in the spirit (evolving
energies) of the ego was likewise identified in the
soul, passed over to the mind (conscious intelli- 36

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

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

All forces of attachment (so-called love) gener-
 36 ated on the mortal plane are death promotive in

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

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

1 begotten.

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

In reality, parental love is holy (pure: whole) only in Christ; that is, the union of the father-mother poles of consciousness as one to beget the
 28 Man God idealized is the parentage that is directly blessed in God and out of which comes the expression of a heavenly love. This conjunction is possible only in the "Marriage of the Lamb,"
 32 and is that which brings forth the god-state of being. Purity of love on the sex plane is absolutely impossible of identification, for the activities of the flesh-and-blood consciousness are out-
 36 side the scope of God's grace, and forever

barred from entrance into the kingdom of heaven. 1
While these activities are the means by which the
heavenly love is gained, it is not gained except
through repulsing the loves of the flesh, that is, 4
renouncing them to develop the love of the spir-
itual.

Parental love, the highest aspect of sex love, is
still in the cross of adultery, and this most cher- 8
ished aspect of sex consciousness is predestined to
pass away in those gaining the Christ conscious-
ness, for the goal of life is not the reproduction of
offspring on the sex plane, but the manifestation 12
of spiritual man through the operation of the
Divine Will. The ego, ascending to Mount Zion
(holy consciousness), preparing to don his immor-
tal robe, must consciously renounce desire for and 16
attachment to parental love before the cross, char-
acterized by this activity of sex consciousness, can
give way to the crown of immortal parentage.

As parental love was the first emanation of sex 20
force to identify in the evolving ego, so it is the
first cross to be overcome in the ascent of the ego
into Christ. At the age of twelve, the age of con-
scious choice between allegiance to Christ or the 24
activities of sex consciousness, Jesus indicated to
his mother that he must be about his Father's
business of begetting spiritual man, and so could
not be responsible for his actions to the mother 28
who had yielded her forces in use to give him
manifest identity. Being in the Christ light, Jesus
worked out his salvation in the order of God's law,
thereby renouncing that which was first set up— 32
parental attachment.

Karma, the controlling factor of mortal birth
and death, is fulfilled at the ego's gaining the
Father-Mother principles of himself. These are 36

1 gained in converting the love of the desire for
 earthly parentage into the desire to beget spiritual
 man. In converting the paternal and maternal
 4 forces of one's own nature into a higher expression
 of love, one's love toward the earthly parents is
 automatically changed, it becoming impersonal
 and spiritual in its quality. Thus the absorption
 8 of the parental love of one's own soul is that which
 fulfils one's karma in the direction of the parental
 center that gave him birth, this fulfilment taking
 place only when the ego is finishing his mortal
 12 course and coming into the government of the
 Divine Will (Jesus Christ).

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

32 The child should be taught the facts of its mor-
 tal nature as well as the truths of its spiritual
 being prior to the age of puberty, so as to be able
 to reverse the carnal desires, thrown to the surface
 36 by the whirl of sex consciousness, with purity of

thought and purpose. It should be taught that 1
the feeling force is for the purpose of bringing
forth a godly man, and that it is the thought and
word that build character. The child should com- 4
prehend that the forces of sex felt are creative in
their capacity only when lifted up by pure thought
and identified as ideas of Mind. Through holding
in mind an idea that stands for spiritual character, 8
such as beauty, success, abundant life, peace, joy,
good will, purity, at the time sex force is felt, this
servant of reproduction is made a constructive
factor in consciousness instead of becoming a 12
destructive one. The child is responsive and recep-
tive to the truth of its being, and is protected
from evil influences, both from within the soul
and from the without, by knowledge. Curiosity, 16
which prompts dissipation of forces in sex indul-
gence, or abuse of one's own self, is also overcome
through understanding the nature and purpose of
the sexual forces. 20

Understanding removes all sense of shame and
prudery, and permits the evolving ego to function
in frankness, honesty, and purity. The first "hush"
of those exercising jurisdiction over the growing 24
child is the progenitor of shame and confusion in
the sensitive consciousness, and the promoter of
curiosity. However, until parentage is exercised
in premeditated thought and intention, the par- 28
ents will experience difficulty in teaching their
children the fundamentals that will protect them
from self-defilement and sex debaucheries; for
until shame and self-condemnation are removed 32
from the hearts of the parents, they are not in a
position to exercise a godly guardianship over the
evolving child. The full truth as respecting sex
force, its enticements and attachments, and its 36

1 ultimate purpose, cannot be fully known, or
knowledge that redeems from death and sin dis-
seminated, until sex consciousness has been over-
4 come sufficiently for the love of the ego to be
attached to the development of the spiritual
nature. Only one no longer functioning in sex
consciousness can teach the truth that makes for
8 the identification of divine love and eternal life.
In view of this scientific fact, mortals must ever be
subject to the pitfalls of hell (unillumination),
experiencing tribulation in the flesh in the degree
12 that they need to develop an understanding of
God's purpose of love and life.

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

It should be comprehended that the various
28 aspects of sex consciousness are necessary toward
the development of self-consciousness. But detach-
ment must follow all attachments of sense con-
sciousness before the law of attraction and repul-
32 sion, governing the manifest plane, can polarize
and bring into action the spiritual realities which
the various aspects of sex consciousness symbolize.
The transition from activities in mortality to
36 immortality is always made on the current of

repulsion, though voluntary renunciations constitute the genuine means of spiritual development. Voluntary renunciation of the loves of the flesh is that which converts the love forces into spiritual qualities, Christ as Lord of these qualities begetting his own state of being in the ego thus aligned.

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

Lust was primarily engendered by use of forces felt but not understood. This use amounts to misuse. Through repeated misuse of forces, sin or sense of separation from God was set up and the soul died to the inspirations of the Almighty (Divine Spirit), leaving the ego a wanderer in the harlotry of sense. The virgin (woman: soul) took on the sense of adultery, and "Babylon the Great, the Mother of the Harlots and of the abominations of the earth," became the mystery (sex consciousness) that separates man from his divine inheritance in Christ. The mystery is solved when sex consciousness is understood and the soul is restored to her original virginity, being purchased from among men (children of the world; Satan)

1 through purification. Thus emotion, the second
aspect of the cross of sex, is redeemed from its
adultery and is identified in the compassionate
4 love of the Christ spirit. One identified in the
compassionate love of Christ is functioning in
brotherly love and service, utilizing the feeling
forces toward identifying godly actions in the
8 earth.

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

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

transcend sacrifice, all service being expressed in 1
joy and freedom. The ego is eventually to identify
in selflessness, the capacity to serve man in estab-
lishing actions of godliness, without effort to 4
please or displease, and all expression of sex love
must trend in this direction. In the last analysis,
love is truth in action and is free from the entice-
ments of sense in any form, making all appeal 8
through principle rather than through desire to
attain some personal gain either for oneself or for
others.

Affection is particularly promoted by the ego 12
consciously evolved in knowledge of good and evil
and characterizes the soul established in mastery
over the lower forms of emotions. It is the more
highly expressed form of personal love in which 16
the good of sex consciousness dominates the evil,
and understanding controls the will. In the degree
that understanding governs the will, affection is
increased and love that is universal in its scope of 20
service is expressed. However, it should be per-
ceived that mankind, identified in the affectionate
nature, developed in sex sense, is still selfish in its
purport, choosing the good rather than the evil 24
because it affords a greater personal or national
advantage, though subconsciously approaching the
love of God more closely, since it is through the
love of the good that contact with Christ is made. 28
The idea of glorifying God for the sake of a prin-
ciple, which characterizes service in divine love,
always makes for the surrender of attachment to
both good and evil, and is accompanied by per- 32
sonal loss. Only one who has overcome attach-
ment to the four aspects of the cross of sex is
willing to lose his personal interests (mortal life)
in order to gain his heavenly inheritance. There- 36

1 fore, the tendency to utilize forces of consciousness
to gain the good is still in the cross of adultery,
and the ego is still functioning in unrighteous
4 desire.

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

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

both serve the purpose of the Creative Law, it 1
using the dual factors to bring forth the creation
of God, in which the crown of advancement is
gained and revealed. 4

The impetus that prompts fleshly sexual con-
junctions of men and women has its design in the
Creative Cause, but this purpose is not permitted
to be known until egos, finishing their course in 8
sex sense, have repulsed the destructive agencies
of nature and attained their godly characteristics.
Death and nothingness must be promoted, and
sexual conjunctions, entered into in selfish inten- 12
tion, are the means by which egos die to self, and
death is eventually climaxed. In God's law,
destruction is promoted, the chaos or darkness of
consciousness being the womb or matrix in which 16
the constructive expression is built. Man is like
a grain of wheat planted in the soil of corruption.
When he has sufficiently died to himself and his
fleshly desires, he bringeth forth much fruit of a 20
spiritual character. "Except a grain of wheat fall
into the earth and die, it abideth by itself alone;
but if it die, it beareth much fruit. He that loveth
his life loseth it; and he that hateth his life in this 24
world shall keep it unto life eternal." Having
loved his life in the flesh, man climaxes this love
with hate (repulsion) of the loves of the flesh, and
gains eternal life in the Christ self. 28

Consciousness cannot identify as man until the
Christ Mind is established as a governing factor.
Christ Mind is identified as a governing factor
only when sex lust and love have been consciously 32
renounced and desire for the love and knowledge
of God has become the dominant control in the
soul (feeling nature). The utilization of feeling
forces in sensation sensualizes the soul and makes 36

1 for negation. Negation, developed to the point
of death to self desires, engendered by the fleshly
tribulations, attracts the inspirations of the
4 Almighty whereby spiritual ideas are cognized and
Christ Mind is promoted. Thus it is seen that the
adversaries of Christ serve him, not anything
being without its purpose of promoting spiritual
8 consciousness when seen in Truth.

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

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

It is not the purpose of this book to enumerate
the many afflictions arising out of the transgres-
sion of use of sex force, nor to handle the subject
36 from a material standpoint, but it can be scientif-

ically stated that all disease and inharmony, tribulations and despairs, to which mankind, in its mortality, is subjected, are the direct result of violations of laws of being, all having their inception in the primal use of feeling force (love of God) felt, but not understood in its real purpose. It follows that mankind will be redeemed from its ills only through understanding the cause of its inharmonies and intelligently and willingly cooperating with the understanding cognized to redeem the ego from limitations imposed during its sojourn in ignorance (Night). Knowledge of the real man, his purpose in life, the goal to be attained, the use of sex force as a Creative Principle, with corresponding development of love of God, will reverse the disorders of mortality and restore humanity to its righteous place in the vineyard of consciousness, out of which God continually fruits his offspring, when fully ripened in sin and willing to die to its enticements. This understanding does not come through the aspects of mortal mind, but is disseminated in the Spirit of Truth, which moves at ends of cycles to make known its own order of love and life. Sex force, consecrated to God for godly use, is the means by which the ego contacts the indwelling Spirit of Truth, and is made aware of the principles of love that make for the manifestation of heaven in the earth.

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

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

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

him alert to transmute every action of life so as 1
to identify godliness.

It is in the body that the fourth aspect of the 4
cross, sex conjunction for the progression of the 4
sexes, has its culminated result. Man identified in
Christ love is given dominion and authority over
the animal forces, and has power to choose 8
whether he shall serve the Lord in the body or 8
crucify it on the altar of sex lust. Just as the
mental activities leave their impress upon the soul,
making for materiality or spirituality, so the
activities of the body register impressions upon the 12
sensitive forces of the inner consciousness and
make for harmony or inharmony. The time to
protect the inner forces from defilement of fleshly
habits indulged is at their inception; when the 16
suggestion to err presents itself at the door of
mind. The desire nature is ever subject to under-
standing, and the execution of forces on the bodily
plane indicates the freedom or bondage of the 20
love of the ego.

It was the execution of forces in will (bodily
expression) without cognizance of creative cause
that turned the Jerusalem of God (the holy city; 24
spirit consciousness) into a city of desolation
(Egypt), and it follows that the reversal of the
wills of the flesh with expressions of divine love
(service in identifying God) will enable the body 28
to become the ground in which the foundation of
the Holy City (spiritual consciousness; biunity) is
laid. The activities of the external man indicate
the will (desire) nature, and only through sub- 32
jecting the desires of the flesh to the will (love) of
God, can the flesh of the Word (Christ) be mani-
fested and spiritual man revealed.

The desecration to which the forces of the body 36

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

God. The forsaking of attachment to both the 1
good and evil of mortal existence is necessary
before one can ascend into the Mount of Trans-
figuration and be translated into a new creature, 4
whose every activity makes for the revealing of
the Son of Man.

The Son of Man race, now being identified, is the
manifestation of consciousness, thinking, loving, 8
and being from the Son of God (Jesus Christ)
standpoint; that is, knowing and doing the will of
God in the earth (manifest plane). Man, identified
in the Son of Man consciousness, will have put 12
under the feet of understanding all that makes for
selfish advantage. Sex consciousness is the cycle
of selfishness, which enslaves the ego in the chaos
of night and death and reduces him to nothing, 16
the legitimate end of self-will. Sex consciousness
is for the purpose of promoting the material iden-
tification of the spiritual principles, death and life
being simultaneously progressed in the cross of 20
sex. It is the detachments of the activities of sex
sense, however, that cause life to ascend. Jesus
typed the Son of Man race, and through his spirit,
the Mother principle of God, as Divine Love, is 24
being evolved in consciousness. Out of the Woman
of God's identifying (Soul redeemed from the
cross of sex) the children of God are to be
gestated, not in the will of the flesh, the generative 28
impulse of mortal men, but in the will of God
(Lord).

Jesus Christ is the will of God (Lord) identified
in consciousness, and man has the power through 32
him to reverse the tendencies of the will of the
flesh and to be born into the kingdom of God.
Through the fathering-mothering power of Jesus
Christ, spiritual man is identified when conscious- 36

1 ness is sufficiently virginal to receive the heavenly
 embrace of divine love. The Son of Man race is
 Adam, the Universal Man, born of the "second"
 4 Adam and Eve, who Father-Mother the race in
 cosmical order, consummating the era of selfish-
 ness (sex sense) with the redemption of the body.

The cross is an essential means of progression
 8 and is eternal in its identity. Through it, spirit, the
 invisible essence of Creative Cause, is manifested
 and the glory of God is revealed. But when
 "Night" is passed, and the cross with its crown of
 12 thorns, symbolical of unillumination and darkness
 (sex-sense), has given way to the attuned aspects
 of spirit and matter, the true cross of Christ, love
 will be known in its pure expression and life be
 16 made an omnipresent fact. All that has preceded
 the emancipation of the ego is essential to its free-
 dom, and, when understood, the "Night" is seen as
 a preparatory school leading to the finishing school
 20 of "Day." Understanding of creative laws of being
 is identified as night gives way to day; and like
 Jacob, who wrestled with an angel thinking that
 it was an enemy, the Lord is found to have been
 24 in the material aspects of progression, though we
 knew it not until, at the dawn of day, the angel
 announced to the watching and waiting principles
 of love (the two Marys), "He is not here; he is
 28 risen;" the Seed (Word) of Christ having found
 the impetus of life in the tomb of death, which
 promoted its ascension. As he (the divine ego)
 goes before into Galilee (circle of completeness in
 32 the Father-Mother), consciousness becomes cogni-
 zant of a risen Lord, and preaches the gospel
 (good news) of omnipresent life to every part of
 the organism, thereby bringing the whole man into
 36 the resurrection.

The cross of sex is the crown in the process of 1
becoming. The cross of sex is in the adultery of
spirit and matter, and is the means by which mortal
man is formed. The virgin (Mother) substance 4
out of which spiritual man is fashioned is gained
in the processes of generation, but is made up of
forces not materialized or of forces dematerial-
ized, these energies forming the impetus of life 8
that makes substance tangible. The spiritual
man to be begotten out of the mother substance is
revealed in the image of him who typed the divine
human, being a new creature in reality as well as 12
in ideal. This is man with both mind and body
partaking of the Christ nature. The *cross of Christ*
is introduced in consciousness when the ego has
finished his course in the flesh-and-blood plane of 16
progression, and is the means by which the forces
of spirit and matter, generated and adulterated in
mortality, are transmuted and translated into
energies of a higher power. The crown of Christ 20
is the direct result of the *cross of Christ* (not cross
of sex), and is gained when the ego dies to self-
consciousness, that is, sex consciousness.

The cross of sex is made up of the activities of 24
the Word (Christ) inverted, that is, reversed to
principles of Being. It follows that all the activi-
ties of sex sense must be reversed with Truth
before the organism of consciousness (Man) can 28
be aligned to the laws governing his being. The
introduction of the cross of Christ, with its Geth-
semane experience, is the means by which the
forces of the universe are conformed to Divine 32
Will, and the activities, evolved in sex sense, are
made to serve the Christ purpose.

GENERATIVE MARRIAGE



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

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

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

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

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

- 1  The marriage institution as it exists in the world of mortals is based primarily upon the scriptural text quoted above from Genesis.
- 4  The interpretation of the original Hebrew, however, spoils the text as a foundation upon which one can scientifically base the present marriage system. For it clearly reveals that the

separation of the feminine principle from the Man, 1
or Adam, was within consciousness, and was the
operation of Divine Law whereby mankind or
universal man would gain intellect or mental 4
comprehensions of himself and the universe. The
leaving of the father and mother, that is, the
moving out from center to circumference as con-
sciousness is evolved, is that which ultimates in 8
the ego gaining his own intellectual companion or
feminine principle of being, the twain that are one
becoming "one single being in one same form."
The twain that are one are the primal male and 12
female principles of Being, the Father-Mother of
Creation from whom the Son is reproduced. The
Son is the united male-female principles.

The question, "Is marriage a divinely ordained 16
institution?" is one often asked by the evolving
soul. The answer to this question can only be
found in understanding the laws of creative evolu-
tion, and the cross of spirit and matter. The 20
foundation for the present generative marriage
system is on sand, for it rests upon the material
concepts of spiritual principles. The formation of
a man with a womb, called a Woman, from the 24
rib of man is a figure that is more spiritual in its
significance than it is literal; yet the material belief
applied to this spiritual principle is responsible
for the position that women have long occupied, 28
and from which they are slowly evolving through
the resurrection of the intellectual principle, which
is the Woman primarily formed by the action of
God. The rib is the polarizing point of the forces 32
of God moving from center to circumference, and
from circumference to center, the involution
removed being the ascendancy of a spiritual prin-
ciple by which consciousness would ultimately 36

1 gain its own god-state of being. In other words,
the evolution of forces is the movement from center
to circumference, while the involution is from
4 circumference to center, the unity of the six creative
principles in their outward and inward
course constituting a center of consciousness ready
for further progression. The Adamic creation
8 represents the race consciousness developed to a
climax from a preceding evolution and ready to
begin the unfoldment of Divine Principle through
another cycle of progression, to culminate at its
12 end in the gain of the Intellectual Principle.

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

32 During the generative period of Time, the
Woman or Soul is developed by means of Will,
the outer nature reacting to soul, and the inner to
mind. This cross characterizes generative mar-
36 riage; the male pole, identified as man, and the

female, identified as woman, being the means by 1
which consciousness is developed. The serpent of
Genesis, which is a force of desire existent in the
kosmos, urges the Woman or Soul to know how 4
to be, while Jehovah God, the primal God action,
has left its impression to be the man God has
imaged. Consciousness is aware that not to be
God is not to be; therefore the impression that 8
man would die should he eat of the fruit of the
“tree of the knowledge of good and evil.” Through
eating of the “forbidden fruit,” separation of the
male and the female poles of consciousness, which 12
make up the generatrix through which ideas of
Christ are developed, was identified, the ego be-
coming conscious of himself in distinction of sex
as self-consciousness was established. 16

The fruit of the “tree of the knowledge of good
and evil” is the essence generated through the
blending of the positive (male-Something) with
the negative (female-No-thing), which fused ex- 20
pression makes up the nucleus of intelligence by
which ideas are evolved and manifested. This
essence of God-ideas is generated in the negative
or No-thing (the womb of Divine procreation), 24
and is the element of divine love gained as Truth,
God-ideas being Truth. Divine love (called divine
in contradistinction to other loves; but, in reality,
there is only divine love, all love not divine being 28
not love), is the fruit of the “tree in the midst of
the Garden” (heaven, in which is impression of
spiritual identity), which is the formative element
that reproduces spiritual body, or gives identity 32
to spiritual ideas. The use of this essence of love
for purposes less than the forming (making) of
the man God idealized is to die to substantiality
on the plane of identification, and to become 36

1 mortal.

The lowering of the thoughts and desires of developing self-consciousness to the plane of sex sensation is the "original sin," this being the pole of imperfection that complements the perfection to be gained as Christ, and the starting point of mortality. The giving of the Son of God by the Father is the descent of God as Love into the planes of self-consciousness, Christ becoming the ideal to which all development on this plane must ultimately measure. Generative marriage is the means by which development of consciousness both as to the masculine and the feminine forces is carried on, the goal of the development being the gaining of Christ, the spiritual ego. At the culmination of self-consciousness, the ego works out the forces of "original sin," the mystery of resurrection and translation being in the utilization of the sexual forces in Christ.

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

place of matter, through the action of sensual processes. Matter is the essence of the "tree of the knowledge of good and evil," solidified in its nature through processes incidental to the development of mortality.

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

Heaven and hell, that is, capacities of light, with their capacities correspondingly identified in darkness, are inherent in the soul. Soul essence, or love, generated through spiritual processes of mind, begets spiritual man; while soul essence, or love, generated through mortal processes of mind, begets mortal man. The hells of consciousness are the experiences of darkness, both mental and physical, that characterize development of self-consciousness, their subjection to Christ being that which sets the ego free from mortality. When spirit and soul and body are united as one, the holy marriage is operative, it being the means by

- 1 which the ego is spiritually born and ultimately
 revealed as spiritual being. The holy marriage is
 oneness of the trinity in consciousness, while mor-
 4 tal marriage is evolved in self-identification of
 the ego, in his desire to bring forth himself in ig-
 nance of God and the laws governing the being
 of man.
- 8 Marriage on the plane of mortality is the off-
 spring of the cross between spirit and matter,
 and has in it the diffusion of light and darkness,
 love and hate, life and death, heaven and hell, and
 12 all the other dual states of consciousness. It is
 not holy (whole), for it has not in it the Holy
 or Whole Spirit of God. It is not ordained in God,
 but is the evolved expression of the primeval chaos
 16 of darkness, in which God moves to fashion man
 and the universe. It is under cosmic law, and is
 the means by which consciousness of wisdom and
 love is developed, these being the male and fe-
 20 male qualities, respectively. Marriage, while con-
 sciousness is not illumined, that is, not knowing
 God, is not condemned, but is a part of the No-
 thing, the unknown. All that is gained as reality
 24 of being comes from the No-thing, therefore, mar-
 riage is the principal factor by which the some-
 thing of God, that is, Christ, is gained. Yet, para-
 doxically, Christ is not gained in marriage, but at
 28 the point where it culminates in non-marriage;
 that is, consciousness is in repulsion to the "ways
 of men," as characterized the Virgin Mary, who
 gave birth to spiritual man. The Master, cognizing
 32 these principles, declared that when man is risen
 from the dead, he neither marries, nor is given in
 marriage, but becomes like unto the angels (pure
 ideas).
- 36 Generative marriage is the besetting limitation of

the body, the primal factor in crucifying both body 1
and soul. But body must be limited in order to
force the progression of the spirit. As egos evolve,
marriage becomes the means of development of 4
the higher self, though self-consciousness, reaching
its limit of progression, repulses rather than at-
taches to the idea of marriage. This is essential
toward inviting the holy marriage or union of the 8
male and female poles of consciousness within the
ego, holy marriage being the union of the Man-
Woman ego with Christ. From this point of ad-
vancement, Christ is formed in consciousness and 12
the ego is resurrected as the embodiment of the
Ideal Man. Generative marriage is for the pur-
pose of generating the thoughts and desires both
in light and darkness, the conquering of both fac- 16
tors to Christ identifying the laws of regeneration
by which the Christ-Man is begotten and revealed.

The carnal attractions of the flesh fruit them-
selves in sex union. Man is freed from desire for 20
this union only as the male and female poles of
consciousness polarize and merge as one. This
process is cognizant to the soul as repugnance to
the marriage relation, accompanied with intense 24
desire for the higher aspects of the union. The
will of the flesh points the soul toward identifica-
tion in mortal marriage, while the will of God
points ascension into spiritual consciousness. 28
Whatever be the soul's need, in that direction will
it trend, but at some point of unfoldment the last
expression in generative marriage is experienced,
and resurrection from the dead state of conscious- 32
ness is begun. Marriage, on the sex plane, cli-
maxes in dissatisfaction, for the soul can never be
satisfied outside of union with Christ, which is
found in the conjunction of the male and female 36

1 qualities of consciousness. The most congenially
mated men and women at some time feel the urge
of their spirits to come out of the sexual activities,
4 and eventually must follow this urge if they would
escape further tribulation in the flesh and be
raised into an eternal state.

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

Men and women, functioning in mortal mar-
riage (and all marriage on the flesh plane is mor-
24 tal), identify, in self-consciousness, dead men. They
re-embody the ego and give it opportunity to clothe
itself again in its garment of light. Jesus' "Ye are
dead in trespasses and sins" was a recognition that
28 mortals are not alive until Christ is risen in con-
sciousness and the ego is spiritually born. Man is
born in the flesh for the express purpose of estab-
lishing his spiritual birth. This service of mar-
32 riage would be its redeeming feature, if it were
cognized by the contracting parties and rendered
in the highest expression of unselfishness common
to mortals. But not many men and women, mat-
36 ing on the flesh plane, give premeditated consid-

eration to the ego awaiting a fleshly garment 1
through which he may be enabled to fulfil his so-
journ in death and be born of the spirit. Selfish-
ness and carnality, primeval in their potency and 4
desire, prompt sexual congress, even when men
and women profess love as the attraction leading
to the sexual embrace.

Men and women rarely ever refrain from copu- 8
lation during the period of pregnancy. Cursed
beyond the beasts of the field, the woman, in whom
is vested the mothering quality, yields herself to
the dominancy of the male, and makes of the 12
birthplace of her offspring a grave of death and
destruction. Men, in whom is vested the fathering
quality, are not yet evolved to a point of such self- 16
control of their creative forces that they can sac-
rifice their lustful desires for the good of another.
If they cannot sacrifice desire for sensations in the
flesh for their own soul's sake, they cannot make
it for the sake of the woman who bears the child, 20
nor for the child's sake. Sexual commerce, dur-
ing pregnancy, is a violation of the rights of the
unborn ego to evolve his consciousness on the
plane of matter, free from the vibrations of other 24
personalities, whose forces are liberated in the
orgasm of the sexual act, these playing upon the
foetus during copulation. From the physical
standpoint, the sperm of the male, ejaculated into 28
the uterus, becomes a putrefying mass of corrup-
tion, there to engender various forms of disease
in the developing embryo, subjecting the ego later
to limitation and inharmonies of the flesh. It can 32
be shown that children, gestated free from the in-
fluences of sexual commerce, are clean-born, that
is, are without the covering of putrefying cells that
have been formed from the excretia ejaculated 36

1 during copulation.

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

The important aspects of life are not in what is physically developed, but in the spiritual influences that are identified by means of the physical expressions. Women are the wombs of hell or heaven according to the sexual development of the race, their offspring eventually partaking of a universal spirit because of the adulterations developed by means of sexual commerce. Thus it can be seen that even the vile practices of mortals are made to serve the Creation, though only

through those who, being in mastery of their carnal 1
forces, have yielded their forces of thought and
feeling to Christ, who in using them as universal
factors, utilizes also their forces of hell to subject 4
a similar element in the race as a whole. Mortals
still developing the carnal attractions of the fleshly
nature serve in progressing the material world,
complementing on their plane the work done by 8
those spiritually progressing.

An understanding of one's spiritual nature cor-
respondingly shows the desecration to which man
has put his God-given forces. This alone inspires 12
ascension above the primal animal tendencies, the
spiritual ego not only setting himself free from his
self-developed consciousness of murder and hate,
but freeing the race as well. To kill the body is 16
a crime under the mortal law, but to pollute the
soul with the lusts of the flesh is a transgression
answerable before a tribunal of the almighty spir-
its of God, who keep watch in the consciousness, 20
awaiting the rising of the star of intelligence in the
soul of man, to render him gifts of divinity. So
long as man is separated in his consciousness from
his own wife, the Woman, or Soul, he must suffer 24
tribulation in his flesh and that of his illegitimate
offspring. The redemption of man is in the union
of the spirit and soul within, this being a process
worked out in Christ, who, as a saviour, sets the 28
race free from the tares developed in mortality.

Mortals erroneously entertain the belief that
spiritually illumined men and women, conjoined
in marriage on the sex plane, are in a position to 32
bring forth a higher species of man. This is a de-
lusion, based upon ignorance of man's purpose in
life. The more quickened the consciousness be-
comes with the Christ intelligence, the more dif- 36

1 fused becomes the seed of mortals with light, and
the more capable becomes the individual to repro-
duce spiritual man; but this spiritual man is the
4 ego of himself, identified above the plane of
matter. The seed is the essence of forces of intel-
ligence, and partakes of the nature of one's
thoughts and desires. When the seed is diffused
8 with light, it loses its vital properties of animality
and is not conducive toward the propagation of
healthy offspring.

Highly or greatly intelligent people may be-
2 come a magnetic matrix to invite into fleshly ex-
pression a more highly evolved person, or they
may under certain conditions of development in-
vite one who is abnormal. There is no spiritual
6 law governing mortal birth, for mortal birth par-
takes of the karma of mortals, and cannot be per-
fectly expressed. When moral character and
intellectualism are fruited into spirituality, the
20 seed life of the individual is begotten in life and
light, and must be conserved for the purpose of
forming the body of the Christ ego, which is iden-
tified as a living factor of consciousness when
24 wisdom and love conjoin as one on the plane of
spirit. Wisdom and Love as the potential parents
bring forth the Christ ego, who is the Son of con-
sciousness to be manifested as spiritual man.

28 The more highly evolved civilization becomes,
the less likely are children to be born out of its
marriages; and the more refined in bodily expres-
sion does the race become. This is an indication
32 that the goal for the race is not reproduction of
offspring on the flesh-and-blood plane, but rather
the clothing of the individual ego with its own in-
herent spiritual powers and capacities. "Ye there-
36 fore shall be perfect, as your heavenly Father is

perfect," is the goal for the man of God's creating. 1
Perfection is gained when the consciousness of the
imperfections, developed in sexual sense, has
worked itself through to its cosmical limit, the 4
ego at the climax of his mortal course gaining the
divine wisdom and love that make for the forma-
tion of Christ. Christ is perfection, and under its
own law of fulfilment, is manifested as spiritual 8
being.

Generative marriage is promotive of both death
and life, though at the polarization of these tem-
porary factors of the material plane, the Son of 12
Man, established in immortality, appears. All the
material activities are for the purpose of develop-
ing their underlying spiritual realities; hence, they
are not condemned but understood as a part of the 16
creative design. Generative marriage promotes
generation, regeneration, and degeneration. Gen-
eration culminates in regeneration on the heavenly
side of consciousness and degeneration on the hell- 20
ish side. At this point, Christ is in control, using
the "base things of the world, and the things that
are despised" (I Cor. 1: 28) to bring to naught that
which has been generated in mortality. Thus the 24
adulteries of mortality are eventually justified, the
tribulations of the flesh forcing consciousness of
Christ.

Before Christ can be enthroned, every phase of 28
generation must have been both attracted and re-
pulsed, attraction and repulsion being the means
by which the material world is progressed to form
the shadowy outline in which the spiritual real- 32
ities are to be identified. The capacity to separate
from the material activity and to progress the
spiritual determines the identity of the ego in
Christ, and constitutes the science and art of life. 36

1 Generative marriage is an institution begotten
by consciousness in I identity on the plane of
matter, and is legitimate among mortals sojourn-
4 ing in the darkness of death. It is the counterfeit
expression of the heavenly conjunction or mar-
riage that belongs to spiritual being. Marriage of
the man and the woman on the fleshly plane is
8 superseded by union of the male and female poles
of consciousness as the light of Christ arises. The
attractions operating between males and females
on the flesh-and-blood plane are naturally anni-
12 hilated as man evolves from materiality to spir-
ituality. No longer looking outwardly for love
and happiness, the ego seeks the kingdom of God
and His righteousness, thus establishing union be-
16 tween the inner male and female poles of con-
sciousness through which Truth (Christ) is be-
gotten. At the point of conjunction of the male
and female within, this union is objectified by the
20 temptation of soul-mating, the last great test, in
the ascension of the ego putting on his wedding
robes, preparatory toward feasting eternally with
the Lamb. If this "flaming sword" of soul-mating
24 is passed, the cherubim, who guard the entrance to
the garden of the Christ consciousness (Paradise),
bestow a new name (character) upon the ego,
writing it in his forehead in flames of fire. Hence-
28 forth, man walks no more after the flesh, but after
the spirit. All the forces of God, identified in the
heart, begin their transforming work, and even-
tually the last trump sounds, mortality gives way
32 to immortality, and death is swallowed up in
victory.

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

marriage of the seven brothers to the one woman 1
represents the progression of the ego through his
seven cycles of generative development. When
Jesus was asked whose wife the woman would be 4
in the resurrection, he answered, "Ye do err, not
knowing the scriptures, nor the power of God.
For in the resurrection they neither marry, nor
are they given in marriage, but are as angels in 8
heaven." The mystical meaning of the word scrip-
ture is *inner*. For this cause, not knowing the
inner laws of life governing the progression of the
ego, men do err. When the ego is resurrected from 12
the grave of death, that is, mortality, having ful-
filled his course in generative marriage, he is iden-
tified in the law of spiritual marriage, which is the
law of regeneration that begets spiritual being. 16

An ego has many lifetimes of expression in generative marriage, but must of necessity have one lifetime in which he finishes his course in the development of the fleshly activities and enters into 20
the establishment of spiritual realities. His relation to mortal love and marriage at this point would be that required to perfect self-consciousness and to gain the realities of the Christ-self. 24
Because the general tendency is toward mortal love and marriage does not imply that the tendency is of the highest order of life. The higher orders of life always reverse the common ten- 28
dency as to thought, feeling, and action, one gaining spiritual ascension in this mortal plane being in the world but not following its tendencies.

Generative marriage serves man in mortality to 32
fruit his experiences in sin (sense of separation from God), and to generate desire for the Christ expression. However, this desire is prompted, not
by the heaven promoted in mortal marriage, but 36

1 by the hells engendered. When the cycle of good
and evil has been climaxed, the attachments of
sex love, in marriage or out of it, must be self-
4 consciously renounced before the germ of the
Christ ego, implanted by God in the consciousness,
can begin its ascension. Renunciation is possible
only when repulsion has been set up, repulsion
8 being identified because of the inharmonies ex-
perienced in the development of the love and
marriage of mortal sense. Repulsion is that which
follows attraction, hence, an ego has experienced
12 mortal love and marriage, gained the love and
knowledge it directly and indirectly promotes,
thus being ready for the next step of advance-
ment.

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

Marriage on the flesh-and-blood plane must
32 cease to be before the divinely instituted mar-
riage of God's ordaining, the marriage of the
resurrection, can take place. The marriage of the
resurrection is primarily the mating within the
36 consciousness, both mentally and physically, of

the elements of the positive (male) and negative 1
(female) forces, generated on the plane of earthly
marriage. This mating is in the jurisdiction of
the Lord, and is that institution of marriage that 4
is ordained by God from the Creation. It is the
union of the Man-Woman with Christ, and the
means of begetting the world to be, as well as the
spiritual man who is to inhabit it. The marriage 8
of the resurrection is the means by which death is
destroyed and life and spiritual being are pro-
moted.

INTERRELATION OF MATERIAL AND SPIRITUAL MARRIAGE

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


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

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

And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof Gal 5.24 R. V

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

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

- 1  Marriage is the means by which that
which is separated is conjoined as one.
4 The union of the male and female ener-
gies to promote materiality is the mar-
riage of the flesh, while the union to promote
spiritual progression is the marriage of the spirit.
8 Marriage has a material and a spiritual aspect,
the material being the objectification of the spir-
12 itual. The material world is formed through ac-
tivities of the I ego in sense of separation from
God. Separation from God took place when the
male and the female poles of the Creative matrix
16 were put asunder. This formed self-conscious-
ness. The ego, feeling, but not understanding,
generated energies, identifying the material world
with its sense of pain and pleasure in the flesh.
Marriage is the means whereby the male and fe-
male poles of consciousness, separated on the

plane of matter, are again joined as one, though 1
this union is effected only in Christ. Marriage and
religion are interrelated, hence, the spiritual as-
pect of marriage must be considered before self- 4
consciousness can be climaxed as god-conscious-
ness.

Religion comes from the root word, *ligare*,
meaning to tie again. This implies that there has 8
been an untying, a divorce. A divorce exists be-
tween the male and female poles within, and be-
tween the external male and female, so long as
the ego is separated from his own wife, the soul. 12
"He that is joined to the Lord is one Spirit," while
he that is joined to the harlot self is two spirits,
and is divided. The union of the wife (soul) with
the husband (spirit) produces the spiritual body, 16
and is the mystical marriage to take place that
will reveal the Bride of the Bridegroom, and join
the ego again with the Lamb, or pure Christ seed.

Material marriage is a counterfeit expression of 20
the spiritual union, and has for its purpose the
identification in unity of the two that are sepa-
rated. Unity of spirit and purpose established be-
tween the external male and female makes for 24
unity of spirit and purpose between the
internal male and female poles of con-
sciousness, though unity must give way to one-
ness, and Christ take dominion over the conscious- 28
ness generated in material marriage, before spir-
itual marriage can take place and the waters of
life be changed into the wine of spiritual reality.
The marriage feast of Cana, with the conversion of 32
the waters of the six waterpots into wine is the
translation effected in Christ in the forces devel-
oped in the six qualities of Being, this leading to
the seventh or spiritual consciousness. Spiritual 36

1 consciousness is in spiritual marriage, that is, the
 union of the Man-Woman Christ Principle of
 Being, and is the means by which the Son of God
 4 is revealed. It has its inception in the translation
 of the sexual forces, which the waters of the water-
 pots represent, into the forces of life, this being
 accomplished through Christ, the controlling
 8 power of both spirit and body.

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

28 Material marriage is the law governing the ac-
 tivity of good and evil of mortal sense, and makes
 for discipline. When the Master proclaimed, "Not
 one jot or tittle of the law shall pass until all shall
 32 be fulfilled," he was affirming that man must reap
 the fruit of activities developed in self-conscius-
 ness before he can come into the divinity of love,
 which fulfils all law. Since the law is in marriage,
 36 and love is the fulfilling of the law, love is not

known until marriage has fulfilled its purpose of 1
discipline and the ego is free from the adulteries
of self-consciousness. Before genuine love can
be known, man must become empty as respecting 4
the mortal love activities, engendered on the flesh-
and-blood plane in sense of separation from God
(adultery; twoness). When Christ ascends, dis-
cipline under the law gives way to obedience to 8
Truth; and material marriage, with its carnal and
mortal aspects, goes into nothingness, its legitimate
goal of nonexpression.

Scientifically, one cannot invite the identity of 12
the spiritual reality of any material expression, so
long as he is involved in the material expression,
though he may perceive light as respecting the
spiritual reality, which leads to its conception and 16
to the full revelation of Christ. So long as one is
in any experience it indicates that the ego still has
something to learn through the experience, for
when anything is really known one has ascended 20
above the experience and has gained the illumina-
tion in Christ, or the spiritual significance of the
material. Knowledge of higher laws of life comes
through action of God within, and not through 24
experience, though experience by which one gains
the organism of consciousness precedes the Christ
illumination. This scientific fact is illustrated in
the Virgin Mary, who uncovered the principle of 28
immaculate conception. Before this principle
could operate in consciousness and be known, she
had to refuse to know the ways of men as respect-
ing material conception. When she rejected the 32
utilization of her natural forces in material ways,
she made possible the regenerate action of God
which revealed the genuine principle of concep-
tion of spiritual man. The ego is not man until 36

1 he is immaculately conceived in the Virgin Mary
of himself, and fathered in the Holy Spirit; that
is, *Man* is born of spiritual marriage and not of
4 the material union.

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

One in marriage is in a position to understand
28 the experiences it develops only in the degree that
he is transmuting the forces expressed into higher
energies and powers. Forces expressed in sex
love and passion are not knowable on the material
32 plane of expression, for they constitute the
unknown, the ignorance. Complete repulsion to
the material system of marriage is essential before
one can gain the spiritual significance of its
36 purpose. One cannot repulse except he is

attached, hence, it is both attraction and repul- 1
sion fulfilled that make for wisdom that tran-
scends the knowledge developed in sex sense. One
really knows what he has lived through, finished, 4
repulsed, and renounced, inviting at the renuncia-
tion of the expression of the low force an under-
standing of its spiritual significance. One under-
stands the truth about marriage only when he has 8
rejected its identification on the material plane for
the kingdom of heaven's sake; that is, one gains
the higher knowledge about an earthly experience
only when the earthly experience is rejected in 12
order to gain the heavenly one. Material marriage
must cease to be desired or indulged in before the
divinely ordained marriage of God, the union of
the male and female within, can be compre- 16
hended and spiritual man brought forth. Cessa-
tion of material activities is ordered in law of
progression, the ego forsaking the attractions of
the lower self only when he is ready to gain the 20
Christ Self.

Primarily, the male and female are joined as
one in Christ as the Man of God's idealizing and
creating. This union is blessed in God, and the 24
male and female of individual consciousness are
commanded to increase and multiply and
replenish the earth. The earth is the body which
is to be filled with the truth and love and life of 28
God. Materially minded people have construed
that God's supreme act was to make the sexes, and
admonish them to marry in sex love and to
replenish the earth with fleshly offspring. If the 32
action of God is directly back of material marriage,
and the union is blessed in God, why the agony
and despair, the fornication and adultery, the
sickness and death, encompassing the earth, all 36

1 having their inception in "holy wedlock". There
 is nothing holy about material marriage, nor can
 there ever be; that is holy that is whole, and that
 4 is whole that is one. Men and women marrying
 on the material plane are not one, but are in a
 sense of twoness (separated in their male-female
 consciousness), hence, in a state of adultery.
 8 Union in marriage, effected in adultery, can only
 bring forth adulterated (not pure nor holy) states.
 "Do men gather grapes of thorns, or figs of
 thistles? . . . A good tree cannot bring forth evil
 12 fruit, neither can a corrupt tree bring forth good
 fruit. . . . Therefore by their fruits ye shall know
 them."

A certain sense of ignorance, or a lack of
 16 courage, may prevent the ego's acknowledgment
 that material marriage does not satisfy the real
 nature of man, but when Christ illumines con-
 sciousness and the basic principles of honesty and
 20 truth are made the foundation stones upon which
 to build, the ego no longer deceives himself or
 others as respecting these most vital issues of
 conscious existence. The fruit of material mar-
 24 riage bears evidence of its hell, from which the
 participants can never really escape. Our insane
 asylums, reformatories, deaf-and-dumb, and blind
 institutions, our prisons, our old people's homes,
 28 all are mute witnesses to the destruction generated
 into the race by sexual processes, and are a living
 evidence that God is unknown so long as the fruits
 of the devil are so assiduously cultivated. "Greater
 32 love hath no man than that he lay down his life
 for his friends"; that is, that he cease from indulg-
 ing in those fleshly activities which, when set into
 operation, emanate into the race consciousness
 36 their portion of hate, death, and destruction. This

does not mean cessation of material marriage or 1
mortal development, but it does mean that suffi-
cient repulsion to the evil aspects of the material
system will react as greater wisdom, and lead to a 4
higher expression of love and marriage. For
marriage is the means by which the forces of
spirit are made tangible, and must ultimately
reach the point of progression that will permit the 8
manifestation of God's offspring and creation.

Marriage on the flesh-and-blood plane is not to
be condemned but to be understood. However,
repulsion to the symbol must ever precede the 12
establishment of its reality. Repulsion is based
upon understanding the errors identified by
evolving consciousness. Self-deception and resist-
ance to the truth only prolong the agony of the 16
soul in the hell of its own making, and leave both
God and man unmanifest. What is the urge that
prompts the union of men and women in sex love,
since sex love characterizes the whole material 20
state of existence? It is the desire to conjoin with
the mate of the self and to identify the male and
female, segregated in sex sense, as one. But since
the union of the male and the female was 24
primarily effected in Christ, it can only be con-
summated in Christ; that is, the male and female,
joined in sex love, are never one, but always two,
and must ever remain in sense of separation so 28
long as sex love is believed in. These opposite but
complementary poles can not be joined within or
without, so long as either the male or the female
longs for or desires after any form of conjunction 32
in sex love with the opposite sex. To illustrate: So
long as the woman desires to find her masculine
qualities in a man, as an external mate on the sex
plane, she cannot at the same time come into the 36

1 quickening of the latent masculine qualities of her
spiritual nature. This is equally, though oppositely,
true of the male.

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

Material marriage is not intended to be anything
but a counterfeit expression of the spiritual mar-
36 riage; since it is the spiritual marriage that yields

the bliss of Paradise, in exact polarity, the material 1
marriage yields its quota of pain, and its cross of 2
hell. One may experience a certain human happi- 3
ness, which inspires the ego to the attainment of 4
a greater bliss; but before the heavenly counter- 5
part of human happiness can be realized, that 6
which makes for material bliss must be dissolved 7
in death, either in the death of the beloved, or in 8
the death of the loving. Material marriage belongs 9
to dead humanity, and all participate in its pains 10
and pleasures until the prodigal in sex love hath 11
filled his belly with the bitterness of the forbidden 12
fruit; then, arising, he dons his robe of purity and 13
enters his Father's house, no longer being a servant 14
under the law (disciplined in material love and 15
marriage), but a son in the land o'erflowing with 16
milk and honey, the recipient of the Father's 17
bounty of good. All are predestined to find their 18
satisfaction in Christ in the holy marriage, when 19
the Soul or Bride joins with the Spirit or Bride- 20
groom, and man is revealed complete, whole, pure,
and satisfied.

The separation of the male and female poles of 21
the Creative matrix, on the plane of consciousness, 22
led to the identification of death on the manifest 23
plane; therefore, marriage, the means whereby 24
this sense of separation is evolved, is the method 25
by which death is fruited into nothingness. 26
Marriage is the means whereby death is known. 27
This scientific fact accounts for Jesus' teaching 28
that when the "sons of this world" (plane of 29
material marriage) are risen from the dead, they 30
neither marry nor are given in marriage, neither 31
can they die any more. Luke 20 : 34-36 R. V. 32
Jesus taught by precept and by example that the 33
dead are raised on the plane of the manifest. The 34
35 36

1 "world to come," to which he referred in this con-
nection, is the state of consciousness attained
through overcoming the activities of the flesh that
4 make for death, and is not a supernatural state
attained through dissolution in the grave, as it has
been construed to be by the materially minded,
who, indulging in the rites of the dead (material
8 marriage), seek to keep the truth covered, or to
justify the material uses to which they put the
reproductive forces and powers. One is expected
to reproduce the man God idealized in his image
12 and likeness (male and female in one), this being
the true state of being.

The overcoming of the desire to marry on the
sex plane is the fundamental essential toward
16 identifying life, even as sexual marriage is the
means whereby death is developed. Reversal of
the mortal tendency that develops death will in
natural order produce fruit of an opposite char-
20 acter. That which has been upheld as the most
sacred institution among mortals, viz., sexual
marriage, is death-promotive, though essential to
produce the corruption that must eventually be
24 conformed to the incorruptible element. The
incorruptible element is simultaneously progressed
with the corruptible, it being the heavenly aspect
of marriage that is developed in the higher aspects
28 of love and affection that characterize material
progression. But the high point of self-conscious
development, the attainment of mortal love, is
still outside of the kingdom of God, the passing
32 away of the "first heaven" being essential toward
revealing the divinely natural state. "If any man
cometh unto me, and hateth not his own father,
and mother, and wife, and children, and brethren,
36 and sisters, yea, and his own life also, he cannot

be my disciple." Luke 14: 26 R. V. To hate is to 1
repulse. To repulse or to turn away from the
attachments engendered in the development of
the material creature, is automatically to identify 4
the spiritual counterpart of the natural attach-
ment; hence the necessity of forsaking all that is
gained on the material plane in order to gain
Christ, or the spiritual qualities. 8

Mortal love, the highest gain of mortal existence,
is equally promotive of pain and pleasure; any-
thing that can produce two opposite effects is still
an action of adultery, therefore, is not holy, pure, 12
nor in Christ. Through the adultery of marriage
on the material plane, the male and female quali-
ties of consciousness are interblended or crossed
so as to lose their distinct qualities. Eventually, 16
the male and the female, individually, fruit their
experiences in fleshly marriage, and come into a
state of neuter being, having the male and female
essences evolved in polarity. At this point of 20
evolution, consciousness is attractive to invite the
action of Christ, in which is the characteristic of
oneness, and the ego is in a position to identify and
reveal the spiritual man. 24

The spiritual man is not born of marriage on the
flesh plane, but is born of Christ. Christ becomes
active in consciousness when the male and female
qualities conjoin as one so as to permit God's 28
regenerate laws to operate. This union between
the male and female qualities takes place when
"every jot and tittle of the law" (marriage) has
been fulfilled. Christ is made alive in conscious- 32
ness at this point of progression, though his cruci-
fixion is necessary to redeem the body and to set
the ego free from sin, sickness, and death. Cruci-
fixion is the crossing of the united male and 36

1 female qualities with the forces of the flesh. This
 climaxes in death to the affections and the lusts of
 the mortal ego, the No-thing gained yielding itself
 4 to the Something of God's power and presence,
 identifying the principle of spiritual marriage
 within the soul. In this marriage, man is joined
 with his own wife, typed by Sarah, the princess,
 8 having cast out the bond woman, Hagar, (sex
 sense). Isaac, the child of laughter, born of the
 union of the ego with the Wife or Soul principles,
 is the joy of the Lord in which the Edenic bliss
 12 idealized becomes a living reality. The cross of
 marriage brings the forces conjoined into unity
 with Christ, Christ being operative by means of
 the Man-Woman Creative Principle of being, that
 16 is, the united male-female qualities.

When Jesus indicated that one could put away
 his wife only because of fornication, the disciples
 caught the import of his teaching and exclaimed,
 20 "It is not expedient then that a man should marry."
 The Master answered, "Not all men can receive
 this saying, but they to whom it is given." God
 gives the truth, which constitutes knowledge of the
 24 true marriage of the male and female within the
 individual consciousness, whereby eternal life is
 revealed and God is known, only to those who,
 having fruited their experiences of sin into noth-
 28 ingness, are ready to find their love and satisfac-
 tion in worshipping the one true God, and serving
 Him only. Since the wife is the soul of every ego,
 be he male or female, man is in a state of fornica-
 32 tion so long as he is not joined with Christ in the
 Soul (Wife). Fornication exists so long as
 material marriage is indulged in or the ego is not
 free from the influence and desire of the mortal
 36 nature. However, fornication is the means by

which the adulterous elements of nature are 1
destroyed, hence, all things serve the purpose of
the Divine Will though oftentimes producing a
different result than primarily anticipated. 4

Jesus showed his disciples (those disciplined in
forsaking all for Christ) that the only legitimate
divorce is the overcoming of the carnal activities
that make for marriage on the sex plane. So long 8
as people marry in sense of separation (sex sense),
they are divorced; hence, it is legitimate to put
away the wife with whom they commit fornication;
that is, the impure soul state with a corresponding
cessation of the sexual activities in their sexual
aspects. However, when one is legitimately divorced
from the harlot self, he will not marry again in
thought or desire, but will ever conjoin 16
with the Bride within, the Eve or Soul, to enthrone
the love of God in the heart. God needs the virgin
soul in which to give birth to His pure son, or
Christ Man. His divinely conjoined matrix, the 20
male and female of Himself, must be returned to
Him in soul identity before the Father-Mother can
conjoin in heavenly embrace and the Son of Man
be clothed with immortal flesh. The spiritual 24
system of marriage will characterize the Son of
Man race, this being set up in the Law of the Lord
that operates to translate the mortal forces into
their equivalent quality of immortality. But the 28
attainment of the qualities eligible to translation is
in the overcoming of the material aspects of the
sexual nature, at the same time gaining the
consciousness of the Truth that makes free. 32

It is interesting and conclusive evidence that the
man, typing the Son of Man, did not marry, nor did
he allow himself to be enticed away from allegi-
ance to God by fleshly ties. Having a spiritual 36

1 mission to perform, he set himself to execute the
Father's will, surrendering his own life, but in the
process gaining eternal consciousness. At the age
4 of puberty, when spirit and sex struggled for
supremacy in the ego, and his mother sought to
claim his attention and sympathy, this evolving
ego, identified in Christ, was enabled to say, "Who
8 is my mother? And who are my brethren? . . .
For whosoever shall do the will of my Father who
is in heaven, he is my brother, and sister, and
mother." Matt. 12: 48, 50 R. V. Having evolved
12 beyond the activities of sense consciousness, Jesus
could no longer be entangled in the bondage inci-
dental to its expression. It is also interesting to
note that the religious world, which claims to
16 base its teaching upon the gospel proclaimed by
this bisexual man, is strong in declaring material
marriage to be sanctified in God, holy in the
church, and a God-ordained institution, all in
20 spite of the fact that the Master they claim to
follow repudiated the dead rites incidental to
material marriage, not only in action, but in word
as well. He not only indicated that it is possible to
24 be raised from the dead now, but demonstrated
the principle of resurrection, giving as his funda-
mental premise toward victory over death, "If any
man will come after me, let him deny himself,
28 take up his cross, and follow me." Since sex love,
which makes for material marriage, is identified
in the self, the denial of the self means the denial
of the fleshly activities of the sex consciousness,
32 and eventually the complete wiping out of the
whole material marriage system.

The effort of the church to sanctify material
marriage is based upon the necessity of upholding
36 the symbol until its reality appears, but it must be

perceived that the reality does not appear until 1
the symbol disappears, hence the necessity of
teaching the purpose of material marriage, and the
truth that the spiritual marriage is the union that 4
makes for conjunction with God, and the reveal-
ment of the spiritual man. So long as people are
led to believe that material marriage is the goal of
life, ignorance obstructs consciousness from per- 8
ceiving Christ, and marriage on the flesh-and-
blood plane becomes the dominant adversary to
spiritual birth and the manifestation of God's
powers among men. Let man comprehend that 12
marriage on the material plane is only a counter-
feit of the marriage to take place between the
inherent male and female poles of consciousness,
through whose union truth, love, and life are 16
known, and he will begin to desire to know when
he should leave off the counterfeit and put on the
genuine; this desire will of itself invite illumina-
tion as respecting spiritual marriage, and will lead, 20
eventually, to the identification of the Christ Mind,
with its corresponding Christ body as the Word
made flesh. Spiritual man, which Jesus Christ
typed, is born of spiritual marriage in divine will 24
and not through material marriage in self-will.
Material marriage is the means whereby dead egos
are re-embodied in the flesh, while spiritual
marriage is the means by which live men are 28
begotten. The mortal pleasure experienced in the
material conjunctions cannot be identified in its
spiritual exaltation until sex love gives way to
divine love. 32

Capacity to preach the gospel of Jesus Christ,
which is the gospel of bodily redemption effected
through spiritual marriage, is present only when
one dies to carnal sense and is resurrected in 36

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

It may appear sacrilegious to those willingly
36 enjoying the wiles of the flesh to strike a blow at

the so-called sacred institutions of mortality and 1
materiality, but when it is cognized that the new
order of peace and good will, in which God shall
be known and man will be revealed in his true 4
character, can appear only as the machinations of
the Satanic sense disappear, the act that levels
down the conceptions of material sense is
perceived to be the saving principle that leads to a 8
fuller and a truer expression of love and life
among men. Truth comes not to bring peace but
a sword. The sword of Truth strikes its blow at
the institution of the family, the unit of material 12
marriage, setting at variance the different mem-
bers, for the dissolution of the loves of the flesh is
essential toward the formation of "Christ and his
own," whose appearing is the spiritual fruit 16
gathered from the forces developed in material
marriage (mortality).

The revelation of every other aspect of religious
principles, leaving out the fundamental truths by 20
which man is redeemed from death, viz., the
knowledge pertaining to the establishment of the
spiritual marriage, and the raising of the qualities
of love to a higher state of expression, is a mis- 24
demeanor before God, and constitutes the spirit of
antichrist, this being the chief characteristic of the
religious systems of this material age. "Hereby
know ye the spirit of God: every spirit that con- 28
fesseth that Jesus Christ is come in the flesh is of
God: and every spirit that confesseth not Jesus is
not of God: and this is the spirit of the antichrist,
whereof ye have heard that it cometh; and now it 32
is in the world already." 1 John 4: 2-3 R. V. Jesus
Christ will come in the flesh and be revealed as
spiritual man when the holy marriage that makes
for the immaculate conception of the ego is con- 36

1 summated. Since the holy marriage cannot be
 consummated until indulgence in the activities
 that make for sexual marriage has ceased, Jesus
 4 Christ is denied expression in the flesh and the
 participants in sex sense are perceived to be the
 spirits that confess not the Son of God, or Jesus
 Christ. The forces, utilized on the plane of
 8 material marriage, renounced and consecrated to
 God, constitute the connection that leads to the
 birth of God's son, the Christ, and an acknowledg-
 ment that Jesus Christ is come in the flesh.

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

Spiritual marriage begins where material mar-
 riage leaves off, though the ego must run his
 32 course in material marriage in order to develop
 the inherent forces of spirit and identify them on
 the plane of matter. The ego must reach his high
 point in self-development before he can manifest
 36 the Christ Self, and marriage is the means by

which self-conscious progression is carried forward. Having developed all the forces of consciousness on the sensual plane, the ego extracts himself from the desolation which self-development must eventually identify, and desires to cognize the spiritual self. As he progresses in spirituality he finds a spiritual significance for every material expression, ultimating in the resurrection of the holy marriage principle within his own soul. The outward love relations and expressions are always in keeping with the inward development, the outer serving as the means by which one cognizes with the senses the interior thought and feeling.

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

An ego attracts the opposite sex through whose service one is spiritually developed, until, coming under the law of God, the path of Initiation is

1 entered, the ego dying with Christ in order that he
may be resurrected with him. In the dying, the
love and wisdom gained are projected in the direc-
4 tion of those attuned to receive it, becoming a
means by which others are similarly developed to
the point of unity with Christ. Thus every ego
who gains eternal life gives his life for the life of
8 the world, paying his karmic debt in a universal
manner, gaining in eternal consciousness the
spiritual equivalent for all material losses.

Spiritual marriage, in its universal import, will
12 characterize the next era of progression now at
hand, and will set up the kingdom of heaven in
the earth. In this era, when it is progressed to the
proper fusion of forces, there will be neither
16 marriage nor giving in marriage; for only those
will be united who are already married in the
Lord, the true and holy marriage having existed
in consciousness from the creation. When the
20 twain joined in God are manifested in holy wed-
lock, there will be no divorce courts, for man
cannot put asunder what God hath eternally
joined. The breaking up of our present marriage
24 system is but a prelude to that happy reunion of
souls that will make of the twain one flesh. When
the twain are one flesh there will be no disorders
of the body or inharmonies, for only purity and
28 harmony can come out of oneness. Yet, ever
ascending above the plane of humanity, will be
those through whom God works out his further
revelations to men, for both heaven and earth have
32 their identity in the race. These progressed egos
find completeness in Christ within, having finished
their course in externalized marriage, and partake
of the celestial rather than of the terrestrial
36 nature.

Men and women have a God-ordained relation 1
and must ever contribute something to each
other's progression. Marriage, both material and
spiritual, is the means by which polarization of 4
the forces and powers of the sexes is effected and
a more highly progressed race is manifested. Love
and marriage are the acme of human progression.
When humanity has gained sufficient intelligence 8
to commune with the Higher Powers, it will be
directly governed in these most sacred relations,
each ego taking the next step necessary to reveal
more of the man he is to be. Now the race goes 12
forward in pain and disorder as respecting these
progressing factors; but pain and disorder must
always precede the order of peace and harmony.
The next movement of God in humanity will 16
adjust the love relations of men and women and
place the race in a position to bring forth the
superman, at the same time enthroning among us
the potential gods, who, having completed their 20
course in the activities of the flesh, will cosmically
father-mother the whole of humanity into a higher
concept and practice of wisdom and love.

MAN-WOMAN

And God created man in his own image, in the image of God created he him; male and female created he them. Gen. 1:27 R. V.

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

1 All creation inheres in the Man-Woman
of the Ælohim's design. Ælohim is the
plural of God, meaning the "Gods." The
4 "Gods" represent the "heavenly Host,"



the aggregation of the Infinite principles. The
manifest world is an outpicturing of these prin-
ciples, though they aggregate in the Man-Woman,
8 forming the microcosm of the macrocosm, or
center through which the Creative Laws (Lords)
operate to unfold and infold the Plan of progres-
sion. This center is the Son, or Christ, containing
12 within its realm the forces of consciousness
evolved and involved by means of men and
women who carry forward in the objective world
the ideals identified by the Man-Woman Principle.

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

24 The many males and females are the objective
identifications of the one Man-Woman Principle,
and constitute the means by which the spiritual
planes are progressed, each activity in the objec-

tive plane producing a reverse action in the 1
subjective. Men and women are not Man until,
through progression in the objective or material
plane, they gain within themselves the male and 4
female factors of being. Yet, until the Man-
Woman Principle of Creation is identified in dis-
tinction as *the Man* and *the Woman* in humanity,
men and women cannot be whole, or one in their 8
being. The Man and the Woman identify as the
Bridegroom and the Bride in humanity; and
through the function they perform, the race is
restored to its wholeness (oneness) in principle, 12
and the kingdom of the world becomes the king-
dom of our God and His Christ.

The primal male pole of the Creative Principle
is the eunuch, while the primal female is the 16
virgin. These two as one constitute the Son or
Christ, the Man God created in His own image.
God, moving within the unexpressed of Him-
Herself, moved in the Mother-God essence of 20
substantiality and created the potential existence
of Man, this Man being Adam, or universality
of consciousness. This is to say that Adam, the
image of the Gods, is the race manifesting 24
the qualities of gods, all being controlled from the
God-Center, or Christ. The power by which this
One Man is brought forth is resident in the male
and female factors of this Principle. The Man, 28
identified in distinction, is the eunuch (in which
is the virgin in potentiality), and through this
masculine function of the Word the *females* of the
race receive the quickening spirit by which the 32
virgin is brought into manifestation. The virgin,
in universal service, appears as the Bride, she
fulfilling in her expression the function of the
Word by which the *males* of the race receive 36

1 within themselves the resurrected virginity that
was obscured when the wife pole of consciousness
was separated from the husband. The ascension
4 of the Eunuch and the Virgin makes possible the
conjunction in one being of these principles and
restores humanity to its original alignment to the
Creative design.

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

Consciousness of life and immortality, while
28 gained in negation of mortality, must have in the
negation the gained activities of mortal existence.
One can be a eunuch for the kingdom of heaven's
sake, thereby gaining his virginity, only when he is
32 cleansed from all desire to express in low planes
of nature. The name eunuch is applied to the
male expression, while the name virgin applies to
the female. The names are interrelated, eunuch
36 being applicable to the purified mind, while the

name virgin is that applied to the purified soul. 1
All the immortal beings are to be virgins in their
climaxed fruition, being centered in divine love,
the feminine principle, and are to be biune in their 4
nature. Having the male-female poles of con-
sciousness evolved as one, the unity of these two is
characterized as biunity. A biune creature is not
a hermaphrodite, though, ascending into the planes 8
of the gods, the egos eventually lose the distinction
of sex gained in evolution in materiality.

The male and the female are one in divine con-
sciousness, they constituting the twain joined in 12
the Creation. When Man gains himself and is to
be manifested as God's image, he is the offspring
of the Woman and is identified in divine love;
hence, Scripture speaks of those eligible to 16
redemption as virgins and not as eunuchs. Isaiah
says of the eunuchs, "For thus saith Jehovah of the
eunuchs that keep my sabbaths, and hold fast my
covenant; unto them will I give in my house and 20
within my walls a memorial and a name better
than of sons and daughters; I will give them an
everlasting name, that shall not be cut off." The
virgin principle is worked out at the end of the 24
era of time, hence, the Old Testament speaks more
of the eunuchs than of the virgins, though in
reality the two are in the being of the ego
redeemed. In the distinction of sex, the males are 28
characterized as eunuchs and the females as
virgins. When the eunuchs and virgins fulfil the
Law at the end of the era of time, both take on
the character of biunity and the "male is with the 32
female, neither male nor female."

The everlasting name, given by Jehovah (Lord)
to the eunuchs, that is better than sons and
daughters, is eternal character, that is, identity in 36

1 eternal life. Generation with its progeny of
 mortals is temporary, though serving as oppor-
 4 tunity in which an ego may progress himself
 through innumerable lives and gain the Man
 (eunuch-virgin) of himself. These egos who gain
 the eternal life consciousness represent the en-
 8 thronement of the Virgin Principle, or conscious-
 ness established in divine love rather than in the
 love of the flesh. When man is born of the Woman
 or Holy Mother factor, nature is in conformity
 with the Creative Principle that fashioned Man out
 12 of the Supernal Womb in purity, and the fleshly
 manifestations of the race will partake of the
 human rather than of the animal spirit. The
 human spirit will permit the brotherhood of man
 16 to be promoted, and the race will recognize that it
 has one Father-Mother Principle, that governs and
 controls the manifest world.

All creation, both visible and invisible, proceeds
 20 from the maternity of the Creative Principle,
 Woman (a man with a womb) furnishing the
 gestating matrix by which all that is takes on
 tangibility. This is as true of worlds to be as it is
 24 of the plane of mortality. The Virgin is the genera-
 trix of God in which Man is identified and given
 consciousness. While the Creative Principle is
 equally male and female, it is the feminine that
 28 forms the energies expelled by the male, the two
 being positive-negative to each other. When con-
 sciousness became identified in the I Will nature,
 evolving out of the identification the personal ego,
 32 the eunuch principle was diffused, and as a result,
 an adulterous relation with the virgin, or woman
 pole of consciousness, was set up. It is the virgin
 or woman that is defiled, and through this defile-
 36 ment man is confined on the plane of mortality in

death. As the woman is redeemed from the loves 1
and lusts of the flesh, her original virginity will
come to light, and out of virginity the Son, or
Christ, is born. This should not be construed to 4
mean that women are to be purified so as to give
birth to spiritual man, bringing him forth as a new
born babe, for spiritual man is born of the spirit
through the will of God and not of the flesh. Yet, 8
man cannot be born into the kingdom of heaven
without the function of the Woman, but this is a
spiritual rather than a mortal process.

The Virgin Principle is the identification in 12
humanity of the Cosmic Mother, the organic
identity of the Solar Woman. The Solar Man
precedes her in his identity in human organism,
and is Christ in his first coming. Christ, in his 16
second coming, is the Bride or Lamb's wife, who
performs that function of the Word by which the
children of God, or the gods, are resurrected from
mortality and established in their eternal identi- 20
ties. The identification in humanity of these two
poles of Being unites all males and females in con-
formity to Divine Law and forms the generic base
of parentage out of which will be born the divine- 24
human race.

The raising up of the Virgin or Woman in
universal identity is the beginning of a new era of
the "Great Work," and contains in it the processes 28
that fashioned the Man or Bridegroom plus another
action of the Divine Will (Love of God). The
immaculately conceived virgins, the first fruit unto
God and unto the Lamb, are the result of the con- 32
junction within the Kosmos of the Man-Woman
Creative Principle, operative by means of the
Woman in its final identity preceding the era of
immortality. It is through this principle that 36

1 mortality will conform to immortality and
spiritual man be revealed. In reality there is only
spiritual man, humanity being the organism in
4 which Man is gestated and brought to fruition.

One who sees in the procreation of mortals the
supreme fiat of the Almighty finds it difficult to
cognize the Virgin Principle and to understand
8 the immaculate conception. Nevertheless, Man is
immaculately conceived, while mortals are sinfully
conceived; and until this principle is cognized, it
indicates that the consciousness of the ego is
12 obstructed from the light of Christ by the darkness
of his present mortality. The immaculate concep-
tion portrays the conjunction of the Father-Spirit
with his own bride, the Virgin soul, out of which
16 union the Son of his idealization is born. The
inherent capacity to bring forth the spiritual man
is in the Virgin principle, and, in divine natural
order, she is with child before she conjoins with
20 the male to give form to her pure conceptions.

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

be liberated and spiritual man manifested. 1

Life is identified at that point in consciousness where death entered. It was in the soul, or woman, that death became identified, therefore it 4 is in the soul, or woman, that life is generated. As man detaches from desire for pleasure in the flesh, he makes possible the manifestation of the original elements of God in the soul, which in 8 turn generate love and life. The Virgin, or woman, of every ego must be freed from sense defilement before she can conceive the real man. When the virgin has been resurrected, then again shall she 12 be overshadowed by the Holy Spirit and conceive the Christ ego, clothing it with the substance of divine love, and eventually manifesting it in the flesh as the living Word. Not that we shall have 16 innumerable virgins bringing forth the Christ ego as did Mary, but that each ego is himself a virgin Mary when redemption from the pleasures and pains of the flesh is effected, with the action of 20 God taking place within to manifest the ego of divinity.

The Eunuch principle of God was primarily identified in the Virgin principle, typified by the 24 Virgin Mary, and Jesus. Jesus, the Christ, being the organically identified reality (Man) with potential Woman within, was manifested as the Word made flesh in conformity to Divine Law. 28 The image idealized by the gods became manifest in the soil in which it was being progressed, that is, in humanity. This Man had the Woman in negation within his nature, the planting back in 32 the race of the raised-up Christ powers being inducive toward her manifestation at the end of the era of "Time," she becoming the Woman or Mother of the gods, as well as being the reproduc- 36

1 tive impetus of the divine humanity. All men and
 women partake of the character of the one Man
 and one Woman when their identity in the flesh
 4 has been established and their service to the Lord
 is consummated.

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

The immortal is the identity of the divine-human
 state and is the manifestation of the Son of Man;
 28 that is, the Son or Christ Spirit raised out of
 the manifest humanity. Since mortality is the
 result of *falling in love*, it follows that immortality
 is effected through *rising in love* above the attach-
 32 ments of the flesh-and-blood plane, where death
 has its inception. The Virgin principle was sacri-
 ficed on the plane of mortality and death came as
 a result. All bear the contamination of death, and
 36 have equal opportunity to "purchase out of the

earth" the virgin and restore her (the soul) to her 1
place of purity and chastity. However, man
cannot be so attached on any of the planes of sex
as to defile the spirit of purity and yet come into 4
virginity. Renunciation of the good and evil of
mortal sense alone makes for the revealment of
the virgin of God's creating, which is the divinely
instituted helpmeet of man whereby he is to bring 8
forth the Christ of himself. It is a scientific fact
that only as man surrenders attachment to the
expression of forces of consciousness on low
planes, does he unearth the genuine power for 12
which the low force stands. Cessation of the will
of the flesh invites the resurrection of God's will
for man, and lifts man into the Edenic bliss of his
divine innocence of consciousness. 16

The Lord, when asked when the kingdom of
God would be manifested, replied, "When ye shall
have trodden down the garment of shame, and
when the two shall be one, and the male with the 20
female, neither male nor female," according to
authority of Enc. Brittanica. The "garment of
shame" is the sex consciousness that was set into
operation when the twain, joined in God, became 24
separated on the plane of matter and the dual
state was established. The overcoming of the
various aspects of this "garment of shame" will set
man free from his adulterous bondage and reveal 28
to him his original purity in Christ. The purpose
of creation is the progression of humanity to a
state of sinlessness. The attainment of this state is
possible only when the Man-Woman of the Crea- 32
tive Principle are joined again with the ego, and
the four departments of his being are aligned to
the divine laws that govern his unfoldment.

Metaphysically speaking, wisdom is the eunuch 36

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

The climaxed result of metaphysics is the
 24 original spirituality as contained in the gospel of
 Jesus Christ. As spiritual ideas are perceived by
 progressing humanity, man identifies thought
 above the plane of the physical; and, in due season
 28 of progression, transformation of the body, which
 is the natural result of a renewed mind, begins.
 The bringing forth of a new creature in Christ
 follows in natural order the overcoming of the
 32 mortal nature. Adultery of thought, impurity of
 desire, selfish indulgence of action, defile mind,
 soul, and body, and prevent the resurrection of the
 holy virgin who is to generate her child of God, or
 36 spiritual man. Man is the consciously identified

idea of God, and to him is given the power to 1
increase and multiply ideas of God in the earth
of himself. He has the power, through Christ, to
subdue and control the lower elements of 4
consciousness, called nature.

Nature is the "life below," and in divine order
reflects the purity of the action of God (Love) in
the "life above." When the soul is clothed in her 8
original virginity, the whole man is uplifted and
redeemed. Nature, in conformity to the Divine
Law, brings forth the body of man-woman in the
principle of unity rather than in diversity, which 12
characterizes the offspring of men and women
who are separated in their male-female poles.
Man attains his virgin consciousness when he is
born of the spirit, and becomes wholly immune 16
from the desire to expend his energy of love in any
form of sensual expression. This attainment is a
process, carried forward in the will of God (Jesus
Christ; Man-Woman Principle), and ultimates in 20
the identification of both the Christ Mind and the
Christ Body. When the nucleus of purification has
been established, conjunction of the eunuch and
virgin essences takes place, and the twain, 24
separated in adultery, are united to form one
flesh—the flesh of the Word.

Adultery is active because of the dual states of
consciousness established when the primal male 28
and female principles were separated as two. It
follows that adultery is overcome when there is no
more two, but one Creative Principle in operation.
This Principle is the Lord, who controls both 32
heaven (mind) and earth (body). The Master
taught that adultery has its inception in the heart,
or desire nature. "Every one that looketh on a
woman to lust after her hath committed adultery 36

1 with her already in his heart." Matt. 5:28 R. V.
Let the aspirations of the heart be consecrated in
desire to see the godly in all, and adulterous
4 thought and desire will find no point of identifica-
tion in the soul. Yet man proves his purity of
consciousness rather through being able to think
about the evils without being moved, than through
8 not thinking. Thinking makes for righteous
expression and life, while not thinking makes for
suppression and death. "Man that is in honor, and
understandeth not, is like the beasts that perish."
12 When man understands that sensation is the
vibrational force of ideas on the plane of matter,
and that vibrational force registers as the vital
animal life of nature, he perceives that he is not to
16 kill out life, but only the carnal sense of it, built
up through ages of turning the desire outward as
sex sensation and fleshly pleasure. Every feeling
that is cognized by the evolving ego should be
20 perceived as life. It is not unchaste to feel life,
and life is generated at the generative region in
the loins and consciously cognized at this point.
Life is the energy of forces of soul, and is identi-
24 fied on the plane of matter as sensation. The
curse upon the life force is in identifying it as sex
sense and in entertaining the belief that the
energy is to be utilized in sensual pleasure. This
28 is all that mortals know of the generative desire,
whereas the underlying urge is to generate the
living body of man. When life is understood and
cooperated with in purity of purpose, this energy
32 is uplifted under the regenerative laws of God, and
goes to form spiritual substance, out of which is
fashioned the immortal garment of the Christ ego.
But so long as the energy of life is felt and called
36 sex, consciousness is separated in its divine prin-

ciple and demands the ejection of this force under 1
the laws of sin and death (sexual law), thereby
confining the ego to the planes of mortality. Man
cannot be clothed upon with the vestal robes of 4
spirituality so long as he grovels, like a slave, to
his passions on the plane of sex.

Only truth prompts the ascension of the ego into
conscious renunciation of the pleasures of the 8
flesh. As one is finishing his course on the flesh-
and-blood plane, he is moved to meet, master, and
overcome attachment to the lower planes of
nature. Since it was the I man, or the ego identi- 12
fied in the egoistic self, independent of God, that
made attachment to the fleshly plane, thereby
generating death, it follows that man, in conscious
dependence upon the laws of his being, can estab- 16
lish freedom from attachment to the plane of the
senses. Man establishes his freedom through
knowing the truth. The truth, consciously gener-
ated, sets up its own will, which is the will of God, 20
and thus the will of the flesh is subjected to the
Christ within. "Ye shall know the truth, and the
truth shall make you free." Man is free when he is
no longer enticed by any of the aspects of sense 24
consciousness. The "Prince of this world" (iden-
tified sex consciousness) must come, but he must
find nothing of his nature in the ego. All the
aspects of sense consciousness must be overcome 28
both in the conscious and the subconscious realms,
for so long as it is present it promotes its own
temptation of expression. "Lust, when it hath
conceived, beareth sin; and the sin, when it is 32
full grown, bringeth forth death." Jas. 1: 15 R. V.

Death is an essential base in which the elements
of life are germinated; therefore, lust, its progeni-
tor, is also an essential action in nature. Lust 36

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

28 When the forces of life begin to function under
the regenerative laws of God, a great transforma-
tion is experienced. No sensual joys can compare
to the bliss induced by the inward union of
32 the eunuch-virgin poles of consciousness, when
the dross of carnality has been dissipated and the
original spiritual substance is becoming the iden-
tifying ground of spiritual ideas. When the forces
36 of darkness are no more devouring the seed

life, emanating from ideas rooted in the soul, but 1
the forces of life are allowed to transcend the
plane of matter, death is being vanquished from
the organism and immortality is being brought to 4
light. Eventually the last trumpet will sound, the
forces of consciousness will arise from their graves
of mortality, clad in life and truth, and the king-
dom of heaven will become an omnipresent 8
reality.

Life is of an eternal nature and is manifested
only when the Man and Woman Principles of
creation are conjoined as one in the conscious- 12
ness of the ego. Life is the fruit of the union of
the Cosmic Father and Cosmic Mother within the
Kosmos of humanity. The union manifests
wisdom to the mind, love to the soul, and life to 16
the body. Wisdom, love, and life, consciously
identified, constitute immortality, which is life
omnipresent. The three-as-one expression is Truth
revealed. I Am the Truth. Truth is being 20
expressed, or Man-Woman revealed. While each
ego works out his own salvation to a certain point
of progression, the redemptive work is always
done by the Christ Principle, identified first by 24
Man, and last by Woman, both functioning the
Creative Word.

Through obedience to one's heavenly visions,
man shortens his sojourn in the mortal plane. 28
Disobedience to the heavenly urge to manifest
spiritual man is a sin against the Holy Spirit, and
if persisted in, the soul dies. This is to say that
conscious refusal to comply with the ideals 32
impressed from the inward Spirit so as to
objectify them in the body by means of will, leaves
unmanifest the body of the spiritual principles,
which is the "unpardonable sin," or sin against 36

1 the Holy Ghost. The Holy Ghost is spirit, soul,
 mind, and body. Only through doing the will of
 an ideal can the spiritual principle be objectified
 4 and the experiences lived through by which one
 gains the substantiality of spirit for which purpose
 the whole process of progression is designed. On
 the other hand, excessive physical expression,
 8 which brings into play the sensual factors of
 nature, makes the will dominant, and throws out
 of alignment the principle of intelligence. Insanity,
 ninety-five per cent of it being traceable to dis-
 12 orders of the sexual nature, is the direct result of
 consciousness not being properly aligned to the
 laws of nature, ignorance of the laws of life being
 its chief promoter.

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

Celibacy and chastity (eunuchism and virginity)
 are concomitants of spirituality, but what consti-
 tutes these important factors of progression is not
 36 at all what the words suggest to the unilluminated.

Both represent cessation to sin, the former being 1
the masculine while the latter is the feminine
factor of progression. Cessation to sin means
indulgence heretofore expressed. Since sin is 4
positively identified in sexual activities, a eunuch
or a virgin has run his course in its entanglements
and has identified, through God's law, in a higher
state of consciousness. Sin is progression in unil- 8
lumination and involves bitter experiences, there-
fore, repulsion to sin is necessary by which one
may be freed from fleshly tribulations. Sin is an
essential attraction by which the activities of the 12
flesh are progressed and the fruit of their evolu-
tion is gained. An ego has infinite lives in which
to fruit himself out of the cycle of sin, but must
finish his course in fleshly progression, meet the 16
Gethsemane experience by which the gains of sin
are utilized in the Law to resurrect the spiritual
man, before he can be manifested in spiritual
being. 20

Virginity is begotten as purity of thought and
desire is developed. The virginity of mortals is
not knowledge but ignorance, beautiful to behold,
but lacking substantial rooting in the soil of soul. 24
Understanding, developed in experiences in life,
transmutes the virginity of youth into the knowl-
edge of truth that will give rise to the original
Virgin principle as the dominant controlling factor 28
of progression. Man must ripen in the plane of
mortality, through repeated experiences in sin, all
the forces of consciousness, and come to the climax
of No-thing, the fruition of the flesh-and-blood 32
plane, before he is ready to become as a little
child, and seek to inherit the kingdom of heaven.
When man has been ground to nothing, through
the sufferings engendered by his transgressions of 36

1 Divine Law, desire for relief is born in the soul,
which urge is the first faint seeking after God and
His laws. This seeking invites illumination of
4 consciousness, which gives rise to understanding of
man's spiritual nature and the desire to be the
fulfilment of God's ideals for man.

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

Every ego is eventually to build himself as a
living temple unto God. God fruits out the Christ-
28 seed of himself from the soul of humanity in law
and order. Every universal movement of God
produces its climaxed results to His glory, and
sets the standard for a new era. Jesus Christ
32 founded the church of Man, the living temple,
upon the rock of substance, symbolized by Peter,
and made purity in Christ the chief corner stone
of the living temple. Purity in Christ is a state of
36 sinlessness established by the Lord of the nature.

**It is the righteous expression of the powers and 1
capacities of consciousness, the utilization of the
powers of mind and body so as to reveal more of
the Real Self being the identification of the 4
eunuch-virgin expression, that makes for love and
life.**

**The return of men and women to their primal
purity and innocence unites them where in sin 8
they have been separated by their sense-promoted
obstructions. The fruit of the era of sin is the
virgin consciousness which means that men and
women are clothed in their God-ordained mas- 12
culine and feminine powers of purity. At the end
of the era of "time," we are beholding the coming
forth of the twain, the biune creatures of God who
inhere in the seed of Jesus Christ, the Cosmic 16
Man-Woman or Jehovah. These are the fruit of
the seed (Word) of life sown in the soil of
humanity as the Man-Woman Principle, the raised-
up ones partaking of the nature of the perfected 20
Man and Woman who function the Word. These
virgin men and women have known impurity to
its finish and have gained in the Lord the right to
eat of the "tree of life" and live forever. These 24
are the "remnant of Israel" (Is-Real) who are
being fruited out of the sea of animality, or Red
Sea (Blood), and passed over into the Land of
Promise (spiritual bodies). 28**

**The Virgin principle, identified as Mary, repre-
sents the Mother pole of God, therefore is called
the "Mother of God." Mary is Eve, the mother of
all living, the two constituting the mother and wife 32
factors, respectively. This is to say, the Woman
to be manifested as the second Eve is the evolved
expression of the Virgin principle, identified by
action of God in Mary, she being the two-as-one 36**

1 of the Feminine pole, in which are also the
positive-negative factors of the Masculine pole. The
Woman represents the womb of God, she being
4 the womb-man center in humanity in which the
will of God is projected to produce the children of
God (the gods). In the performance of this func-
tion she also, through her descending forces, iden-
8 tifies her spirit in humanity as the next standard
of its attainment. The Christ Principle, operative
by means of Woman, identifies the race in
capacity of love and life. The Woman is the
12 counterpart of the second Adam, the Man, and
becomes the organic gestating matrix out of which
the living race of the Son of Man will be born.

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

Virginal Center (Mary) at its ascension and cor- 1
responding descension.

An alchemical process will take place in the
organism of those called to fulfil the purposes of 4
God, and to be manifested as the fruit of the
Christ-Seed, which will rapidly dematerialize
matter and resurrect man in his "robe of Light,"
or spiritual body. This is the Body of Christ, the 8
Bride. The manifestation of humanity in its
"snowy splendour" will be the universal appear-
ing of Adam-Eve as living organisms, and will be
composed of those who ascend at the end of the 12
reign of mortality (Time). The Daughters of God
will sing the new song which no one can know
except he stands on Mount Zion with the Lamb,
which is to say, that they will be cognizant of 16
laws of love and life, possible of comprehension
through their attainment of virginity and their
sequential redemption from the law of sin and
death. 20

The universal expression of the Woman or
Virgin is the redeemed souls (hearts) of humanity,
while the universal expression of the Man, or
Eunuch, is the redeemed minds (heads) of 24
humanity. The Man universal is humanity
attuned as one in its powers of wisdom and love,
being governed directly in the will of the Lord
(Man-Woman Christ Principle). During the har- 28
vest period that indicates the lapping of the end
and the beginning of an order of progression, the
"seed of the woman," which is love generated out
of redeemed hearts and minds, bruises the head 32
of the serpent of sense. That is, knowledge
gained through experiences in darkness of evolu-
tion is overcome by the light of truth, and love
that is above the plane of sex sense ascends, 36

1 thereby forming the Stone upon which the body
of redeemed humanity is to be built.

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

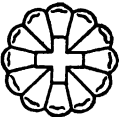
The purpose of the long evolutionary sojourn in
"Night" is to identify in organic form the ideals of
28 the Creative design by which humanity will be
manifested as the offspring of God's will (Love).
The Ideal Man and Woman, the Messiahs of the
era of "time," identify heaven in the earth and set
32 the standards to be attained. At the same time
they are progressed in humanity, those who inhere
in their spirit are also involved by spiritual law
into a like character, and thus the Parents and
36 Children of God are simultaneously developed.

When mortality gives way to immortality, and the 1
hour of transition has come, the family of God is
revealed, it having been progressed in spiritual
law (law of the spirit of life in Christ Jesus) at 4
the same time mankind is progressed in the law
of sin and death (sexual law).

All progression is carried forward by means of
the Creative Man and Woman matrix, and not by 8
means of sexual activities of men and women,
though the material world is the natural result of
these activities. But only those who transcend the
sexual activities gain the kingdom of God and 12
become the offspring of the Father-Mother (Man-
Woman). When the egos of God's family are
identified they father-mother themselves into
higher planes of godly development, each becom- 16
ing the Son-Daughter, or the Christ Ideal Man-
Woman.

THE TWAIN THAT IS JOINED IN GOD

Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two but one flesh. What therefore God hath joined together, let not man put asunder. Matt. 19. 4-6 R. V.

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

The marriage system of the world is the progres-
sion of the male and female qualities, each ego
seeking to gain himself in the various experiences
20 of mortality. All activities that characterize the
external mode of living are grouped as positive
and negative forces. The conquering of the positive
forces is the gaining of the male pole of conscious-
24 ness, while the conquering of the negative forces
is the gaining of the female pole. When both
aspects of consciousness have been gained, the
ego is centralized in Christ and spiritual man is
28 begotten. The marriage system of mortality
evolves to meet the needs of developing conscious-

ness that is groping from darkness to light. At its 1
best it is only a symbolical representation of the
spiritual principles to be consciously gained.
When it has served its purpose, the ego is detached 4
from the entanglements of the self-development
and identified in the laws of God, gaining at this
point the true comprehension of marriage, and
the heavenly twain. 8

The twain is characterized by the terms spirit
and body, within and without, good and evil,
above and below, spirit and matter, reaching its
highest form of expression as Man and Woman. 12
The twain as Man and Woman will form the
nucleus of the reborn humanity, though until
individuals gain the twain of themselves there is
no universal advancement of the race nor a re- 16
grouping of consciousness for a further evolution.
The "elect" of Scripture constitute the body of the
twain, these being united in their own poles of
consciousness, as well as with the spirit of the 20
Kosmos and the race. Christ works through these
biune creatures and progresses the spiritual ideas
that are to characterize the next cycle of the race's
development and unfoldment. 24

Man is a Principle of Being (God), gaining god-
consciousness by means of the male and the female
poles of God's creating. These poles are one in 28
heaven or in his spiritual nature, while on the
plane of the senses they are separated. The sep-
aration between the male and female poles of
consciousness on the plane of matter was engen-
dered when feeling was set up without recognition 32
of God as its cause and being. Thus, that which
was joined by God was put asunder by conscious-
ness in the process of evolution. That which is
joined by God is necessarily spiritually joined, 36

1 God being Spirit. The union between males and
females on the plane of mortality is not a spiritual
union but a sexual one. Since there is no union
4 except there be oneness between the male and
female poles of the individual consciousness, and
this is attainable only at the end of one's mortal
course, the so-called union of marriage is not
8 union at all, but conjunction in twoness, that is,
adultery. This limited union on the plane of mat-
ter is the effort of mortals to conjoin again as one
and reproduce the Man God has ordained to be
12 manifested. But a live man cannot come out of
that which is established in death, neither can
anything pure come out of that which is bound
in adultery. Herein is the woe of the race, self-
16 consciously generated out of the ungodly marriage
relation of the flesh.

It is not that the marriage relation on the fleshly
plane should not be, but that in the progression of
20 the race through this phase of consciousness it
generates the hates and hells, the woes and dis-
sensations that characterize the race as a whole.
The redemption of the race from the hells of mor-
24 tality is in its advancement to the point of recep-
tivity to the spirit of God, that is, Christ, though,
fortunately, one person advanced to this state is
sufficient to control every atom of the universe,
28 and to conform the energies of the race to a higher
standard of expression. God hath joined together
the male and female poles of individual conscious-
ness. This is the husband and wife of God's
32 creating that is to become one flesh. The one flesh
arises when the spirit and body of the race have
merged as one in essence, this process forming the
creation of God in which peace, love, and
36 righteousness will reign supreme. In this new

order of Life it will be impossible to put asunder 1
what God hath joined. But in the order of mortal-
ity there is no joining in God, hence, no putting
asunder of a holy relation that does not yet exist, 4
though the race suffers the woes of imperfections
until its development permits the resurrection of
God-principles of Being.

Spiritually, the individual ego has, latent within, 8
the male and female qualities of being. Mate-
rially, the individual ego is distinctly male or
female, the dominancy of quality giving sexual
character. On the plane of matter, males and 12
females long for their counterpart so as to fulfil
the divine decree, innate in the spiritual nature, to
increase and multiply and bring forth the kind of
Man they are to be. The purpose of the union of 16
the male and female poles of consciousness is to
reproduce Man, this Man primarily being the
Christ ego. That is, through the union of the male
and female poles of creation within himself, the 20
Man God has idealized is generated; and it is
through the exercise of this function that Man
becomes as God. Man has the capacity to repro-
duce himself in the image and likeness of God, but 24
must gain the Christ center in which the Father-
Mother God Principle operates to manifest the
spiritual state of being. Christ is gained through
the unity of the male and female poles of Being, 28
no one gaining Christ until, having finished the
mortal course in fleshly marriage, he surrenders
the forces of spirit and body, identifying them as
the love of God. 32

On the plane of mortality, marriage with its
cross of sex attends the evolving ego and forces
him to the light. Sex force is the element by which
the unexpressed is made tangible to the senses. 36

- 1 This involves progression in darkness, the ego
seeking to gain his own soul. The soul gained is
the Virgin Principle that begets the godly type of
4 Man, that is, a Man-Woman. The Man-Woman is
not a hermaphrodite, but has the qualities of both
sexes raised to the plane of the spiritual, express-
ing in oneness or purity, rather than in twoness
8 or duality. Duality is the parent of matter. When
the dual factors, developed in mortality, have
been raised as one to the plane of Spirit, con-
sciousness of Christ is gained and the twain are
12 joined as one. This is to say, that when all dual
states such as good and evil, male and female,
disease and health, poverty and wealth, are seen
as one in spirit, each serving the Divine Law in
16 manifesting the godly state of being, the ego has
gained the twain of himself and enters into the
holy marriage, ordained in God, by which a godly
Man is revealed.
- 20 When the male pole of consciousness, termed
man, and the female pole, termed woman, became
confined in matter, the inherent attraction between
them was set up, desire begetting sex magnetism,
24 or animal soul. Sexual congress is an effort on
the part of the participants to conjoin their inher-
ent male and female forces, but in that this union
takes place in Christ, and sexual congress is
28 prompted by sense of separation of the inherent
poles of being, the conjunction of mortals in sex
produces separation inwardly simultaneously
with unity outwardly, or vice versa. That which is
32 materially attractive is spiritually repulsive, while
that which is spiritually attractive is materially
repulsive. Thus it can be seen that marriage,
fluctuating from attraction between the external
36 natures to attraction between the internal natures,

is promotive of both spirit and body of conscious- 1
ness. However, the spirit and body of conscious-
ness, developed in sexual marriage, are the first
heaven and the first earth that are destined to pass 4
away at the end of mortality, hence, are not spir-
itual nor eternal in their character, though serving
the development of a higher state of being.

The object of all progression on the mortal plane 8
is to develop independence of consciousness.
Before independence can be known, dependence
must have been fully experienced. The depend-
ence of the man upon the woman, and the woman 12
upon the man, culminate in dissatisfaction, this
being the point of development where inde-
pendence is set up. Independence is dependence
upon God and the sustaining laws of Being, though 16
the ego does not look in the direction of the Divine
until mortal experiences have sufficiently tried
him that he seeks surcease from his woes in the
development of the spiritual qualities. The gain- 20
ing of independence disturbs the marriage systems
that have been built on dependence, but leads also
to the establishment of truer and purer relation-
ships. Man is evolving from darkness to light, 24
therefore must express in the night of hard expe-
riences before he can come into the light of Truth.
Nothing precedes something in God's order of
unfoldment, the unknown developed bringing 28
consciousness of the known. When man knows
himself he will also know the mystery of Christ
and sex, the knowing of the qualities developed in
sexual progression and their ultimate surrender 32
leading to the gaining of Christ consciousness.

Sex comes from a root word meaning "to cut."
The male and female poles of consciousness were
cut in two, as the ego descended onto the plane of 36

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

The marriage of the resurrection cannot take
28 place and immortal man be begotten until the
individual ascends above the plane of sexual
attraction and yearns for the love of the divine
mate, which is symbolized by the love for Jesus
32 Christ. Jesus Christ is the bridegroom, and the
soul, redeemed from the lusts of the flesh, is the
bride, the union of these two factors in conscio-
ness begetting the Son, or spiritual man. While
36 Jesus Christ fathers the seed of God's planting

until such time as the mother, or soul, is ready to 1
bring forth the immortal man, he cannot, in his
father element, supply the whole process whereby
spiritual man is revealed. There must be an inner 4
mating of soul with spirit—man coming again into
the union of the twain that shall beget one flesh,
and that of an incorruptible character. The flesh
of man, in mortality, is not one flesh, but is a 8
mixture of spirit and matter, otherwise called life
and death. As sense of separation between the
male and female poles of consciousness fruits
itself in oneness, both mortal life and death are 12
leveled down in their activity and the neutrality
of God established. When neutrality, or immu-
nity respecting dual states of mortality, is estab-
lished through knowledge of truth, the Holy Ghost 16
overshadows the soul, and the son of God is
begotten, not of the will of man, but of the will of
God. This son of God is Man himself, in whom
the male and female poles of consciousness are 20
conjoined as one.

Metaphysically, the twain joined in God are
Wisdom and Love, which identify in consciousness
as understanding and will. Understanding and 24
will, joined as one, restore the soul to a state of
poise that permits its impregnation by the spirit
whereby truth is consciously cognized. When
truth is cognized, love of a divine nature is gener- 28
ated. Wisdom of mind, love of soul, joined as
one, beget life, or the garment of immortal man.
There is no manifestation of spiritual man except
through the unified action of wisdom and love, the 32
male and female of God's conjoining. Knowledge
of truth cognized on the intellectual plane is not
truth, for when truth is known, it is incorporated
into the consciousness through an action of God 36

1 and increases and multiplies under its own law
of reproduction. Truth can be known only when
purification has been sufficiently established in the
4 soul to permit her impregnation by the Holy Spirit.
The essential requisite toward establishing this
purification is the overcoming of those elements of
nature that make for impurity. Primarily, the
8 impurity of consciousness is identified in the
various aspects of the sex nature. It follows that
the overcoming of the sex consciousness with
understanding and love of Christ constitutes the
12 means whereby man fruits the knowledge gained
through the growing of the "tree of the knowledge
of good and evil," and knows the truth.

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

The cessation of sexual attraction should not be
construed to mean the cessation of love between
men and women, but rather should be perceived
36 as the means whereby love of a genuine character

is begotten. Sex attraction is not love, but is the 1
highest evolved form of magnetic force operative
between men and women on the mortal plane.
While the urge to reproduce man, identified in 4
Paradise as the goal of life, is associated with the
sexual urge, mortals give little thought to either
the reproduction of material or spiritual man,
sensualizing and materializing their potential 8
essences of spirit in the development of self-con-
sciousness. However, it should be discerned that
mortals conjoined in sex are not condemned, but
rather are in darkness and death, their woes 12
arising because of their identification in sense.
Man suffers privations in the degree that he is not
consciously conforming with the laws of God
governing his being. It is only when the ego turns 16
away from the delusive delights of the senses,
yearning after the love of God with all the
forces of being, that he contacts the spiritualiz-
ing presence of the Almighty and brings forth 20
spiritual results.

The holy union of the twain in God is a vital,
spiritual experience, felt in the consciousness of
one who has renounced the attachments of the 24
loves and hates of the flesh, and is an experience
with which nothing earthly can compare. The
bliss of Eden is kept obstructed from those who
yearn for carnal delights. This is to say, man 28
obstructs himself from participating in heavenly
bliss so long as he desires for, and seeks after, the
sensualities of the flesh-and-blood plane in either
their good or evil aspects. The indulgence in any 32
sensation of the flesh to promote delight of the
senses is misuse of the essences of love and life,
engendered within through action of God, and
causes the soul to die to its inherent capacity to 36

1 conceive spiritual man. Having died in the soul
 through sin, mortals must die in the body to sin in
 order to polarize the within and the without in
 4 death. This permits the spirit of Life to be gained,
 it ascending from the grave of death in resurrected
 state of being, climaxing temporary, sensual
 existence with the joy of eternal consciousness.

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

Every soul must eventually put on the wedding
 28 garment, and become the bride of the Lamb. This
 is to say that the ego must mate with the Bride
 within, or pure spiritual substance, and generate
 into the organism the essences of spirit that make
 32 for the immortal body. The mating of the twain
 as one is not something that takes place in personal
 sense, but is governed by cosmical law. This law is
 functioned by the overcomer who performs the
 36 office of the Lord at the end of a cycle of pro-

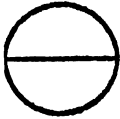
gression. In that, at the beginning of the era of 1
"time," the egos were separated in their component
twoness and identified on the plane of matter in
sexual law (law of sin and death) it follows that 4
at the end of this era, duality of sex consciousness
will give way to oneness, and the law of sin and
death will be superseded by the principle of
divine love. This union of the twain as one is 8
first an individual before it is a universal expres-
sion. This is to say that before the cosmical law
will operate to establish universal changes, the
proper nucleus of forces must be formed in the 12
individuals who are ready to conjoin with the
Lord to manifest the spiritual body. The law of
the Lord reveals the process of establishing unity
out of adultery, and all who walk the path that 16
leads to Mount Zion must conform to the principle
of conjunction (Levi) before the twain primarily
joined in God are made one flesh.

The reborn humanity will reflect in an external 20
expression of life the result of the union of the
twain in the Sons of the kingdom, these consti-
tuting the within and the without of each other.
All egos who have developed the forces of mor- 24
tality to their cosmical limit, gaining the male and
female poles of themselves, are eligible at the end
of the era of Time to ascension onto higher planes
of expression. As the Lord takes over the govern- 28
ment of the Body of Christ, the forces of the race
will be impregnated with the Divine Spirit, the
consciousness of God gained in the elect body
bringing a blessing to the whole human family. 32
Creation is so ordered that one ego, Christed of
God, projects the spiritual gains of spirit and body
into the race as a whole, thereby regenerating and
spiritualizing both the natural and the spiritual 36

- 1 world. The twain joined as one in God reveals the
god, this being the ego who has finished his mortal
course, fulfilled the laws of sin and death, and, sur-
4 rendering himself to the service of God, receives as
a reward for faithful service the crown of son-
ship, or completeness in Christ. This ego becomes
a Son of the Father in his nature but a Daughter in
8 the without, having the glory of God expressed as
the redeemed spirit and body.

SOUL-MATES

Neither is the woman without the man, nor the man without the woman, in the Lord. I Cor. 11. 11 R. V.



Woman is the soul of Man, the divine 1
feminine principle through which the 2
powers and capacities of the Infinite are 3
projected and made tangible on the 4
plane of the manifest. Woman was separated 5
from Man in the identification of the spirit of God 6
on the plane of the manifest, and the reunion of 7
these two factors of consciousness will enthrone 8
the law of the Lord (Divine Law) and reveal the 9
true creation of God in the external world. The 10
union of the masculine and feminine poles of 11
consciousness is soul-mating. It is the conjunction 12
in consciousness of the male and female powers 13
that were separated on the plane of mortality. 14
Soul-mating is the means by which all sense of 15
duality (twoness) is forever swallowed up in 16
oneness with Christ. Its identification means the 17
establishment of unity, which reverses the sense of 18
diversity, set up when the inherent male and 19
female poles of consciousness became separated, 20
and identified on the plane of matter as two 21
distinct states of character. Soul-mating can only 22
be experienced at that point of ascension which 23
corresponds to the nearness of consciousness to 24
Christ when descension on the plane of matter 25
took place. Soul-separation and soul-mating are 26
the opposite but equal poles of each other, the 27
former leading to death and mortality, the latter 28
leading to life and immortality. The mystery of 29
soul-mates is revealed to consciousness only when 30
the star of Christ has arisen to illumine the dark- 31
ness of mortality with the light of truth. 32

1 The mating of souls is the union of the male and
female poles of God's creation in Christ. This
union is innate in the creative principle, God
4 having made man in his image (male principle)
and likeness (female principle). Through the
cooperative attraction of these two poles, spiritual
man is begotten. When the Christ ego became
8 confined through crucifixion on the plane of
matter, the man and the woman poles of con-
sciousness were identified in their individual
function, in sense of separation. All the capacities
12 of reproducing spiritual man are vested in the
wife, or soul; but on the flesh-and-blood plane,
where sense of separation between the inherent
male and female is identified, the evolving man
16 and the woman need each other before the
spiritual reproductive capacities of either can be
quickenened into action. The desire for each other
is the subtle attraction that causes the man and the
20 woman to yearn after their ideal self, or mate.
The man yearns to know and to be his divine
feminine self, while the woman yearns to know
and to be her divine masculine self, the capacity
24 to know and to be being inherent in the underlying
male and female principles of consciousness.

Through ages of identification of qualities
distinctly male, and distinctly female, these prin-
28 ciples became personalized on the plane of matter,
or condensation of forces, and eventually mani-
fested as man and woman, each bearing certain
characteristics needed to make the whole, or one
32 man. On the plane of manifestation, the distinctly
male man desires union with the other pole of
himself so as to reproduce man. The distinctly
female woman also desires union with the half of
36 herself so as to reproduce man. In both instances

the man to be reproduced is the individual ego of 1
God's image; but consciousness, identified in the
darkness of mortality, does not yet know man as
he is, and forms a union on the plane of the flesh, 4
reproducing a kind of a man, called mankind, in
whom the elements of death (duality; twoness)
are dominant. This man, through repeated deaths
and births on the plane of mortality, eventually 8
identifies spiritual ideas in mind, and the polariza-
tion of all dual states is finally fulfilled. At this
point of fulfilment, man knows both good and
evil; that is, he has evolved his positive and his 12
negative (male and female) capacities to their
fullest extent on the plane of matter, and is in a
position to become as God, having power to reveal
himself in his real nature. 16

The polarization of the male and female forces
of ideas is the inner climax which objectifies in
the without, under evolutionary law, as the
balanced man and woman, conscious of Christ in 20
the soul, but still needing to stand the test of soul-
mating before sex sense can be overcome and the
two principles (male and female) be united in
Christ. Every spiritual principle is objectified on 24
the flesh-and-blood plane. Activities in the flesh
afford opportunity to quicken the inherent
spiritual forces, and eventually to transcend the
mortal plane altogether. The ego, separated in 28
his component essences of soul on the flesh-and-
blood plane, causes to objectify to his senses the
opposite but complementary part of himself, who
as a personality is the mate of his soul. Scienti- 32
fically, the masculine pole is the receptacle of the
developing feminine forces, while the feminine
pole is the receptacle of the developing masculine
forces. All forces have an inactive positive expres- 36

1 sion and an active negative expression. These
forces are reciprocal and complementary. When
the path of evolution has been greatly progressed
4 and consciousness of Christ is becoming supreme,
the developed masculine and feminine forces
objectify as egos that complement each other in
developed powers, these two constituting soul-
8 mates. Soul-mates represent the highest developed
animal forces, needing to polarize in order to
become individualized in distinction. The oppor-
tunity of soul-mating is the test that determines
12 one's eligibility to enter again into the paradise of
God (union of soul and spirit within; female and
male), where the ego is complete in himself, and
governed in Christ, the Lord.

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

cosmos and chaos of Creation out of which a new 1
expression of life comes.

The aspiring ego of each soul-mate sustains the
other in his search for the Holy One, while the 4
evolved desire of darkness yearns with the inten-
sity of hell for the farewell embrace on the plane
of sex. Overshadowing this conflict, stand the
angelic forces of heaven, for each instinctive 8
animal desire is prayerfully overcome with the
spiritual aspiration; and only desire to know God
and to love Him remains when the gold is sifted
from the dross in the conflagration. 12

As in the descent of the souls onto the plane of
matter, when the woman did eat of the forbidden
fruit of love and give to her husband, thus diffus-
ing both poles with adultery and death, so in the 16
ascension of the souls onto the plane of spiritual-
ity, it is the woman who gives of the heavenly
manna of holy love which points the aspirants of
Christ to the upward way that leadeth unto life. 20
The cycle of descension in matter is completed
when the law of karma is fulfilled. The debt is
paid when the test is met with overcoming, and
the tendency to fall is reversed with the determi- 24
nation to rise again into the heights of a heavenly
love. An overcoming is effected in the experience
of that to be overcome, hence, it should be seen
that overcoming the forces projected by soul-mates 28
involves an experience of soul-mating. Egos are to
see all experiences as opportunities of advance-
ment, meeting the forces of evil bravely, not
cowardly refraining from the attack, knowing that 32
it is through touching the forces that one raises
them to the plane of the spirit.

Souls, mated in themselves with Christ, may
appear to sojourn alone, but being joined with the 36

- 1 **Ideal Self, they are complete, satisfied, free! Thus**
immortal man is revealed as the result of reversing
the tendencies of the mortal. To be alone with
4 **Christ is to be in unity with all forces of the**
universe, while to penetrate the spirit of the all
with Christ is to raise all to a like quality of
attainment. It is through transcending the forces
8 **of mortality that one serves the race, yet, one can**
transcend only that which is known. The purpose
of mortality is to gain knowledge of life. This is
gained at the point where the ego, dissatisfied with
12 **the loves of the flesh, seeks the love of God with the**
whole heart, and, finding it, discovers the secret
mysteries governing the development of conscious
existence and life.
- 16 **The man and the woman, mated with the Ideal**
Self in Christ, make up a cosmic center of
fatherhood and motherhood through which the
action of God is carried on to project into mani-
20 **festation the children of God. God's family of**
sons and daughters must be born, but they can
only come forth through that which is, like Him,
whole and complete. These children of God are
24 **immaculately conceived above the plane of sex**
and its realm of adultery and death. They are
born of the love of God, the consciously generated
essence of procreation of whole (holy) men and
28 **women. The family of God, generated out of a**
cosmic center of parentage, constitutes the spir-
itually illumined men and women of the human
family, whose baptism with the Holy Spirit has
32 **been made possible by a manifest identification of**
the Father-Mother principle of creation among
men: that is, an ego mated in himself in his male-
female principles, and Christed of God. As the
36 **mortal man is the product of the sensual union of**

the male and female, so the immortal man is the 1
product of the spiritual union of the male and
female. The universal result of this union is the
biune man—the two-in-one creature. 4

A half a man cannot beget a whole man. Man
dead in trespasses and sins cannot bring forth a
live man. Man is dead in trespasses and sins until
he has overcome the desires of the sex conscious- 8
ness in any of its forms of expression. Seeking
satisfaction in any form of pleasure in the flesh is
still to be buried in the debris of materiality,
though, paradoxically, man must be buried in the 12
tomb of matter before he can be raised from the
dead, therefore is in a state of progression no
matter what his status of development may be.
To yearn after the love of another signifies that 16
one has not yet cognized the love of the mate of
himself within as the source of happiness and
satisfaction.

The dominant desire in the race of the man for 20
the woman and the woman for the man is still
suggestive of sex desires unfulfilled, or sense of
separation from the inherent mate. So long as one
is separated from the inherent male or female, he 24
cannot give himself entirely in any outward union,
hence, cannot expect to receive what he is not yet
able to give. Only as the male and female poles
are polarized within the soul, can the ego give all 28
that he hopes to receive from the one who mates
his love in the without. This inward polarization
cannot take place until desire for satisfaction by
means of the opposite sex is entirely overcome. 32
All forms of external seeking must pass from self-
conscious desire before the conjunction between
the male (I) and the female (Am) poles of man's
consciousness can take place, and the divine indif- 36

1 ference so essential toward attracting the all can
arise in the soul.

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

The soul-mate is the complement, while the
polate is the opposite. Yet, paradoxically, forces
operative between opposites produce a higher
28 quality of being than that operative between com-
plements. The soul-mate is gained as the mortal
reaches its highest point of self-conscious un-
foldment and centers its forces in the direction
32 of Christ. This is to say, it is the evolutionary
gain, the conquering of the forces operative
between soul-mates making the ego, centered in
Soul, the beginning of the development of the
36 heavenly forces. As the forces are consciously

evolved from center to circumference and mastery 1
is taken over the physical and mental forces, the
ego is centered in Christ but invites at this point
the polate, or complementary opposite, the further 4
objectification of the individual unfoldment,
through whose function the Christed forces are
made substantial and real. That which exists in
heaven as spirit-essence must be formed in earth 8
(bodily plane) as substance-form, the forces of the
polates providing this capacity. But the work of
the polates is not in the will of man but in the will
of God, they forming the generic matrix through 12
which the spiritualized energies are formed and
reproduced. The result of the unity in Principle
of the forces opposed is substance, the substan-
tiality of the virginal consciousness which forms 16
the organism of spiritual man. The crowning act
of the Lord's progression in individual consci-
ousness is to bring together as one the opposing fac-
tors, both of which serve in reproducing a type of 20
being that is not of this world, but which partakes
of the nature of God, being the two-as-one Prin-
ciple of Being, or God-man.

The divine natural attraction that arises in the 24
Divine Will between the forces of the polates
cannot be except in those egos who have died to
the mortal sexual desires. The genuine cannot be
until the counterfeit is surrendered. The many 28
attractions of men and women on the external
plane are counterfeit expressions of the genuine
spirit to be identified between the male and female
poles of consciousness when experience by means 32
of the symbol has made possible the gaining of the
realities. When the ego perceives that God created
a whole man, he enters into the realization of the
truth that man, complete in himself, is united in 36

- 1 the male-female poles of consciousness. The realization of this truth in the realm of mind will cause to objectify on the plane of the manifest the temptation or the test that determines the reality of the truth declared. Knowing is always one with being, and being is established through opportunity to do the truth. The opportunity of conjunction between the mated man and woman will have in it the symbolical bliss of paradise and the wiles of hell, and marks the Great Temptation leading to the Degree of Christ.
- 12 While the Great Temptation is a wilderness experience incidental to the initiation into the Greater Mysteries, it is something endured for Christ's sake, and is not that which is prevented.
- 16 In the life of Jesus it is ultimately identified in the capacity to call down the legion of angels to offset the experience of Gethsemane, but which it was wiser to endure, for, by enduring the temptation, he was resurrected into a higher state of being. Having arrived at the capacity to use the Divine Laws to protect and preserve the individual consciousness, one is tempted and tested as to his willingness to lose his life, even the highest spiritual gains of self-conscious development, this constituting the initiation by which one gains eternal life. The ego meeting this temptation, that is, losing his life, enters into the capacity to know the mysteries of the kingdom which is given only to the disciples, or those disciplined in transcending the wiles of the sense consciousness with the will of the divine nature.

The capacity to conjoin the will with the understanding makes for the union of the male (understanding) with the female (will), or the holy marriage principle within the consciousness. Auto-

matically with the conjunction of mind and body 1
(understanding and will, respectively), the spirit
and soul conjoin and the foundation of the four-
square city, the redeemed man, is laid. Thus it is 4
seen that all experiences of mortality wherein
understanding and will are developed serve the
ego, advancing him in the direction of the spiritual
in the degree that he makes union between the 8
thoughts of mind and the acts of the body. This
is the exoteric way of developing the male and
female qualities, the raising of the forces of mind
and body to the degree of wisdom and love being 12
the identification of the processes of Spirit, by
which the spiritual man takes dominion over con-
sciousness and develops the ego in the direction
of Christ. 16

It is the desire for the soul-mate, the helpmeet
of the individual ego, that prompts marriage, but
the mate of the soul can never be found on the
plane of the senses. Soul forces are developed, 20
while the ego is bound to the plane of the senses,
but through repulsion to sense consciousness
rather than through attraction. Attachment to the
forces of matter is for the purpose of forcing 24
detachment, the ascent after the fall developing
soul consciousness as the fall develops sense con-
sciousness. Congeniality in sex may be mistaken
for mutuality of soul by unillumined men and 28
women, but this is but the counterfeit expression
on the plane of the senses of the unity of souls in
Christ. No delight of sex sense can compare with
the bliss that descends from heaven upon the per- 32
fectly mated man and woman, whose kiss is a
prayer, whose embrace is the melting into one of
the spirit, soul, mind, and body in Christ. Through
conjunction of soul forces, the soul-mates give 36

1 back to the Inner Self the essences of Spirit and
enter into Paradise, where spirit and soul conjoin
as one to reproduce the man of God. The expe-
4 riences in the without, be they tests or tempta-
tions, only serve to identify within the principles
of God; and when these principles are established
as working factors, the symbol disappears, leaving
8 no sense of separation but rather a sense of unity
with all men in Christ. The love of the perfectly
mated man and woman, identified in spiritual
desire and purpose, is only a forerunner of the love
12 the ego is to feel toward all men. Universal love
cannot be until individualized love has been estab-
lished, individualized love being the expression
operative between men and women, identifying in
16 Christ, and a higher expression of love than that
operative between persons functioning in sex
desire.

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

above the carnal law governing mortals, and is 1
divinely governed in Christ.

All progression of the race proceeds from the
Womb-man matrix, consisting of the generic Man 4
and Woman principle. The first Adam and Eve
represented this matrix in its separated (adul-
terated) sense, and led to the progression of males
and females in distinction. The second Adam and 8
Eve represent the principle of conjunction (holy
marriage; purity) by which males and females,
developed in distinction to their fullest extent,
are joined again in Christ, and the new creature 12
is brought forth. The attainment of the One Man
principle governs the attainment of the many, and
all who are within the scope of the grace of this
principle receive the outpouring of the Holy 16
Spirit at the conjunction of the Bride with the
Bridegroom, and are restored in ideality to their
former unity in Christ. However, the incorpora-
tion of the ideal into nature as a reality is an 20
individual progression that will take place when
the Lord directly governs the activities of the egos
of this planet, and constitutes the fulfilment of the
Covenant that climaxes the law of marriage with 24
the principle of love, and sets all who participate
in the "marriage feast of the Lamb" free from sin
and death. This is a mystical procedure known
only to those who "stand on Mount Zion with the 28
Lamb," and can be experienced only by the souls
conjoined in their inherent male and female
principles.

Every individual experience has a universal sig- 32
nificance, and the mating of the second Adam and
Eve, through cosmical law, reverses the adultery
of sex sense with soul sense, or in other words,
restores consciousness to its rightful place in 36

- 1 creation, making it the organism through which
God may directly reveal Himself. The Jubilee
Year of the Lord, or the thousand years' reign of
4 Christ, is the resurrection of the egos, mated in
Christ, through whose union the essences of the
spiritual world are projected into the manifest
plane and promoted as the realities of truth.
- 8 Free love, the promiscuous intercourse of males
and females in sex, affection, or any other form
of sex expression, when prompted by sense desire,
cannot make for regeneration or divine character.
- 12 Yet, ultimately, it is the lawless in the opinions of
men that blaze the trail for greater moral and
spiritual advancement. However, egos who pro-
gress the greater freedom have transcended the
16 "yoke of bondage" (progression in discipline of
law), hence, do not violate law in their ongoing.
Love expresses when law is fulfilled, and only love
for principles can promote freedom. So long as
20 men and women are spiritually unilluminated, they
function in sex, and should be disciplined by laws
of Cæsar. These laws force the development of
forgiveness, consideration, kindness, forbearance,
24 and other qualities that eventually lead to renun-
ciation of the necessity of their development under
stress of circumstances. Consciousness, cognizant
of the utter dissatisfaction of marriage or love on
28 the sex plane, automatically aspires toward a
holier expression, thus inviting the descent of
Christ truth to illumine the soul; thus through
inharmonies, experienced in limitation, the cross
32 forces the ascension of Christ within the soul and
shortens the day of tribulation in the flesh. One is
free from the law (duality; marriage) only when
one has advanced, through truth, so as to think,
36 love, and live above the law. Freedom in love is

not gained through violating law, but through 1
giving the coat and the cloak also until such a time
as loyalty climaxes in Christ and liberty is effected
in harmony. 4

The desire for bliss and love, continually arising,
can only be fruited in Christ, and is the holy
standard by which the soul measures its expe-
riences in mortality. Because of these facts, 8
monogamous marriage is the type in the external
world of the union of the male and the female
within, the symbol of the "one flesh" to be formed
in man. Yet marriage is possible only in Christ, 12
sex conjunctions always being promotive of
increased adultery in the flesh. But adultery must
run its course and climax in nothingness before
Christ can be resurrected as a governing principle. 16
Christ is not born of twoness, but of oneness, and
is organically identified through the soul love
exchanged by the polarized mates, whose self-wills
have been superseded by the will to serve the 20
Higher Law of their being. The love exchange
between men and women is always promotive of
gain, though gain is not always measured by that
which is harmonious. The most terrific expe- 24
riences of mortal sense yield their elements of
heaven when the forces of hell have been reduced
to negation. The bliss that mortals desire must
first be shorn of its elements of death; hence, all 28
ideals are buried in matter before they can be
made substantial principles of being.

The expression of free love, common to advanc-
ing civilization, is but the loosening of the bonds 32
of the letter of matrimony (law) in which mankind
has an opportunity to prove its loyalty to ideals,
free from the lash of the law, and to determine
its consciousness of genuineness. Love is free, 36

1 but love is not known until conscious identity in
Christ is established. License in sex attraction is
not love, nor is it freedom; it is the worst form of
4 adultery and bondage to lust, whether it be legal-
ized or not. The effort to find the mate of the soul,
through conjunction in sex or through escapades
of free love on low planes, is futile, for soul-mating
8 can only take place when purity has been estab-
lished to such an extent that the soul no longer
yearns for the seductive delights of the senses in
any form of expression. To be immune to the
12 attractions of the senses is to invite into expression
the spiritual powers for which they stand. Souls
are mated through divine design and not through
personal desire. The mating of souls can have
16 only a counterfeit expression on the plane of
mortality, and all so-called unions of the sexes
formed outside Christ are separation and make
for woe and destruction. Attractions between men
20 and women reach high points of mortal love, but
are always subject to as low points of hate and
discord. It is not until man has ceased either to
love or to hate personally that the love that is
24 divine can be experienced and the mates of the
soul can conjoin their forces toward the identifica-
tion of the Divine ego within.

The male and the female poles of the ego are
28 one, and this oneness can only be realized when
sense of twoness between the male and female in
the external world has been met and overcome.
Like every other idea, the union of the male and
32 the female poles must be objectified on the plane
of matter and the experience raised into Christ,
before the individual can fulfil his sojourn in the
flesh. Males and females must be conscious of
36 good will and fellowship for each other, seeing

both sexes as essential toward progression, before 1
the period of reversal of their thoughts and
desires, leading toward divine indifference, can
take place. A state of repulsion or indifference 4
toward the opposite sex, based upon dislike, tim-
idity or any other form of undeveloped feeling, is
not immunity to sex, but a lack of development
of one's own sexual powers. The forces of self- 8
consciousness (sex) must reach their acme of
harmonious unfoldment before surrender to Christ
love of the consciously gained forces can be
promotive of spiritual results. 12

Union of the man and the woman as soul con-
sciousness takes place as the ego ascends above
the plane of sex sense and identifies in desire to
know and to love the Christ Self. The union of 16
the souls portrays the separation of spirit from
matter, while the separation of the soul into dis-
tinct sexes portrays the union of spirit with mat-
ter. Out of the separation of the male and female 20
poles of consciousness came death, mortality, and
diversity; while out of the union of the male
and female poles within come life, immortality
and unity. The blending of the two phases of pro- 24
gression as one marks the fulfilment of the ego's
sojourn on the flesh-and-blood plane and leads to
his spiritual birth and identification in the Christ
ego of himself. 28

Soul-mating is a climax of personal experiences,
the identification of the mate standing for the
objectification of the complementary forces of
one's own sexual nature, raised to the plane of 32
the soul. The attraction of these complements is
as infallible as the attraction of the needle of the
compass to the pole. Yet, the attraction is not
eternal, but is only the polarized magnetism gen- 36

1 erated by the opposite sex in self-consciousness.
Nor are both sexes consciously progressed to the
same point, though subjectively complementing
4 each other. One must always be subconscious to
the other, for the mating of the male-female prin-
ciples as one is, under spiritual law, operative
within the ego consciously identified in the con-
8 sciousness of soul. Soul-mating is the objectifica-
tion on the plane of the manifest of the operation
of spiritual law. This accounts for one of the
mates always being a sacrifice, the one in con-
12 scious illumination gaining the highest ascension
as a result of the mergence of the forces on the
soul plane. The soul plane is still in the realm
of mortality, but transcends the physical sex
16 attractions. It more directly relates to the cosmic-
mental, and takes place when an ego is developed
to the point of transcending the personal nature.
Soul-mating is the last test to the ego, putting on
20 knowledge of God and His laws, and is the means
by which sense love is superseded by human love.
Human love emanates from the soul and has in it
the elements of spiritual good in opposition to
24 personal love, containing the elements of both evil
and good of the sense plane.

The question, "What is the status of the one
sacrificed in soul-mating?" is answered when one
28 beholds the creative principle of the one promot-
ing the two, and the two giving rise to the third, or
one of the next triangle. When the ego has gained
the mating of the inward male and female prin-
32 ciples through repulsing the tendency of the two
harmonious mates to cut in two the union through
sexual conjunction (sex meaning "to cut in two"),
he is through with the necessity of growth by
36 means of the object of his affections, and enters

into the realm of cosmic knowledge and the 1
domain of the spiritual. The mate that is sacri-
ficed gains eventually the consciousness of the
experience, and in turn progresses the objective of 4
himself, so that when he is ready to identify in the
Christ union within, he is complemented by that
which is needed.

Each ego is not only positive-negative, but is 8
four-square, each positive and negative having an
active and a passive principle. While it takes the
two polarized principles to identify one conscious-
ness in reality, these two are materialized as four 12
distinct factors of progression, a negative and a
positive in both active and passive poles relating
to each individual. These four factors have their
identification as personalities who directly relate 16
to the gaining of the union of the male-female
principles within, though are identified as the
central ego who is both male-female, and the two
that objectify the soul-mate and the polate. In 20
this process are involved the four aspects of the
Creative Principle, viz., Father, Mother, Son,
Daughter, the four constituting the Christed One
when their realities are consciously gained. The 24
positive forces command the negative, producing
a finish to the positive. The negative in turn takes
on positive action, and in its order of development
commands its positive, so that there is always the 28
reciprocal and complementary mate in the objec-
tive world by which egos make spiritual advance-
ment.

Sacrifice is the law of mortal development, and 32
especially is it operative at the point where the
spiritual is gained. Spirit is sacrificed to become
matter and matter is sacrificed to become the
quickened essence of spirit. Even so, the male 36

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

The world sense of treating soul-mates as
material lovers is only the adulterated sense of the
true principle. Love and hate are always gener-
24 ated between the reciprocal positive and negative
factors of progression, but when the soul-mate
principle is effected in cosmical law, love is gained
with hate sealed up against the further develop-
28 ment of the ego, who, when crucified with Christ,
liberates this hate as the wrath of the Lamb prin-
ciple and destroys the elements of death in his
nature, thus gaining in Christ the fruit of all his
32 sacrifices in the flesh. The test of soul-mating is
the beginning of crucifixions in the flesh under
cosmical law, for with the male and female prin-
ciples within united, the light of God goes out to
36 identify the ego in the Son (Christ), this being the

time of the dissolution of the creature of flesh-and- 1
blood nature, called in Scripture the dying to the
“old man and his deeds.” This period of dying
leads to the gaining of eternal life. “For if ye live 4
after the flesh ye shall die; but if ye through the
Spirit do mortify the deeds of the body, ye shall
live.”

When human love is established, the ego 8
becomes a cosmical center through which God
works to enlighten the world, for when all the
forces heretofore expended in sex sense and
thought are conserved toward the manifestation of 12
the new creature, man is fashioned in righteous-
ness and true holiness, and is an agent of con-
struction to raise the race into its identification in
Christ. The disciple ultimates in the Master, and 16
thus it can be seen that, to enter the path that
leads to life, one must crucify the affections as
well as the lusts of the flesh, soul-mating being the
opportunity to renounce the love of the flesh at 20
its highest developed point.

As mortals fruit their experiences in duality,
meet their test of soul-mating, engendering con-
scious choice of heaven or hell, and triumph over 24
the attachments of matter (sex sense), there will
be identified in the cosmos, spiritual parental
centers through which will be carried on the pro-
cesses of regeneration of humanity, making for 28
oneness of all men in Christ, which is the genera-
tion of God, the coming forth of immaculately
conceived humanity. The twenty-four elders,
“arrayed in white garments: and on their heads 32
crowns of gold,” referred to in Revelation, consti-
tute the creative nucleus of polarized male and
female forces in which the action of God takes
place to carry on the promotion of His kingdom 36


1 in the earth. These polarized egos, clothed in the
purity of their substance in Christ, are the matrix
out of which are generated the 144,000 virgins of
4 God's redeeming, who are without blemish, being
born out of the lie of mortality into the Truth of
eternal being. The creation of God is carried for-
ward by organic instrumentalities who furnish
8 the proper holy (whole; one) matrix that permits
union with Jesus Christ, the Bridegroom of God,
and the impregnation of his holy family.

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

DIVORCEMENT

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

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

 Consciousness is ever progressing, and, as 1
shown in the Master's teaching, divorce 1
changes accordingly. The teachings of the 2
New Testament pertaining to divorce super- 4
sede the teaching of the Old Testament, for each 4
cycle's progression makes null and void the char-
acteristics of developing consciousness, ushering
in higher modes of love and thought. Now that 8
consciousness is about to fulfil the teachings of the
New Testament, the "greater works" that Jesus
said would characterize the end of mortality must
be understood, these centralizing about the love 12
advancement of the race. The Spirit of Truth
ever directs unfolding consciousness, and there
always appear in the race those teachers who,
illumined in the ways of God, reveal the meaning 16
of the conditions of life so that greater wisdom
and love may prevail.

The teachings relative to divorce as recorded in
Scripture have been construed to be a divine fiat 20
against divorcement between mortal men and

1 women, whereas there is hidden in the words
quoted, to one who has eyes to see, an annul-
ment of the whole carnal marriage system. Fol-
4 lowing this discourse, the disciples exclaimed, "It
is not expedient to marry. But he said unto them,
Not all men can receive this saying, but they to
whom it is given." An understanding of the laws
8 of progression, based upon the development of
love, enables one to comprehend the purpose of
both marriage and divorce, and to discern both
the material and the spiritual purpose of these
12 factors of the race.

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

away, he committeth adultery, which is to say that 1
so long as he marries in the flesh he commits
adultery.

Adultery is the result of adulteration (ungodly 4
mixture) of forces of consciousness, and was
primarily effected within, when the soul (woman)
felt the influx of light of Christ (love) and identi-
fied it in sense consciousness. Lust was set up, 8
and on the plane of the manifest (body) death was
identified in the organism. The death of the ego
to Christ set up demand for re-embodiment, and
out of this demand arose the marriage system 12
governing mortals.

Fornication is the only cause of divorce, that is,
of separation between men and women. Fornica-
tion is considered by mortals as illegal sex 16
commerce. But what makes union in sex legal?
Surely not a law, a minister, or a priest. Sex love
is the only sanctification of sex conjunction
between mortals, and the higher this love the more 20
conducive it is to unity of spirit and body. Yet,
in its very highest aspect it is outside the king-
dom of heaven, therefore is adulterous (mixed in
spirit and matter). That for which sex union 24
stands, the union of the male and female within,
is sanctified in God, but the symbol can never
contain the elements of reality. As mortals fruit
their experiences in sex sin, their cycle of death is 28
finished, and self-conscious renunciation of the
highest forms of sex love must take place before
the love of God, which is the goal to be attained in
marriage (joining that which is separate), is made 32
active in the soul.

Conjunction between one man and one woman
on the sex plane is less adulterous than sexual
connections with many. Yet, since adultery has 36

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

Mankind, as mortals, separated in their constit-
uent elements of reproduction, are all under the
24 law of sin and death until they are made free in
life through Jesus Christ. Jesus Christ is the
identified Principle of the union of the male and
female poles of consciousness as spiritual man, the
28 revelation of the ego of Christ in its original
androgynous nature. The Master, who knew the
law, because he was no longer under it (in sense
of separation from God), having established con-
32 junction between the male and female poles of the
creative matrix of God's image, admonished that
faithfulness to the laws of unrighteous mammon
(flesh-and-blood plane) makes for capacity to
36 inherit the true riches (spiritual consciousness;

biunity). Conjugal felicity is commendable and 1
desirable, but is not attainable by mortals con-
joined in marriage in which divorce, or sense of
separation, is the dominant characteristic. 4

The tendency of the church, which symbolizes
the soul and identifies the religious love of
consciousness, to limit marriage to *one* sexual
union, instead of sanctioning the many unions, is 8
the objectified effort to uphold the one existing
union between the male and female poles within,
eventually to be attained in the without by the
perfectly mated man and woman in Christ. The 12
ego has had many conjunctions in sex in its
sojourn in mortality, and must ever have oppor-
tunity, under reactionary law (sowing and reap-
ing) to overcome mistakes made in unillumina- 16
tion. The tendency to separate, yet not divorce, is
to strain at gnats and to swallow camels. Since all
marriages in sex are, in reality, divorces, and
fornication a general practice among mortals, why 20
the inconsistency of separation, without divorce,
when the divorce already exists in consciousness?
However, so long as children are born into the
world on the plane of sex propagation, marriage 24
must be restrained by law, and its evolution per-
mitted at slow pace, while the kingdom of heaven
awaits in abeyance the advancement of mortals
to make up its children of God. 28

Only a frank consideration of love and marriage
on the plane of materiality will illumine souls
ready for the passover from sense to spirit. It is
the author's belief that there are many souls on 32
this planet today who are not only ready for the
ascension into spiritual consciousness (biunity),
but who must find the way into the path of life.
The end of the separation of the man and the 36

1 woman on the plane of sex (called marriage, with
 its generative laws) is at hand, and is to be
 followed by their unity in Christ. Preceding the
 4 external unity of men and women, freed from the
 lusts of the flesh, individual freedom must be
 realized. The individual is free when he is joined
 again in Christ in his male and female polarity, no
 8 longer functioning in fornication, or in separation
 from his wife (the soul), but receiving instead the
 inspirations of the Almighty by which the spiritual
 man is manifested. Advancement of humanity is
 12 governed by understanding. Shall knowledge
 pertaining to the most vital points of life be kept
 under the bushel of ecclesiastical ignorance, while
 souls yearn for the hidden manna that shall
 16 enable them to make union with the Christ within,
 and to reveal the man in God's image and likeness?

Greater understanding as to the purports of
 marriage, sex love, and other activities of the
 20 flesh, with corresponding illumination of higher
 goals to be attained, will lessen divorcement and
 bring to light a greater congeniality even among
 materially minded men and women. Any advance-
 24 ment of consciousness into Christ correspondingly
 lifts up the lesser strata of humanity, and eventu-
 ally fruits all egos into their inherent godlikeness.
 Marriage has been too long falsely designated as
 28 an ordinance of God, without the corresponding
 illumination respecting its functions that would
 enable the evolving ego to detach himself from the
 enticements of pleasures in the flesh, which, when
 32 carried on without godly reproductive intent,
 destroy both body and soul in hell. Matt. 10 : 28
 R. V.

The belief entertained that "what God hath
 36 joined together, let not man put asunder" refers

to the separation of married people is a fallacy of 1
mortal mind. Unions in sex conjunctions, called
marriage, are not joined in God, nor can they be
until the Bride of Christ is identified in humanity 4
and performs the service of the Lord (Law) by
which the bride or woman principle of conscio-
ness is united with the bridegroom or man prin-
ciple. This is a cosmical experience and is 8
described by St. John in Revelation as the final
action of God's law that will come at the end of
the evolutionary cycle of mortality, and through
which the race will be restored to its God-ordained 12
function of love. The sexual conjunction is only a
material symbol in a world of mortals, and cannot
be sanctified nor holy. It is the necessity of
progression in the cycle of sin, but the goal to be 16
attained at the end of the cycle is freedom from
the law of sin and death (experiences on the sex
plane). Love is to fulfil this law; hence, it must
be perceived that love does not manifest itself 20
until one is graduated from the law.

Looking upon the surface of things, it might
appear that the cleaving of a man to his wife is
consummated in the adherence of one man to one 24
woman in the material marriage relation. But
when one considers that egos have lived through
many experiences in the flesh, appearing as many
personalities, and functioning in both sexes, one 28
must query, "Who is the wife or the husband of
the ego?" Surely not the person with whom one
has in a single lifetime sexually consorted. The
query of the Sadducees as to whose wife in the 32
resurrection would the woman be who had mar-
ried seven brothers is another way of putting the
question as to who is the wife and husband of the
ego. Even as in the days of Jesus, people did err 36

1 not knowing the Scriptures nor the power of God
because they did not understand the Creative
Principles governing love and marriage, so in this
4 day all the discords projected into the race are the
result of the misunderstanding of the principle of
Love. The unpolished fact is that since no man
or woman finds his husband or wife on the mortal
8 plane, all are, in reality, living in fornication,
for the wife, having been put away in the descent
of spirit into matter, is not joined again with the
husband until matter has ascended into spirit. The
12 "holy city, coming down from heaven, as a bride
adorned for her husband," is the descent into
humanity of the raised-up Christ principle through
which the spirit and soul are joined again in laws
16 of God, and mortality is transmuted into immor-
tality. When this principle is identified, the holy
marriage law will be incorporated into conscious-
ness and the twain joined as one in the Lord (law
20 of God) will bring to pass the creation of God, or
the kingdom of heaven in the earth. Until this
principle is identified, all are in adultery and
many are self-righteous in their ignorance. Love
24 without marriage is vastly more honorable than
marriage without love, even though sex attraction
be the only love known among mortals, which, in
reality, is not love at all but only a material
28 counterpart.

According to Slater's Moral Theology, Vol. II,
marriage is defined as "a contract between a man
and woman by which they give each other the
32 right to exercise the acts requisite for procreation
of children." If this is marriage, what are the
innumerable sexual acts operative between men
and women when children are not desired? It is
36 a well-known fact that conception of children is

only incidental to copulation. Both church and state, as they now function, see marriage materially and thus place upon it the stigma of "legalized adultery." Yet, it is not the office of material religion or government to sanctify love, nor its two adjuncts, marriage and divorce. The hierarchies and lords who govern and progress this planet, regulate and control the races at all times, by means of its love expression; and allegiance to the inward powers is the first requisite of loyalty required of an ego as respecting love, marriage, and divorce.

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

From the beginning God made them male and female, and the progression of the manifest world must ever be carried forward by the forces generated in the love of men and women; but not until males and females rise above the him and her of the animal plane is love known or the creation of God expressed. Prior to this time they are bound by law to the progression of hell and death and go free only when they have finished their course and have been Christed of God. This means progression through the carnal, personal, human, and

- 1 cosmical natures, ultimating in the government of
the Christ law, when, like God, egos may do as
they please. But when this point of advancement
4 is reached, retribution is superseded by conscious-
ness of sinlessness, and tendency to fall is forever
offset by the ascension of more of God's love
within the soul.
- 8 Marriage and divorce represent the opposite but
equal poles of each other on the plane of mortal-
ity. Viewed from above (spiritual consciousness),
marriage among mortals has more of divorce-
12 ment in it than has legitimate divorce. Separation,
based upon harmony and good will, fulfils the
law of love operating between the contracting
parties and is not as sinful as to continue to live
16 in sex consciousness, when the expression is no
longer desired or needed. However, when one
fruits his experience in marriage, fulfilling the law
of unrighteous mammon with the righteousness
20 of Christ, one would not marry again, but would
begin his cycle of renunciation, preparatory
toward identifying Christ as Lord of all. This is
the only legitimate divorce. When divorce is not
24 climaxed in love and good will, the law repre-
sented by the marriage is not fulfilled and either
one of the divorced parties commits adultery, in
a more destructive manner, when marriage again
28 takes place. When the ego leaves any problem un-
solved, that is, unfruited in Christ, he is subjected
to greater tribulation in the flesh and must, of
necessity, meet the problem again in its more
32 evolved, inharmonious state. The only legitimate
divorce is the overcoming, through Christ (truth),
of the activities of consciousness that make for
conjunction of men and women on the sex plane.
- 36 When one has overcome the desires to conjoin

with the opposite sex in any form of sex love, then 1
is the wife again joined with the husband and
adultery known no more. "Love, therefore, is the
fulfilling of the law;" and love is known only when 4
sex consciousness is unknown, that is, fully re-
nounced and overcome.

This state of consciousness marks the end of
mortality, becoming through God's ordination, the 8
starting point of the order of love and marriage
to be next expressed. Marriage, in immortality
operative in Divine Will, will not require the
opinions of mortals, either religiously or govern- 12
mentally expressed, to sanction it, for it existed
in God before the world was formed, it being insti-
tuted as the Order of God's love and life at the
dissolution of the present formed world (mortal- 16
ity).

Both marriage and divorce are institutions of
the state, objectifying the development of the
race's consciousness. Both are expected to meet 20
the needs of the ego's unfoldment. Since the soul
(church) is in adultery because of the cross of
spirit and matter, the reflection of this disorder is
perceived among mortals in their marriages. 24
Divorce, on the plane of mortality, is an effort to
adjust the two in harmony, so as to promote peace,
order, and righteousness. However, both marriage
and divorce, effected in materiality, can only be 28
productive of dissatisfaction, eventually. The goal
of the activities of the flesh-and-blood plane is no-
thing, or nonreality, and marriage is the legiti-
mate means, among mortals, whereby they are 32
fully crucified in the flesh (crossed in spirit and
matter) so as to effect the death of the Adamic
creature. The motive that prompts either marriage
or divorce is weighed in the balance of God's laws, 36

1 and in the degree that it measures to the standard
of the Lord (Perfection within) is it consummate
to progression and growth.

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

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

present. Thought identifies in mind and desire in 1
soul, the union of the two reproducing a harmoni-
ous result in the body. Men and women, in an
exoteric sense, symbolize the mind and body, re- 4
spectively, whose cooperative union makes for
harmonious manifestation, or bodily effect. Any
union between men and women on the external
plane that does not have in it united thought and 8
desire is disastrous in its bodily effect. Since per-
fect union between men and women cannot exist
until the ego is joined inwardly in thought and
desire (male and female principles), all so-called 12
unions on the external plane are productive of dis-
order and disintegration. These scientific deduc-
tions make it apparent that the adversaries of
Christ are those most beloved and highly cher- 16
ished institutions of mortals.

The "seven woes" that Jesus Christ pronounced
upon the chief priests, scribes and Pharisees, were
directed toward those highly evolved states of per- 20
sonal sense, who, seeing only the without, may
appear to be good and clean, yet inwardly are full
of rottenness and filth. The "offspring of vipers and
serpents" will escape the second judgment of hell 24
only as they make null and void their ungodly
practices in the flesh, through realization that the
goal of life is not conjunction in sex for the pur-
pose of propagating dead men, but is the spiritual 28
birth by which man is brought forth in his origi-
nal androgynous nature—male and female in one.
All activities of mortality promote the manifesta-
tion of spiritual being, though not always as mor- 32
tals think.

Through repeated indulgences in sin, that is,
sex, engendered through sense of separation from
God, the ego is sufficiently evolved so as to yearn 36

1 after the light of Christ. One identified in the marriage of the flesh may at times of consecration of desire and purpose receive the impression of the
4 Christ Spirit so as to set up the action of repentance and renunciation. Shall such a one continue longer in the wiles of the flesh? God forbid. Divorcement from the marriage bed must follow,
8 or divorcement of the soul again from its impregnating spirit. A woman, in this position, writes: "Is it right for me to compel my husband to be a celibate when he does not see the light, nor desire
12 it?" It is just as right to compel the husband to be a celibate as it is for the husband to compel the wife to be a harlot. This is the yoking together of the Christian and the pagan of whom Paul speaks.
16 If sex lust is the only bond of unity between a man and a woman in marriage, the sooner it is broken the less sin emanates. However, there is an overcoming to be made in the soul before
20 divorcement from fornication can be fulfilled in law of truth and love.

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

spiritual man. 1

Both men and women free themselves from the bondage of sex lust and love when the hour comes for their spiritual advancement. When the freedom is gained in Truth, it is a blessing to the entire race, however much it may reverse the customs of mortals. One woman surrounded herself continually with the protecting love of Christ, affirming that only love that is divine in its character could come into her life, and through persistent radiations of love, based upon truth, freed herself from the sexual demands of a husband, gross and animal in his nature, without any exchange of ideas on the subject. Through her uplifting influence the man was refined and changed, finding in her chaste companionship something that satisfied and sustained his nature as sex commerce had never done. Here is illustrated the divorcement that is justified before the higher tribunal. Through raising the love of the external male to a spiritual degree, she unites herself to the inward mate, that is the spirit (husband), being also the inspiration and means by which the man gains the wife of himself, that is, his own soul. 24

Even as woman sacrificed herself on the altar of matter descending into carnality, so she must, at some point in her ongoing, reverse the descension and give spiritual birth to him who represents her mate. The male is called upon at some point in his ongoing to sacrifice the demands of the body and ascend with the woman into the habitation of God. Flee fornication! 32

A higher union between married men and women is at hand, a union in which is self-conscious renunciation of the lusts of the flesh, that devour the soul and make impossible the birth 36

1 of the Christ man. Take out of every marriage the
fornication that separates the souls of the con-
tracting parties, and the hells of fear, hate,
4 dishonesty, greed, murder, war, and lust are dis-
solved, making it possible for heaven to come into
the earth. The author realizes that such a proce-
dure would shake the foundations of the mortal
8 breeding industry and make impossible the whole-
sale slaughter of mankind in marts of war, leav-
ing individuals free to render unto God, by way
of their fellowmen, the gifts of peace and love,
12 which are not greatly to be desired by the forces of
Satan, who fain would fatten themselves upon the
blood of their unsuspecting victims; but, never-
theless, the kingdom of heaven is promised to de-
16 scend into the earth and the government of Jesus
Christ to be set up. The day of "his will in the
earth as it is in heaven" is not far distant, and the
adjustment of the home, as respecting the marital
20 relation, is the primal change now going on that
shall take the balance of control away from
political and religious potentates who would
make the institution of marriage a material
24 function, so that its product may all the more
be made the means of support and sustenance to
their illegal usages.

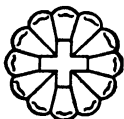
Man is awakening from his sleep of death. The
28 light of Truth is shining in the soul, showing the
way of love and life. Weary with their long
sojourn in pain and pleasure in the flesh, men and
women are again entering the ark of safety
32 together, finding in the love of God and His laws
the peace and harmony they sought in vain among
the husks of carnal expression. The wife (soul)
that was put away on account of fornication is
36 coming again into her virginity, and every man

and woman who *will* is entering into the twain 1
that are eternally joined in God. The union of the
man (spirit) and the woman (soul) within makes
possible companionship that is constructive and 4
uplifting among those who still must have the
symbol by which to grow into the marriage of the
resurrection, where all that maketh for fornication
is forever annulled. 8

THE MARRIAGE OF THE RESURRECTION

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

1



4

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

Marriage, in its spiritual significance, is the conscious union of the male and the female God implanted in man in the creation. This is the union to which Jesus referred when he said, "What therefore God hath joined together, let not man put asunder." Matt. 19:6. The male and female poles of consciousness were put asunder when the ego became identified in will to be, without evolved knowledge of Being. The sense of duality, engendered by self-consciousness, later registered as the distinct male and female species. The desire of

the male and female to conjoin as one is innate in 1
consciousness, but this union can only take place
where it primarily exists, that is, in Christ. Sex
union, on the flesh-and-blood plane, is the mar- 4
riage in which the "sons of this world" indulge,
and through this union death is propagated in the
race, though at the same time the essences of
heaven arise, not from the sexual desires in sen- 8
sual enjoyment, but in the coming to naught of the
sensual desires. Through dissatisfaction experi-
enced in the promotion of the sensual nature, the
ego is made to yearn for the love that satisfies, this 12
being in Christ and attainable only in the develop-
ment of the spiritual nature. After repeated in-
dulgence in sin, the ego seeks its inherent freedom
in Christ, this marking the desire for resurrection 16
from the grave of materiality.

All are dead in trespasses and sins until resur-
rected in Christ. Sex sin is the bondage that makes
for death; it is this bondage that must be broken 20
before one can come into life. One does not neces-
sarily need to be married on the plane of sex to
be dead, for so long as mortals are attached to the
desires of the flesh, not having forsaken these 24
attachments for the kingdom of heaven's sake,
death is operative in the consciousness, and the
resurrection cannot take place. It is in the heart
that man, primarily, commits adultery and sets 28
up fornication which prevents the God-ordained
union of the male and female that makes for life.
The acts of the bodily man must conform to the
regeneration of the heart; therefore, the activities 32
that make for separation between the poles of the
creative matrix, that is, sex sense, must be cruci-
fied in Christ before man can enter into the mar-
riage of the resurrection. 36

1 Death entered the consciousness when the inher-
ent male and female poles became separated, this
being at the identification of the self. This is to say,
4 when the female (soul) felt the influx of forces of
the male (spirit), the ego became enamored with
the delight of the forces, utilizing them for the
purposes of I-identification rather than God-
8 identification. The delight felt was love; therefore,
misuse of love is the primal cause of death. How-
ever, death is the aspect of darkness in which
consciousness unfolds the unknown qualities, the
12 gaining of the known being consciousness of life.
Life gained at the high point of self-conscious de-
velopment is not eternal life, but the complement
of death, in which Christ operates to bring about
16 the resurrection. That Christ is both life and
death, though neither, is a paradoxical truth; all
truth partaking of a paradoxical nature. This is
to say, that Christ, given by God for the life of the
20 world, became both life and death on the dual
plane of self-conscious existence. Self-conscious-
ness at its highest point of advancement is in a
state of immunity to either life or death, being no
24 more in the desire of one than the other. This
desireless state invites the action of God as Christ,
who being the One of the two, controls the two
(dual) in the revelation of eternal life.

28 The conflict of life and death, otherwise desig-
nated heaven and hell, is the anguish necessary to
utilize the powers of sex force (hell and death) in
forming the being of the resurrected man. This
32 being is born of the marriage of the resurrection,
the union of the dual as one with Christ being the
marriage with the Lamb that permits Christ to
arise in form out of the tomb of death (dying sex
36 force; hell).

The original delight felt by the ego was the bliss 1
of Paradise, or the influx of rays of light emanat-
ing from the Spirit. As these rays impregnated the
soul, she registered them as feeling, and conscious- 4
ness of sensation was set up. This original sensa-
tion is the forces of life, and is for the purpose of
manifesting the spiritual body. When the ego
became enamored with the delights, it failed to 8
cognize the Cause of them, being in the unknown
or darkness; and up through the ages of evolution,
man has continued to utilize the feeling forces of
light (Christ) without cognizance of Cause, there- 12
by promoting death and destruction, or the reign
of chaos inherent in the cosmos.

The delight of Paradise is the deific orgasm, or
influx of God's love into consciousness. This is 16
counterparted in fleshly marriage as the sexual
orgasm. The sexual orgasm is the means by which
the forces of light penetrate the darkness and be-
come manifested as form, their form being the 20
qualities of elements gained in the bodily organ-
ism. Thus the refinement of love among mortals
leads to a greater influx of spirit forces and refine-
ment of bodily organism. The goal of love and 24
marriage is the begetting of spiritual man, hence,
the marriage of the world must react unsatisfac-
torily to the ego making the greatest spiritual ad-
vancement. 28

Flesh-and-blood consciousness is the evolved
result of sensualized feeling, with men and women
in mortality being the generative matrix that
brings forth a dead man in opposition to the union 32
of the inherent male and female poles of conscious-
ness bringing forth the live or spiritual man. The
external union is in death or darkness, while the
internal union is in life or light. Eternal life is the 36

1 consummated result of the union of Wisdom
(male) and Love (female) in Christ, and can only
be generated in a biune ego, that is, a united male-
4 female creature. The union takes place in the Lord
in his "second coming," when the holy marriage
principle is established; therefore, "they that are
accounted worthy to attain to that world, and the
8 resurrection from the dead, neither marry nor are
given in marriage."

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

An angel is an aggregation of pure ideas of
32 consciousness, not identified on the plane of
materiality, but living above the plane of self-
conscious knowledge. When man becomes "equal
unto the angels," he ascends above the plane of
36 materiality, and partakes again of his godlike

state of innocence and purity, becoming a son of 1
God, or a son of the resurrection. This ascension
above the plane of sex can only take place as
wisdom and love are conjoined as one in the 4
consciousness. Wisdom and love conjoin within
when all dual states of consciousness have polar-
ized and the ego stands in immunity from both
poles of their expression. This is the state of non- 8
resistance essential toward inviting the work of
the Divine Will, that is, the works of righteous-
ness.

The positive forces of consciousness make up 12
the male pole, while the negative forces make up
the female. When polarization has been effected
between the positive and the negative forces of
duality, self-conscious identification, with its 16
limited thought and personal will, has been re-
duced to no-thing, and desire to know and to love
God only is set up. Conscious identification of
truth follows polarization of duality in natural 20
order of progression, and the marriage of the
resurrection knocks at the door of consciousness,
bidding man to the marriage feast with Christ,
where he is adorned with the wedding robe of 24
immortality. The marriage of the bride (soul con-
sciousness) with the Lamb (Christ Spirit) is the
means whereby spiritual man is begotten.

Oneness of the male and the female within 28
means conscious realization of the omnipresence of
God, or identification in Being. This reality is not
only possible of attainment, but it is imperative
that it be attained, if God is to be manifested and 32
the first heaven and the earth are to conjoin as one
in the formation of the righteous state of expres-
sion. Since heaven is a state of consciousness to
be realized here and now, and man cannot enter 36

1 heaven in his dead state, and marriage in sex love
 makes for death, it certainly follows that mar-
 riage of the flesh must be overcome before one
 4 can be saved in Christ or be resurrected from
 the dead. "And to Salome, enquiring 'How long
 shall death have power,' the Lord said, 'So long
 as ye women bear children. For I came to destroy
 8 the works of womankind.' And Salome said to
 him, 'I have done well then in not bearing chil-
 dren.' But the Lord answered, saying, 'Eat every
 herb, but that which hath bitterness, do not eat.'
 12 And Salome enquired when should be known the
 things about which he was asked, i. e., when the
 kingdom of God shall come, and the Lord said,
 'When ye shall have trodden down the garment of
 16 shame, and when the two shall be one, and the
 male with the female, neither male nor female.'"
 From the "Fragment of the Lost Gospel," by St.
 Clement, verified by Encyclopedia Britannica.

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

incorruptible, through the Word of God, which 1
liveth and abideth.”

Metaphysically, the conjoining of the will with
the understanding constitutes the exoteric holy 4
marriage principle that makes for life. This is
the unity of the idea, word, and action, otherwise
designated spirit, soul, and body. When the ego
is united in this trinity of self-consciousness, it is 8
equivalent to the unity of the Father-Mother-Son
whose function as Divine Will resurrects the ego
in Christ. To do the truth implies capacity to love
the truth, and love of truth is set up only when 12
freedom from sex love is established in the soul.
The recognition of oneself as spiritual being in-
cludes the nonrecognition of the sexual creature.
Therefore, when the first ray of truth (light) illu- 16
mines the soul, darkness is disturbed, and the
conflict between the flesh and the spirit is on.
Evolving mortals, not realizing that the I, or self-
conscious ego, must decrease as the Christ-man 20
increases, cling to their baubles of flesh, thereby
increasing their agony and prolonging their so-
journ in the wilderness of sense; or, perceiving
that the laws of truth promote separation from 24
the attachments of sense, they prefer to enjoy
a short season in sin than to weave a garment
for eternity. But, eventually, all must be purified
by God's chastening rod of truth, and the more 28
willing and receptive the ego is in throwing off
his bondage to the flesh, the more quickly he
ascends from death unto life.

The marriage of the resurrection is established 32
as a working principle in consciousness when
man is born of the spirit. St. John declares that
man is born of the spirit when his seed remaineth
in him, and he cannot sin, for his seed remaineth 36

1 within. The seed is the generated energies of
 innate forces of consciousness, and on the plane
 of the physical, identifies as the seminal essence.
 4 When this essence is no longer given off in any
 form of sex love, it is raised to the soul plane and
 becomes a magnetic nucleus to attract the inspira-
 tions of the Almighty, giving rise to conscious
 8 knowledge of truth (perception of spiritual ideas).
 Truth, identified on the plane of mind, liberates a
 purer energy of desire into the soul and forces
 conscious choice of heaven or hell (light or dark-
 12 ness: selflessness or selfishness). Through con-
 sciously choosing to utilize the forces of truth
 (love) toward the promotion of spiritual man, one
 cancels his karmic debt, engendered in the
 16 "original sin," when the soul subconsciously
 utilized the forces of Christ (truth) for personal
 purposes. In this way one fulfils his sojourn in
 the world, where self-will expresses as the love
 20 and the lusts of the flesh-and-blood plane. When
 man ceases to desire anything for self, death
 ceases to be dominant, and consciousness comes
 under the supervision of Jesus Christ, the Cosmic
 24 Man-Woman, the Lord of both the inner and the
 outer activities.

The angels of consciousness ever hold aloft the
 torch of purity and urge the attainment of oneness
 28 with Christ, or the holy marriage. Inherent in the
 individual ego is the law of Perfection, and man
 is eventually to manifest the spiritual being he is
 predestined to become. This being is primarily
 32 formed in the plane of the earth through con-
 sciously conquering the forces of good and evil.
 The forces of self-consciousness gained are man in
 a whole or united state, ready to receive the action
 36 of God that translates mortality into the immortal

state. When there is no spiritual creative matrix 1
consciously identified, that is, no center of whole-
ness or unity, there can be no offspring of spiritual
being (being spiritual). Purification, evolved 4
through overcoming the enticements of the flesh-
and-blood plane of expression, is the key to the
door of spiritual being, without which there can
be no impregnation of the Holy Spirit nor any 8
manifestation of a holy (whole) man.

There is a natural attraction between the man
and the woman on the plane of materiality (sex
consciousness) corresponding to the inherent 12
creative urge of the male and female poles of con-
sciousness to conjoin. The magnetic attraction is
in the woman. She gives birth to the desire nature
of the race. Whatever may be the standard of 16
morality of the woman, the man, attracted to her
through her magnetic essence of sex, will express.
Consciously or subconsciously, the woman con-
trols all expressions of sex love operating between 20
the sexes on the external plane. If she ascends
into heaven, the male of her choice will follow; if
she descends into hell, he is there. Woman has
only been slightly conscious of her inherent 24
powers to mould and make man, but with the
ascension of consciousness into greater light and
love, she is coming into illumination, and, as a
result, is demanding freedom from the lusts of the 28
flesh. Yet, she cannot have this freedom until she
has fulfilled her maternal obligations and given
spiritual birth to herself and to the males she
attracts, thus consciously cancelling the debt en- 32
gendered when she subconsciously effected the
identification of the race in the forces of hell and
death (sexual forces). Reversal of expression is
the one way of effecting the nothingness of a cycle 36

- 1 of forces set up in ignorance of the laws of Being. This is essential toward ascension into higher planes.
- 4 One is bound by karmic law, yet must sometime consummate his fleshly obligations. If a man or a woman will not be born out of the lusts of the flesh into the freedom of Christ, then each must be
- 8 allowed to sojourn with the harlot self, unaccompanied by the so-called mate, who has entered into the development of spiritual consciousness. "If thy right hand causeth thee to stumble, cut it off,
- 12 and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell." Matt. 5 : 30 R. V. Let not any one deceive himself in thinking that
- 16 man can be painlessly born into the kingdom of heaven. The travail accompanying the birth of mortals is counterparted in the pangs preceding spiritual birth. Pain is most excruciating when
- 20 engendered by love renounced, but, in reality, this pain measures one's capacity of love and joy above the flesh-and-blood plane. When renunciation has been consciously effected, the angels
- 24 minister in peace and joy, and the "former things" are remembered no more. Bondage to the loves of the flesh must be overcome, as well as the attachment to the lesser attractions engendered
- 28 during one's journey in sex consciousness. Freedom from all forms of good and evil of mortal evolution constitutes the main essential toward establishing the resurrection marriage.
- 32 Mortals hesitate to go forward, detaching from the fleshly loves, not perceiving the crowning glory that awaits the ego who will cast off the shackles of personal sense and desire, for the
- 36 kingdom of heaven's sake. There is nothing lost

in the advancement from generative marriage and 1
its functions to the marriage of the resurrection,
except that which makes for the "thorns and
thistles" of mortal existence. All the pleasures of 4
the flesh-and-blood plane have their genuine
counterpart in heaven, or spiritual consciousness,
but the genuine expression of godliness can not be
known except the soul is willing to pass through 8
the "Valley of Renunciation," giving himself as a
ransom for many. The conjoining embrace of the
male and the female poles of consciousness within
is as actual in the nature of the devotee of Christ 12
as is the mating of external males and females.
The orgasm engendered in sex commerce is a
counterfeit expression of the divine ecstasy that
attends the union of the inherent male and female 16
poles of the individual ego, when the soul conjoins
with Christ to beget the spiritual man.

St. John, in Revelation, declares that the tree of
life bears "twelve manners of fruits, yielding its 20
fruit every month." Through the spiritual con-
junction of the inherent male and female poles of
the resurrected ego, the twelve centers of intel-
ligence identify to form the spiritual body. The 24
essence of love, generated within through action of
God, becomes the substance out of which the
spiritual man is formed. Jesus Christ is the head
of this body, and the bridegroom, while woman, 28
or soul, redeemed from the lusts of the flesh, is the
bride. The twelve manners of fruit, yielded
monthly, represent the influx into consciousness
of the twelve qualities of divinity symbolized by 32
the twelve disciples of Jesus Christ, which blend
as one to make up the body of Christ. These fruits
are ripened under divine law, and are identified
through the embrace of the divine masculine and 36

1 feminine poles of consciousness, through whose
 conjoining the organism of the spiritual body is
 progressed. The crucifixion with Christ consum-
 4 mates the function of mortality and corruption
 with their spiritual counterparts of immortality
 and incorruption; and thus the spiritual body, the
 within, becomes one with the without, and the
 8 new earth (bodily nature) is revealed.

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

Spiritual marriage is symbolized in these days
 of progression by the marriage of souls: the partic-
 ipants of this union live above the plane of sex
 28 conjunction. This is a more highly evolved
 expression than that of sex union, but it is only a
 symbol, for there is no spiritual marriage in this
 world, the union of the man and the woman in the
 32 Lord being effected by Christ at the end of Time.
 The relations of men and women indicate the
 advancement of love and marriage, but can be
 productive of spiritual results only after the move-
 36 ment of Christ, who, setting into operation the

cosmical law, will join the twain as one in the Lord 1
(Law of Creation). Progression in the world ever
types the developing spiritual principles, and the
identification of a marriage relation above the 4
plane of sex indicates the ascendancy of Christ in
the consciousness. Egos must ever identify materi-
ally the spiritual principles to be developed, and
are deceived in thinking that the symbols are the 8
realities, though the deception is for the soul's
sake.

Man came out from God alone, and he presents
himself at the door of the kingdom alone, having 12
fulfilled his sojourn in duality through fruiting
himself out of the ways of the world into the
marriage with Christ. When fleshly marriage has
been entered into in ignorance of the laws of 16
being, legitimate divorcement (overcoming of the
attachments of sex that make for marriage) sets
one free and the soul is in a position to serve in
identifying God in the earth. All are in bondage 20
to death and its law of marriage before they are
made free in Christ; hence, marriage on the
fleshly plane is always entered into in ignorance
of the spiritual laws governing the nature, for 24
these laws cannot be known until one has finished
his experience as a servant to the law and has
been baptized with his inherent sonship. When
one is in the light, more is expected of him because 28
he has been given more; and in conformity with
the principles of Oneness of being, he neither mar-
ries nor is given in marriage, though he is elected
in Divine Will to project the higher principles of 32
love and life into the race consciousness. Those
who are used to subject the things of the world to
the Father (Creative Law) are always excepted
in the working out of the principles evolved. 36

1 I Cor. 15 : 27 R. V.

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

There is but one solution to the marriage problem, and that the eventual identification of the
 24 male and female within the ego, so that the holy union will reproduce the man God has idealized. Naturally, this gives rise to the query, "How is the world to be populated if children are not born in
 28 the usual way of sex propagation?" We do not see the Christ fruition of the whole tree of humanity at once. So long as mortals clamor for re-embodiment on the flesh plane, there will be
 32 opportunity for them to be born. Low states of consciousness, as well as high, always find their point of contact with forces of reproduction under exact laws of demand and supply. No matter how
 36 high the ego ascends, if he still needs to complete

his cycle on the flesh plane of the earth, he must 1
descend into the hells of carnality to don his "coats
of skin" and be re-embodied so as to progress
himself into the new birth that makes for life. 4
Until the ego has been born of the spirit and has
been resurrected from the dead, he has not finished
his evolutionary expression of birth in the flesh,
nor has he risen above the enticements of carnal 8
love and marriage. If all fruited themselves into
the Christ consciousness through spiritual birth
and revealed the spiritual man, humanity would
still be here and the world be populated with gods, 12
instead of with a kind of a man called mankind.

God's laws of reproduction and regeneration are
innate in the Christ ego, and are projected into
humanity by means of the one chosen to function 16
the Word and to reveal the Christ law. The
operation of this principle is first by Man (Father),
but is fulfilled by Woman (Mother), these "two
witnesses" being the means by which the Christ 20
consciousness gained is crucified in the flesh, and
humanity resurrected from its grave of death in
carnality. God's laws operate in humanity to
reveal more of His Plan, but not always in the way 24
people think. The Jews prepared their woman-
hood to give birth to the Messiah, and circumcised
their men, expecting to furnish the proper repro-
ductive nucleus in the flesh whereby the Christ 28
could be manifested among them; but at the time
of God's action to reveal the Son, it was a virgin,
impregnated by the Holy Spirit, that became the
matrix through which God fashioned the holy 32
man, thereby forever objectifying in the consci-
ousness of the race the truth that spiritual man is
born above the sexual laws, these higher laws
being set into operation only when one has refused 36

1 to "know the ways of men."

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

Have many arisen among us, who, perceiving the desecration of humanity to which it is subject
 32 through the activities of sensuality, have declared in consecrated purpose of renunciation, "If the indulgence of my sensual nature holds the race in bondage to death, hell, and destruction, I will
 36 overcome it, killing out my personal desires for

the sake of the advancement of my fellow men"? 1
That which mortals call love is hate when seen in
the Eye of Christ, while that which they think to
be hate is love when viewed in the same light. 4
However, that which is done to others one does
to himself, and each measures his service by the
character of his ideas, words, and actions, "For
even as we have many members in one body, and 8
all the members have not the same office: so we,
who are many, are one body in Christ, and sever-
ally members one of another." Rom. 12 : 4-5 R. V.
Every vestige of sentimentality must be held up to 12
the light of Truth, and wisdom be brought to bear
upon the actions of mortals, before love that is
divine can be liberated and the resurrection from
the dead be attained. The potential "sons of God," 16
born out of the resurrection marriage principle
operative in consciousness through divine law,
must ever reverse the codes and customs of the
"sons of this world," thereby impregnating the 20
consciousness of humanity with God's wisdom and
love, thus shortening the days of tribulation for all
flesh. "Where there is no vision the people
perish." 24

The resurrection from the dead, while an indi-
vidual attainment to a certain extent, has also a
universal significance and cannot take place until
the time set in the Creative Law (Father). At this 28
time the members of the Body of Christ will be
raised and those individually progressed will
become universal helpers on the visible plane
toward the promotion of the Spirit of Christ 32
among men. The ultimate result of the principle
of resurrection is the ushering in of the "world to
come," which is the new earth in which righteous-
ness is to reign. This world to come is the next 36

1 progressional period of consciousness on this
 planet, and will manifest the race in the govern-
 4 ment of the Lord rather than in the government of
 the laws of sin and death. Before this plane of
 consciousness is manifested, the heaven and earth
 of the old order will pass away. The dissolution
 of the old order is the "great tribulation" inci-
 8 dental to the "end of the world." Since the world
 of materiality has been fashioned around the love
 and marriage of the lower nature, the dissolution
 of the material aspects will especially involve
 12 these phases of sense consciousness. The breaking
 up of the marriage relation of the old order, the
 divorce idea, and kindred other phases that par-
 ticularly relate to the harlotry of the senses at this
 16 time, are the means by which the law of sin with
 its forces of death and material love is destroyed,
 and a new structure built out of the ruins of the
 old.

20 The consummation of the old order and the
 establishment of the new manifestation (earth) of
 wisdom and love will be effected in cosmical law
 and not in the laws, modes, and customs of per-
 24 sonal sense. Love is the means by which con-
 sciousness is progressed, and is the one force that
 is directly governed in God when it has transcend-
 ed the plane of the sensual. It is not within the
 28 power of sense consciousness to regulate love, nor
 to conform it to the self-righteous opinions of the
 world. Only an understanding of the laws of God,
 and their progression in the nature of humanity,
 32 reveals the true way of life. Since this under-
 standing is possible only through renunciation of
 the desires of the sense (self) consciousness, those
 who transcend the forces of the lower nature con-
 36 stitute the God-ordained custodians of the race—

the instruments in God's hand to perform the 1
services of the Lord (Creative Law.) The new
earth will be governed by spiritual law, and only
those whose development will permit conformity 4
to spiritual principles will enter into the gates to
the Holy City, or be raised up from the dead to
reveal the fruits of Christ. These will reign with
Christ and be sons of God, being sons of the 8
resurrection.

The marriage relation in the resurrected
humanity will be in conformity to Wisdom and
Love wherein Justice reigns supreme. The con- 12
joining of the twain as one on the plane of the
human is the work of cosmical law and will be the
union of man and woman in the Lord. Out of this
conjunction will come the race of supermen, hav- 16
ing the spirit of Jesus, or the divine-natural ex-
pression. The grouping of the polarized men and
women may come as the "great tribulation" that
ends the cycle, or it may be a gradual outworking 20
through the harvest period that characterizes the
end of "Time." During this period there is simul-
taneously progressed the fruit of the old order
and the Tree of Life of the new. 24

The relation of the sons and daughters of God
in the new Order of Life will be governed in
Christ, their office being the father-mothering of
humanity. In this function they will replenish 28
their own life forces from the Word or Christ, not
being propagative of offspring but bringing forth
the continuity of life in themselves. Being mar-
ried to the Lamb, the "little flock" or remnant of 32
Israel will know but one Shepherd, the Lord, and
will develop the glories of the kingdom of God.
Only those who have fought the good fight and
finished their mortal course will gain the crown 36

- 1 of righteousness and rest from the curse of labor
of reproducing on the material plane. The Jubilee
Year of the Lord is the first one thousand years of
4 the reign of the new earth. This is the reign of
Life and Love and Truth—the manifestation of the
fruits of the labors of men during their long
sojourn in the chaos of sense consciousness. These
8 fruits appear not through the will of man but
through the operation of Divine Will. “Behold, I
come quickly; and my reward is with me to render
to each man according as his work is.”

INTERRELATION OF REGENERATION AND GENERATION

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

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

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

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

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



The word *regenerate* means to repro- 1
duce. The word *generate* comes from
genero, meaning to beget, or to produce
a being similar to the parents. To re- 4
produce or to regenerate is to bring forth the
same qualities of being. Jesus declared that those
who had followed him in the regeneration, when
the Son of man should sit upon the throne of his 8
glory, would also sit upon twelve thrones, judging
the twelve tribes of Israel. This is to say that in
the regeneration or reproduction ensuing from the
planting of the Christ Spirit, identified as Jesus, 12

1 in humanity, there would come forth the parental
principle planted, which, being coordinated with
the twelve centers of consciousness, would bring
4 forth the ego identified in eternal life. This ego
is not something similar to the Father-Mother-God
spirit, but is an exact reproduction of the Father-
Mother as biune (male-female) man. The Creative
8 Spirit identified in those who follow Jesus in the
regeneration gives them the same spirit which
raised up Jesus and which will also quicken their
mortal bodies into a state of immortality and
12 spiritual being.

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

Creative Principle, and is a means by which these 1
principles work out the designs of the Infinite to
manifest the being created.

While that which is of service today may be 4
useless tomorrow, it does not follow that what has
served as means of growth should not have been.
Rather one should see all things as means of Being,
and essential in their place and time to the pro- 8
gression of the All; one should seek to know and to
appreciate as good the service all things render.
To see all things as good in their relation to the
all is to see as God sees, and is not to behold 12
iniquity but to see in the light of Christ. "Let this
mind be in you that was also in Christ Jesus."

Regeneration and generation are equal and
opposite factors of progression and are the means 16
by which the spiritual and the natural worlds are
progressed. "Howbeit that is not first that is
spiritual but that which is natural." The natural
has its identity in matter and is progressed in 20
sexual activities of spirit, soul, mind, and body by
mortals, these four departments of being express-
ing in limitation on the flesh-and-blood plane
before made free through Christ (Truth). Truth 24
is the resurrection of Christ, whose spirit, slain in
spiritual law, progresses the natural world and all
that has been made. The belief that sex is the
Christ activity comes through thinking the counter- 28
partal plane of matter to be the real world, and
through not perceiving the principle of regenera-
tion as a complementary factor of generation by
which the spiritual qualities evolved are involved 32
and identified as spiritual gain. Because the
sexual activities of mortality are opposite to the
spiritual, mortals are required to reverse all their
forces in order to align them in righteous relation 36

1 to the primal Christ Spirit. This process of
 reversal, when inclusive of the forces of spirit,
 soul, mind, and body, is regeneration and leads to
 4 the enthronement of Christ as the Lord of both
 the spiritual and the natural planes.

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

36 The teachings centralizing about Jesus, who

types the regenerate principle in attainment of 1
consciousness, embody not only the overcoming
of the hates but the loves of the flesh, these two
aspects of evolution gained being the point where 4
the ego enters the Path of Life and is opened to
the Divine Laws. The mystery of regeneration is
in surrendering the loves of the flesh to the love
of the Lord, the transmutation of these natural 8
gained forces into their primal spiritual elements
being the return of all developed in matter to the
Christ center of God's love. The law of regenera-
tion is an absolute operation of Divine Will and 12
moves in consciousness to beget the spiritual man
when the will of the flesh, in which the affections,
desires, and emotions are identified, is surrendered
in living (not dead) sacrifice to the Lord of Crea- 16
tion. This Lord is Jesus Christ, the merged spirit
of God and humanity (spirit and body in indi-
vidual identification). Through the function of
Jesus Christ the spirit and body of man are united 20
as one, the within is made as the without, the male
qualities are blended with the female, and the
kingdom of God comes into the earth (embodi-
ment). 24

Before regenerative laws can operate in con-
sciousness to fashion the godly creature, genera-
tion must have performed its service of materi-
alizing in form all the spiritual qualities. No one 28
can become a living sacrifice unto the law of the
Lord until he is alive in the powers of the fleshly
nature. People are not in regeneration because
they do not respond to depths of feeling or 32
thought. One ready for regeneration must be
quickened in the natural forces, and have con-
quered them in conscious development of mastery.
It is the conscious consecration of the natural 36

1 powers to higher use than that prompted by
 mortal sense that transcends the ego to a righteous
 relation of his forces to the Divine Laws.

4 All the forces are generated in the material plane
 by means of the sexual function. The sexual func-
 tion is the Christ Creative Principle *inverted* and
 confined to hell and death, but since hell and death
 8 complement heaven and life and are incidental to
 the formation of the spiritual qualities, they must
 be evolved. As forces are generated, they take the
 form of good or evil, the ego gaining consciousness
 12 of these forces in the experiences they objectify.
 Overcoming of evil increases the gain of good and
 ultimates in the surrender of the good gained to
 Christ in spiritual love and service. When the ego
 16 is worthy to die, the law of the Lord, controlling
 both the heavenly (Jesus) and the hellish (Judas)
 qualities of consciousness moves, and regenera-
 tion into the spiritual being is in order. This is a
 20 physical as well as a spiritual process and ul-
 timates in the fourth dimensional creature, who has
 the powers of both the spiritual and the natural
 planes, that is, of the formed and the unformed.
 24 The animality of evolution gives way to Christ in
 exact law of God, and spiritual man is begotten,
 not in the will of the flesh, nor by means of blood,
 nor by the self desires, but through an action of
 28 God that transcends the plane of the manifest and
 yet includes all its activities.

The transposition of the animal kingdom, the
 finished evolution of mortality, into the kingdom
 32 of the human and the divine is controlled in the
 transformation of the blood and seminal essence.
 The radiations of love, sensualized on the plane of
 matter, make up the reproductive energy, while
 36 the blood is the formative energy that comple-

ments the spirit of the seminal essence. The seat 1
of life and death is in the blood. It is the physical
identification of the "River, with its four heads,"
that encompasses the whole Land (body), though 4
in its spiritual aspect this river is the seminal
fluid. The seminal fluid is the solidification of the
spiritual energies projected from the celestial or
Edenic plane of the consciousness and contains the 8
primal urge of Being. Radiations or influxes of
desire to be are continually coming into conscious-
ness from God in His desire to be manifested;
these forces form the magnetic love elements of 12
the soul, and are cognized as mind, and conscious
knowledge is set up. The character of the con-
scious knowledge determines the character of the
reproductive seminal fluid and the blood of the 16
body. "As a man thinketh in his heart, so is he."

Conscious choice is vested in mind, and the ego
determines his status by the way he interprets the
desires which continually flood spirit, mind, soul, 20
and body with urge to be. The cross of spirit and
matter is primarily identified in the soul, where
essences of love (desire to be) are stamped with
the consciously evolved thoughts and feelings of 24
the ego. Degeneration is the waste precipitated in
the outworking of the essences of spirit from the
interior plane of development to the exterior plane
of form. Until the desires of the ego are consciously 28
controlled in the love of the Lord (spiritual
principles), the ego is ever in the woes of his own
cross of self-adulterous forces. When the self has
been crucified with Christ and the forces of con- 32
sciousness lifted up to Truth, the evil and good of
mortal sense are converted into the reality of
spiritual gain. The Christ-man or god being is
divinely generated from the spiritual substance 36

1 gained; this process of begetting spiritual man
by means of Creative Laws is re-generation.

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

As has been fully elucidated in other chapters
of this book, the creature born of sex-force is not
28 man, though having in him the potentialities of
Being, but is the ground in which Christ works
to grow his seed and to manifest Man. The Law by
which this man is born is in Christ. When Christ,
32 the first-born of every creature, is raised up from
the sleep of materiality, the process of forming
the spiritual body is set up. This involves the
sacred mystery of sex; but this mysterious princi-
36 ple is never quickened in any one except those

who have mastered and overcome the sexual tendencies of the mortal creature. The crucifixion with Christ which is the preliminary step to eternal life is set into operation by the Christ spirit active in one dead to the loves of the flesh. Through the action of Christ, the forces of animality are dissolved and reconstructed into a higher quality of being. Being annihilated in Christ, the forces of animality yield their liberated spiritual energies for translation into the substance of the spiritual organism, and in the final dissolution of matter the deathless, incorruptible ego appears. In the second coming of Christ, which involves the consummation of the principles of regeneration, it is Elijah, the principle of translation and transmutation, that goes before the Lord and prepares the way for spiritual manifestation.

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

Humanity of consciousness appears as animality disappears, and is the polarized effect of darkness and light in an operation of Divine Law. The regenerate spirit in its earthly aspect is the human, but in its heavenly aspect it is the divine. The

1 regeneration of the earthly nature is the ascend-
 2 ancy of good in consciousness. It is the ascend-
 3 ancy of the heavenly counterpart of good, that is,
 4 truth, that establishes the ego in the laws of regen-
 5 eration and opens in consciousness the operation
 6 of Christ that forms his own state of being as a
 7 new creature. Those begotten of Christ, the first-
 8 born god, are the gods, while those receiving the
 9 reaction of the operation of the Divine Laws at
 10 the end of mortality are the regenerated human-
 11 ity, who, being identified in the good of human
 12 sense, are more easily eligible to ascension into
 13 higher planes of consciousness than egos identified
 14 in the animal nature.

15 Generation, degeneration, and regeneration
 16 make up the trio of development, and ultimate in
 17 an action of Divine Law that controls all three
 18 and utilizes their forces developed toward mani-
 19 festing the earth in which righteousness is to
 20 dwell, as well as the new heavens to be. Degenera-
 21 tion is the waste precipitated by growth. It gathers
 22 to its own center currents of low forces and be-
 23 comes at the polarizing of regeneration and gener-
 24 ation the tincture of hell stored up for alchemical
 25 processes. The degeneration that attends ends of
 26 cycles, breaking out as crime, sexual perversions,
 27 unrestrained emotions, and tribulations on all
 28 planes, is the totality of hellish forces liberated in
 29 the mass mind to produce a disintegrating effect
 30 in the fabrics of temporal institutions that, having
 31 served their purpose of growth, must die. This
 32 process of degeneration is controlled in the One
 33 Christ Law that has a constructive, preservative,
 34 and destructive effect on all planes of progression.

35 All mortals have in them the remnants of hell-
 36 ish forces progressed, no matter how high their

attainment. The burning up of the wicked is 1
within the cosmos of the individual consciousness,
though this fire is simultaneous in the Kosmos of
the universe and in the race. It is set into opera- 4
tion by the laws of God active in the central over-
comer of each cycle, who, coordinating the quali-
ties of the planes of consciousness to the Divine
Laws, is the identification in humanity of the 8
Word and the center through which the Holy
Spirit is disseminated. The Holy Spirit is the
deific essence of creation, the spiritual reality of
the seminal essence of humanity. It is not con- 12
fined in its operation to the sexual medium of
expression, but is a divine emanation going out
from the spirit of Christ identified, though pene-
trating the domains of soul, mind, and body of the 16
race, as well as every atom of the universe. It is
the "flesh and blood" of Christ, that is, the aggre-
gated and gained spiritual involution of a race's
evolution through a cycle. Its liberation into the 20
race contains the action of God by which the Ideal
gained at the end of a cycle in the central over-
comer, becomes the standard of attainment for the
race in the cycle succeeding. 24

Regeneration begins where generation finishes.
This is to say that a force having finished its
progression in matter is translated into spiritual
energies and becomes a factor of regeneration. 28
Forces of matter pass into dissolution as matter,
but the energies liberated in the attendant cor-
ruption are the regenerate results of the meta-
morphosis. Individuals pass through similar 32
processes, their most bitter experiences regener-
ating and refining them in their qualities of being.
The regeneration incidental to generation in evo-
lution is, however, only an objective process. 36

1 When evolution has reached its finish in a given
cycle of development, laws of regeneration, identified in the inward parts (spiritual domains),
4 move to involute (translate and transpose) into spiritual energies the materialized gain; and out of this process the Christ-Man is born. This process is possible in this cycle only to the
8 overcomers, that is, those who, having finished their course in sexual progression, have yielded their energies of hate and love to a spiritual law by which the race is immortalized and the over-
12 comers are themselves resurrected into a god state of being.

In the first verse of Matthew we read of Jesus as the result of generative processes operative in
16 racial development. He was the Seed-Man that, planted in the soil of humanity, was generated to the point of fulfilment of mortal law. At this point, regeneration set up, translating the energies of
20 humanity into their spiritual realities. God, the Father-Mother, moved in His-Her spirit and disseminated into humanity the breath of life by which those who received the spirit of the whole
24 man (Holy Spirit) would be reproduced (regenerated) in a like state of being. The Seed sown as Jesus Christ would consummate at the end of mortality in other forms of the Word made flesh,
28 by which the spirits and bodies of those in this regeneration would be transposed to a like state of spiritual being as characterized the parent principle (Jesus Christ). Jesus Christ was God
32 identified; hence, the dissemination of the forces of his being into humanity was the giving again of God's son (Love) for the life of the world. Revelation records Jesus as saying, through John,
36 "I was dead, and behold I am alive for evermore."

It was the death of Christ as Christ in humanity 1
that produced the race. Jesus as the first-born of
them that slept (death) and the first-born of every
creature is Christ produced from the race, and 4
identified as the Principle of Life in spiritual real-
ity. This Principle of Life becomes the way and
the truth of its own reproduction, manifesting
Itself at the end of animal generation (mortality) 8
as the children of God, that is, the gods.

The gods are the reproduced or regenerated
spirits of God gained from the planting of the
Father-Mother (Jesus first as Bridegroom, and 12
second as Bride) in humanity. The children are
directly produced, that is, divinely begotten from
the Mother, who, having the regenerated spirit
of the Father (Jesus Christ, or God's relation to 16
humanity), fulfils the greater works at the end of
the cycle of mortality and gives birth to the off-
spring of God from her virginity. This is the
immaculate conception and spiritual birth ful- 20
filled through the Mary or Virgin principle, which
brings forth the virgins (Man-Woman) who,
having the image and likeness as one, partake of
the nature of the Son of God. 24

The Master admonished, as recorded in John
3:3-7 in connection with his conversation with
Nicodemus, that man must be born again. In Reve-
lation we read that the Woman of God's anointing 28
brings forth the man-child. The man-child is the
regeneration of humanity; that is, those who, hav-
ing gained the human spirit (living soul; first
Adam), are ready to be born of water and of the 32
spirit, and to become living spirits (second Adam,
or Jesus Christ type). The means by which a full-
grown person is Christed and revealed as a
spiritual type of being is regeneration. At this 36

1 point, all forces of spirit having reached their
generative limit of progression, the action of God
through Christ moves to translate the elements of
4 mortality into immortal and spiritual being.

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

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

The God-qualities, emanated as the Being to be
24 formed, were generated in aggregate result as the
spirit of Jesus on one pole of Being. For every
generation of spirit to matter there is a corre-
sponding regeneration from matter to spirit. The
28 piled-up spiritual forces gained in regeneration
in racial development became the spirit of Jesus.
The forces identified in the cosmic womb of Mary
begot a state of being that was in essence the
32 evolved and involved qualities of God and human-
ity. The breaking of the organism of Jesus was
the liberation of the primal principles of genera-
tion and regeneration gained as God's progres-
36 sion in the race, the organic elements of Jesus in

their dissolution being reducible to the substance 1
and love (flesh and blood) which they were before
they were formed. In other words, he, being the
Word formed (made flesh), became the Word 4
unformed (spiritual essences) at his dissolution,
these essences penetrating the consciousness of all
attuned (atoned) to him, becoming in these states
of consciousness (people) the means of begetting 8
a like state of being.

The descending life of Jesus, or animal life
(generated from humanity), became the genera-
tive principle in the race by which racial develop- 12
ment is rapidly raised to a higher state of energy,
so that, at the end of the cycle, generation shall
have run its course and be at one with the prin-
ciple of regeneration that has been similarly pro- 16
gressing from the ascending life of Jesus. This
ascending life of Jesus terminates at the end of
mortality (time; world) in the "New Jerusalem"
or Bride, who, being the spiritual center of the 20
universe, controls through Christ the material
world, translating the forces of mortality into their
spiritual substance, out of which are fashioned
the children of God, or the reproduced God-beings. 24

"Who knoweth the spirit of the man that goeth
upward, or the spirit of the beast (animal) that
goeth downward?" The spirit of the beast that
goeth downward is the animal (natural) life of 28
God which falls that another generation may be;
for, without the generation of the divine qualities,
there would be no transubstantiation of energies
evolved (generated) into spiritual substance, and 32
the creation of God could not be manifested. The
spirit of man always ascends, but the spirit of the
beast always descends. The former identifies
heaven, and the latter, hell, until in God's law of 36

- 1 polarization or unity, the two give way to the
fourth dimensional world, or kingdom of God, and
the gods, its natural inhabitants and inheritors.
- 4 This fruit is the "Tree of Life," the identified principles of regeneration represented by the 144,000 God-qualities of Being gained through a long cycle of generation with its sequential regeneration.
- 8 These are the God-seeds or germs of reproduction, who, identified in the Creative Law, renew and replenish the visible planes with the emanations of God-powers, which, in turn, perpetuate their
- 12 own lives above the plane of birth and death. These gained god-beings are virgins, that is, are opened in the virginity of the God-powers, being perpetuated by the laws of God that flow through
- 16 them in pristine purity and radiance.

The purpose of life's progression is to form the heavens and the earth, uniting them as one in the Law of God. Individually, the heavens are objectified as the planes of mind and subjectified as the spirit, while the earth is objectified as the body and subjectified as the soul. The unity of these four departments of being in Christ is regenerate

20 man. Prior to this unity, only a kind of man is progressing. Regeneration includes redemption from death. Death overcome is life-eternal consciousness, this being the consummation of regeneration,

28 though generation has furnished lifetimes of progression as means of gaining consciousness of Christ. The conscious gain of Christ is Jesus Christ; that is, *embodied* divine consciousness.

32 In generation, the developed forces of thought and desire in their descending function centralize at the sacral brain center at the base of the spine, while the regenerated forces are correspondingly

36 ascended, functioning their substance in the heart

region or soul consciousness of the organism. Gen- 1
eration is governed by gravity or descent down-
ward toward the earth; while regeneration identi-
fied gives rise to law of levitation, forces congreg- 4
ated at the sacral brain center being involuted
into spiritual essences in the conscious processes
of regeneration that take place in the law of the
Lord. As these forces are involuted, they are 8
ascended upward by means of the spine and con-
gregated at the top head as the substance or Head
of Christ. This substance, conjoined with the
energies of soul at the heart, is the unity of the 12
Head and the Heart, or the Bride and the Bride-
groom that fashions the body of the regenerate
into a state of spiritual being.

When the processes of regeneration are set up, 16
the forces of the mortal (personal) man die, the
ego going through a "peculiar experience" of
dying in the self-consciousness while being made
alive in the Christ. The transition from the physical 20
to the metaphysical standpoint of thought and
feeling temporarily rejuvenates consciousness,
and this is designated regeneration by mortal
sense. If, in the metaphysical development, wis- 24
dom and love permit further advancement, the
spiritual plane which transcends the physical
(body), metaphysical (mind), and psychical
(soul) is entered, and the laws of God by which 28
spiritual man is fashioned are set into operation.
The ego thus opened to Jesus Christ (laws of God
in organic identity) goes through a dying process
that breaks up the elements of the animal crea- 32
ture, reproducing the energies dissolved as the
new creature in Christ. Christ is formed in man
through Divine Will, and only one in surrender of
the will of the flesh in its good and evil aspects is 36

1 eligible to the transformation and sequential
ascension.

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

Man, identified in death, uses the inherent ener-
gies to generate the bodies of egos likewise dead
in mortality. In this way sex force becomes the
28 lord of generation and the means by which mortals
are given opportunity consciously to cognize the
regenerate laws of God within. When death has
reached its cosmical limit, as it does at the end
32 of mortality, Christ ascends from the hells of
matter and brings to perfection and harmony the
planes of consciousness existent in humanity and
in the universe. Both pain and pleasure are inci-
36 dental to generation and are the natural results

of forces solidified in matter. When the principles 1
of regeneration are operative in consciousness
through Christ, both pain and pleasure reach their
acme of development as the anguish of Geth- 4
semane and the exaltation and glorification that
flood the soul during the rebirth of consciousness.
The pain in the ultimate translates matter, while
primarily matter was formed through the pleas- 8
ures of the senses that solidified the essences of
spirit. Pleasure in its finished result is the ecstasy
of spirit—the joy no one taketh away and which
is coexistent with eternal life. 12

The process of regeneration is carried on in
certain degrees with the process of generation and
starts with the ascension of cosmic light. Cosmic
light is mental comprehension of spiritual reali- 16
ties. As soon as this light illumines consciousness,
the seed life or seminal essence that registers the
desires of being becomes less animalistic in its
tendency. A change of heart is effected, and refine- 20
ment of the organism begins. One in the regener-
ation, overcoming the attractions of the fleshly
nature, loses flesh and goes through an actual dy-
ing to the old man, preparatory toward receiving 24
the influx of the Christ life. The evolved creature
decreases as the Christ spirit increases, all the
dying forces being transposed to their spiritual
equivalent and forming the essences of the new 28
creature in Christ to be.

The process of generation was reversed first by
Jesus Christ, the Man principle of being, and sec- 32
ond by the Woman who complements his spirit.
Now is the principle of regeneration positively
identified, and, since all are in the One Man con-
sciousness, the attainment of the resurrection
which Christ typifies is to be accomplished in the 36

1 law and order of God. It is not that any one of
 himself attains unto righteousness and life eternal,
 but that conditions of consciousness are ripe for
 4 the harvest, and the fruit as spiritual beings is
 gained in God's own season of fulfilment which
 attends the ends of cycles of progression.

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

The functions of the divine principles are identi-
 fied in humanity—*in reality*, are humanity, the ever
 unfolding and expressing consciousness of God by
 32 which He manifests what has been idealized to be
 brought forth. That of God not yet idealized to
 be or that not expressed is Naught, that is, God in
 absolute and unformed essence of Being. When
 36 humanity is made the embodiment of the divine

principles and the god-beings are revealed,- God 1
will be seen face to face and the spirit of humanity
will be the spirit of God.' Prior to this manifesta-
tion, it is as though God were separated from His 4
Creation, and mortals, not understanding that God
is manifesting His own qualities of being, discrim-
inate as to what is God and what is not God,
until, through Christ illumination, all is seen as of 8
Him and for Him, and purity of consciousness is
enthroned. Truly, man becomes as God knowing
both good and evil, but knowing them as God
knows them, not as mortals know them—that is, 12
as essential conditions of qualities of conscious-
ness progressing, by which the primal state of
Being is gained and manifested.

The conception and birth of spiritual man is as 16
actual as is the generation of the mortal man.
Jesus Christ or second Adam is the Father, while
the second Eve, the soul redeemed from carnal
desire, is the Mother. The conjoining of the 20
Father-Mother in truth and good reproduce the
son, or spiritual type of being. The son is born at
Bethlehem, the cave in the solar plexus region, this
being the matrix or divine womb which functions 24
the radiations of the Father-Mother heavenly
spirit of the pineal gland and pituitary body,
respectively. The deific orgasm incidental to the
ascension of the Christ-Seed is the means by which 28
the essences generated in the organism in the
regenerate laws are disseminated to form the
spiritual body. One in this process can see these
essences as silver and gold flowing through the 32
organism and at the same time cognize esoterically
the odor of unfermented wine, these two aspects
representing the substance and life or flesh and
blood of Jesus Christ, which, appropriated 36

1 (eaten), make for spiritual being and life eternal.

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

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

Mortals must realize that the processes of generation, whereby flesh-and-blood creatures are

evolved, are in death; and, although they serve 1
the ego in evolution, generation must be brought
to naught or cessation before it serves Christ in the
spiritual way and can be utilized toward manifest- 4
ing the offspring of Spirit. Jesus typed the man
God created, and we find in the climaxing cycle of
his ongoing the laws of God governing the real
man. He attained his victory, not through indulg- 8
ing his fleshly temptations, but through over-
coming them, thereby setting the standard of
spiritual attainment for all men. He perceived
that not all men could receive these higher 12
teachings, but "only those to whom they were
given," that is, those who in process of evolution
have finished their course and have polarized
their generative forces in naught (cessation). 16

The principles of regeneration proceed with the
evolution of a race and are always radiated so
that those who have "ears to hear" may partake
of the "waters of life" and live forever. The 20
"waters of life" are the emanations of the Holy
Spirit operative from the Word Center as the
Seraphim (ears) and Cherubim (eyes) of Creative
Principle. Egos being in the developed wisdom 24
(eyes; male) and love (ears; female) of conscious-
ness receive Christ in its operation and are thus
identified in the laws of regeneration. These have
"ears to hear," being receptive to the radiations of 28
the Holy Spirit at its influx into consciousness.

Those who cannot receive the full light of truth
still have experiences in sin to fruit before they
can see clearly. This is to say that they still need 32
to evolve in darkness in order to become quickened
sufficiently in knowing and feeling to be attractive
to the light of Christ. One from above (regener-
ation) can discern the state of those below 36

1 (generation); but those below are the ones who
 stone the prophets and malign the Christ. "He
 that is of God heareth the words of God."
 4 God's holy processes of generation are un-
 earthed in regeneration and man is made con-
 8 scious of higher and nobler uses of the creative
 impulse, called sex, than are known on the plane
 of mortality. As purity of thought and desire is
 identified, the law of Holy marriage is unearthed.
 This is the marriage of the ego with the Christ
 within and is the means by which the male and
 12 female qualities, progressed in fleshly generation,
 are translated into spiritual essences and united
 as one substance. All the processes of regenera-
 tion are reverse to those of generation. Where the
 16 forces of generation were utilized in forming
 materiality with its attendant inharmonies and
 temporary harmonies, the forces of regeneration
 make for eternal consciousness. Eternal con-
 20 sciousness is truth and good gained, these qualities
 being never less than they are, hence, unchange-
 able and eternal. The processes of regeneration
 are consummated when man is born of the Spirit
 24 and the laws of God have been set into operation
 to translate the ego into a state of spiritual being.
 This operation of Divine Law is not opened
 through the will of man, but through the Divine
 28 Will, moving in humanity at the ends of cycles to
 bring forth the spiritual gain.

When, in the order of spiritual development,
 humanity is ready to be translated into a higher
 32 kingdom, the central overcomer of a cycle becomes
 the matrix of the Word by which the laws of
 regeneration work out in those attuned in their
 elements to receive the Messianic influx of Holy
 36 Spirit emanating from the Word-matrix. Those

in this regenerative process come under the 1
Messianic law and are translated into a higher
state of being, but these egos are in restraint of
their sexual forces and identified in their virginity, 4
before they can receive the action of the laws of
the Lord that translate their forces into states of
spiritual quality. The era of immortality is a
continuation in use of the forces conserved at the 8
end of mortality and is a further unfoldment of
the regenerative process. In this order of life the
consciousness of humanity will be directly con-
trolled by the Divine Will and the God-powers and 12
qualities of being will be expressed, the desires of
the animal creature having been overthrown in
the operation of God-laws which translate the
corruption of mortality into the incorruptible 16
nature of immortal being.

Moral consciousness is the highest attainment
generated out of generation. This is John the
Baptist consciousness, the greatest born of women. 20
Spiritual character is born of Christ, though the
Christ qualities center in the Cosmic Mother
(Virgin Mary Principle) and are complemented in
their processes by the womanhood of the race 24
through which evolution of mortals is carried for-
ward. The Virgin Mary Principle is the center
of Purity resident in humanity in God's order of
identification, and constitutes the supernal being 28
of God through which all creation is unfolded.
When every jot and tittle of the law of sin and
death (mortal law; generative) are fulfilled, the
laws of God, written in the heart of man, which are 32
the principles of regeneration, unfold in divine
natural order the offspring of God. This offspring
is not identified in carnal generation, but is
redeemed out of the lusts of the flesh through 36

1 Christ, the regenerating influence of spiritual forces.

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

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

Since the Christ is immaculately conceived and can not be resurrected in consciousness until the
36 ego has attained the passionless state of develop-

ment, all the teachings of spiritual character 1
admonish this attainment as the goal of religious
advancement. This is not the end of regeneration,
but the beginning. The sacred mystery is involved 4
in the utilization of the powers conserved (both
heavenly and hellish) toward the formation and
resurrection of the Christ Self or Divine being.
This mystery can only be known to one in the 8
experience of it; hence, it is admonished that the
god-beings who are to be garnered at the end of
mortality sing the song of redemption which none
can know except those who sing it. One must 12
experience Christ in living consciousness in order
to know and to be the Truth; therefore, there are
mysteries attending the transition from mortality
to eternal life that are unspeakable. The unspeak- 16
able is the silent, sacred pole of God-being that,
functioning in Naught, becomes the matrix of
negation in which Christ works to manifest his
own state of spiritual being. This must be experi- 20
enced to be known.

Regeneration involves the conscious dying to
sin and the sequential overcoming of the processes
of death. Generation produces hell and death, 24
and at its point of dying reproduces its opposite
quality. It is not as Paul says that this mortality
is made immortal, but that a change takes place
in the quality of the forces evolved; and in the 28
change the energies released in the dying are 4
translated into the substance of spiritual being.
All things serve the Christ; and when one is iden-
tified in the illumination of the Christ-Mind, all 32
things are understood and nothing is condemned,
though repulsion to that which has served its pur-
pose is the one mode by which attraction toward
the next higher quality of progression is promoted. 36

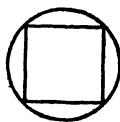
1 When repulsion and attraction are polarized in
the law of the Lord, temporary life and death are
both reduced to naught, the commingling of the
4 forces of spirit and matter making for the essences
of spiritual substance out of which the spiritual
being is formed. Man works until the forces to be
unfolded and generated have been identified in
8 forms of matter; but when he reaches his limit of
evolution, the kingdom of consciousness pro-
gressed is delivered to the Father, and the laws of
God manifest the spiritual results. It is in the
12 surrender of the self at the highest point of
progression that one dies with Christ, being cruci-
fied with him in order that the powers of God may
be all and in all. This involves the positive experi-
16 ences of regeneration that fulfil, at the end of the
cycle, that progressed by means of Jesus Christ
heretofore, and which give rise to the divine
humanity and the sons of God in law and order of
20 the Father (Divine Law).

THE SEED OF THE WOMAN

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

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

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



The Woman typifies the Mother Prin- 1
ciple of God, the matrix in which the
actions of God take place to reproduce
His offspring. That which is born of 4
God is spiritual man, and this man is the seed of
the Woman. That is, it is the Woman, or Soul,
redeemed from fleshly love and lust, that receives
the procreating action of spiritual ideas and iden- 8
tifies them as reality. Metaphysically, Truth is the
man child, born of the Woman, who is to rule all
the nations with a rod of iron. There is no com-
promise in Truth. Truth is exact principle, based 12
upon divine justice—the measuring rod of iron.
Truth is the generated activity of God that comes
into expression through cognizance of spiritual
ideas, when the love nature has been sufficiently 16
purified to permit its awakening or birth. Truth is
identified in the Woman, or Soul, therefore is the
son of the Woman, being masculine in its express-
ing character. It is the positive pole of con- 20
sciousness, the Man of God's idealizing identified
and revealed through God's love (law).

1 Physically, the Woman is the primal Germ of
 Creation, the Womb in which are gestated the
 forces of the universe. But the forces of the world
 4 of mortality are not the offspring of the Will of
 Creation, or Woman of God's Love, but are the
 generated aspects of serpent (mortal will) sense.
 Generations of development in sexual force cul-
 8 minate in bringing forth the Germ of Creation,
 its activity reproducing the god-type of being.
 This Germ is identified as Woman, the Cosmic
 Mother, whose scope of service is universal to
 12 regenerate both the heavens and the earth.

The race of mortals is not the seed of the
 Woman, but is the offspring of sexual seed, gener-
 ated in the serpent or unillumined sense conscious-
 16 ness. This seed is corrupt, sinful, and dying, being
 crossed in low forces of spirit and matter, and can
 only beget dead men. Man must be born of God
 before he can enter into life, which is to resurrect
 20 the Woman Principle and permit her to give
 birth to her child of Truth. The seed of the
 carnally minded (and all are carnally minded
 outside Christ), was engendered through the
 24 action of the serpent, the evolved force of adulter-
 ated light and darkness of the Kosmos. The
 serpent seed is to be eventually bruised by the
 seed of the woman; that is, self-knowledge and
 28 self-will, the evolved forces generated in sense of
 separation from God, or in serpent sense, are to be
 subjected by knowledge of Truth and made non-
 expressive. The culminated activity of self-
 32 knowledge and self-will is sex force. Sex force
 begets the seed of mortal man, which is the off-
 spring of the serpent, and is at enmity with the
 seed of the Woman, the generated love of God in
 36 the soul.

Physiologically, the seed of the male is stamped 1
with serpent-like sperms of reproduction. The
impression of mortal, temporary life is in this
seed, because it is generated out of knowledge 4
identified in the Night, or unilluminated consci-
ousness. Separated from knowledge and love of God,
the ego, identified in personal sense, builds up a
consciousness that bears the imprint of death 8
rather than of life. When the ego comes to the
point of evolution in death (materiality), where
he is sufficiently dead to the attainments of per-
sonal sense, he yearns for the satisfying seed of 12
the Woman, or Truth, evolved through the action
of God's love. Immediately any desire arises,
forces of consciousness act to fulfil it. The desire
for Christ invites the action of the Spirit of the 16
Almighty within, from whence cometh under-
standing, and conscious knowledge of God and
spiritual man is identified. Conscious knowledge
of God and spiritual man is the seed of the 20
Woman, and it is this seed that bruises the head of
the serpent (intelligence evolved in self-knowledge
and self-will, with sex force as the directing
impetus). 24

The sun symbolizes Christ. It has its focalizing
point in the heavens (top head in its organic iden-
tification), and is a positive power of radiation.
It is the Woman, or soul, that is magnetic to the 28
Christ under laws of creation, but before the
Woman can be arrayed with the sun (Christ
illumination), she must have the moon under her
feet. The moon symbolizes sex consciousness, the 32
opposite pole of the Christ, or sun. The moon
characterizes the negative aspect of consciousness,
and has its focalizing point in the earth (cir-
cumference) in opposition to the sun's identifica- 36

1 tion at center. When all the forces of the sex
 consciousness are understood, the moon is under
 the feet of the woman, that is, subjected to a
 4 higher understanding. The forces of sex con-
 sciousness are understood when they are perceived
 in their relation to the creation. The predestined
 climax of forces identified in the Night, or death,
 8 is No-thing. This No-thing is not a nonentity in
 the sense that these forces have never been, but is
 the soil of consciousness, worked in the Night or
 unillumination until its harvest of nothingness
 12 is culminated, when the forces are understood, or
 known. Evil, meaning no-thing, out of which sex
 consciousness is evolved, is known when it is
 unknown: that is, no longer existing as a factor of
 16 consciousness.

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

The "twelve stars" symbolize the twelve centers
 of intelligence in man, through which ideas, gener-
 32 ated by Christ, identify as the spiritual body. They
 are the "twelve thrones of Israel" (Is-Real),
 referred to by the Master in his discourse con-
 cerning regeneration. Universally they are repre-
 36 sentative of the twelve signs of the Zodiac, whose

identification in consciousness makes man the 1
ruling factor in the earth (realm of the manifest).
The man who rules is the one in whom the Woman
(Soul, or Divine Love) has been resurrected; 4
therefore it is the Woman who gives birth to the
man child, and not the ego still identified in the
limitations of sense. When the Woman, or soul,
is crowned with the original creative powers, she 8
makes union with her mate, the Christ, and begets
the child, Truth.

The twelve centers of intelligence are identified
throughout the organism of man, though their 12
essence of intelligence must ever ascend to the
head (heavens, or Christ center), there to form the
crown of glorification, or illumination of light
(intelligence). The twelve disciples of Jesus 16
Christ typified the twelve centers of intelligence,
and were the objectified expression of Jesus
Christ's own spiritual development. Since the
Master identified the Man pole of consciousness, 20
establishing the Head of Christ, his disciples were
objectified in male form. The Woman is the Heart
of Christ, and constitutes the more fully evolved
expression of God's laws in manifest identity. She 24
is the redeemed woman (soul consciousness) of
humanity that must precede the manifestation of
Truth and the subjection of personal sense con-
sciousness to higher powers. Through the twelve 28
disciples, or centers of consciousness, the Christ
ray of polarized wisdom and love is projected into
humanity and its spirit progressed.

The Woman, or soul redeemed, is the second 32
Eve, and is both individual and universal in her
import. It is interesting to note that nearly every
woman, regenerated from sex consciousness suffi-
ciently to become a cosmic mother making for the 36

1 generation of the universal man child of Truth,
believes herself to be the Woman referred to in
the twelfth chapter of Revelation. This is because
4 every cosmic center has in it the same spirit of
Truth, and occupies a similar position in its rela-
tion to God's laws of reproduction. The type
Woman will stand forth in individual identity,
8 even as did the type Man, for she represents the
Divine Feminine, the bride, the counterpart of
the Divine Masculine, the bridegroom. All that is
idealized in heaven (invisible spiritual realm) is
12 identified in earth (manifest realm), and through
God's action there is revealed in the external the
fulfilled expression of His power and presence.

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

The Woman, giving universal birth to the man
child, is the second Eve, the feminine identification
of the Creative principle. Her work is to free the
36 soul of humanity (universal womb) from the loves

and lusts of the flesh, identified by the first Eve. 1
Out of the progressed individuality of woman-
hood the Woman Lord will be raised up. She
will put under her feet the activities of the sex 4
consciousness and crown man instead with the
sun (Son) of Christ, restoring him to his righteous
relation to the Creator. There is no possibility of
Truth being born, nor of its rule over the nations 8
(states of consciousness in their distinct identity),
until the seed of the Woman (Divine Love)
bruises the head of the serpent of sex. This bruising
is now taking place. All who receive the gospel 12
of Jesus Christ, which is the message of bodily
redemption through overcoming the carnal mind,
and the surrender of the activities of the self (sex
consciousness), are making themselves eligible to 16
citizenship in the new heavens and the new earth,
which are to be established through the seed of
the Woman, and in which there is to dwell right-
eousness (right use of forces). 20

It should be clearly perceived that Woman is
the soul of the ego, and through the quickening
Spirit of Truth (Jesus Christ) all who will sur-
render their self-imposed animality of conscio- 24
ness and put on the Mind of Christ may partake
of the immortal nature. The immortals are the
divine-human offspring of the union of the Bride
and the Bridegroom (Soul and Spirit), which are 28
to be the universal expression of the race, follow-
ing the establishment of the proper individual
generatrix who is to Mother the living men. God
has been revealed as Man, and now carries for- 32
ward the further revealment of Himself through
identifying the Woman as the Creative Principle.
Out of the Woman, or soul redeemed from attach-
ment in materiality (sensuality), the children of 36

1 God are also to be born.

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

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

On the surface it might appear that those who believe in Jesus Christ constitute the majority of mankind, but Scripture definitely sets forth that those who are to be fruited at the end of the dispensation inaugurated by Jesus Christ are to be those who are purchased out of the earth through purification—those who come into their virgin, or Woman, consciousness. We must conclude that this requirement constitutes the belief in Jesus Christ in which all humanity must eventually be established. Man becomes like that in which he believes. Belief is the essence of faith, the substance out of which manifestation is formed. Belief in Jesus Christ enables man to partake of his nature, and to put on the deathless character. This belief is founded in Truth and

not in sentiment, and is possible of attainment 1
only when the love nature has been divested of its
carnality and lifted up to the Christ in purity of
expression. 4

Christians, professing belief in Jesus Christ, who
make no effort to overcome the enticements of the
fleshly existence, thinking themselves saved
through a personal saviour, are deluded as to what 8
constitutes belief, though of necessity receive the
degree of grace of Christ's movement in keeping
with their works of faith. Works of faith are
measured as much by the qualities of conscious- 12
ness gained as by the outward capacities of
service, though those in the united Spirit and Body,
that is, Bridegroom and Bride, witness their
beliefs by the fruits they bear. These fruits, how- 16
ever, must be spiritually discerned to be deter-
mined as to their genuine qualities. Christians
(so-called), obstructing thought from illumination,
and love from further unfoldment, through adher- 20
ing to certain creeds and doctrines to the exclusion
of comprehending other modes of religious expres-
sion in wisdom and love, are not in the belief of
Jesus Christ, hence, are not the humanity of con- 24
sciousness that receives the action of God in the
second coming of Christ. The Spirit of Truth,
which is the free spirit of Christ, must find its
qualities of wisdom, love, freedom, and truth in 28
those who believe, in order to function in con-
sciousness and to manifest a higher type of being.
The "greater things" to be accomplished through
belief in Jesus Christ are, first, the identification of 32
the Woman as Lord of the consciousness, and,
second, the development of those identified in the
Christ Principle so as to reveal spiritual man.
This is simultaneous with the rebirth of mankind 36

1 and its transposition to the human quality. The
 Woman, as Divine Love, moves in those in whom
 the loves of the flesh have become as nothingness,
 4 and, in consort with the qualities of Christ
 developed, manifests a higher order of life and
 being. When the No-thing (non-expression of
 forces engendered during the ego's sojourn in
 8 unillumination) is fully evolved, the Woman of
 God's creating begins to reign over the conscious-
 ness with a "rod of iron," showing the ego the
 straight and narrow path that leads unto life ever-
 12 lasting.

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

The redemptive activities of Jesus Christ, who
 32 typed the Man aspect of Truth, are going on con-
 tinually, and it is the influence of his spirit within
 that brings man to a point of conscious renuncia-
 tion of the proclivities of the "old man," or man of
 36 mortal mind. When this spirit has quickened

Love (Soul) and it has become an active desiring 1
factor in consciousness, man makes conscious
at-one-ment with the inner Jesus Christ spirit, and
begins to bring forth the Woman, who is crowned 4
with the twelve spiritual powers through whose
action the Christ body is formed and spiritual
man revealed. The seed of the Woman, which is
the essence of Divine Love, cannot be generated, 8
nor can truth be born, until the generation of
carnal seed ceases. Man cannot be in Christ and
in Satan at the same time. Only in the degree that
man consciously relinquishes the fleshly tenden- 12
cies of generation is the generation of spiritual
man operative. Spiritual man is ruled by the seed
of the Woman, love being the inner feminine
quality of which truth is the outer neuter quality. 16
Love rules over the heavens, or inner consci-
ousness, while truth rules over the nations, or external
states of consciousness. Love and wisdom, con-
joined as one, reproduce life that is immortal, as 20
the physical quality, and truth, the mental quality.

Man is not alive until he is at one with Jesus
Christ. "This is life eternal that ye might know
God, and Jesus Christ whom he hath sent." To 24
know God is to cognize spiritual ideas in mind,
while to know Jesus Christ is to love the truth
cognized to such an extent that the offsetting errors
of the serpent seed (self-knowledge and self-will 28
in their good and evil aspects) are met and over-
come, and the will of God is revealed as the
dominant characteristic of man. The will of God
is an offset to the will of the flesh, and is the 32
capacity to actualize the truth perceived and con-
ceived (spiritual idea known and loved). When
man is identified in the will (desires) of God, the
seed of the Woman is generated, and Truth, the 36

1 man child, rules over the consciousness with a
rod of iron.

There is a mortal aspect of the seed of the
4 woman. The mortal seed of the woman ripens
every month, and objectifies as the menses.
Menstruation constitutes a purifying factor in
evolution while women are bound by the harlotry
8 of sense. The tendency to consider the menstruat-
ing woman in a state of impurity is the recognition
of the unnaturalness of this expression in its rela-
tion to the divine feminine, or Woman Principle.
12 Through ages of evolution, women have given their
love (blood) in the reproduction of mortal men,
objectifying their giving in loss of blood at child-
birth and at the menstruating periods. However,
16 the menstrual law makes for the establishment of
a refinement in the woman that makes possible the
bringing forth of a higher state of mankind, for,
being the womb of generation, she becomes the
20 matrix of hellish forces as well as heaven, and
without this purifying process would bring forth
abnormal and irrational offspring.

As the purity of the Christ Mind ascends in con-
24 sciousness, and the ego is established in the
government of God's laws, the necessity of puri-
fication in the mortal way of menstruation disap-
pears, thus freeing the woman from the sacrifice
28 of self on the altar of mortal reproduction. As the
seed life (love energy) is lifted up through puri-
fied thought and desire, the blood undergoes an
organic change, becoming established in the
32 energy of Christ (Truth realized). This is the case
in both the male and the female. While the
female will discern the purifying change in the
reversal of the mortal tendency of the menses to
36 deplete, by a marked vitalization of forces at the

ripening of the seed which makes for its retention 1
rather than its expulsion, the male will come into
a control of desire that prevents the involuntary,
as well as the voluntary, emission of seed. Only 4
the ascension of Christ in the consciousness can
reverse all the mortal aspects of nature and
identify man in his divine-natural relation to the
Father-Mother. The divine-natural relation of 8
the ego to his Holy Parents is established through
the Woman. The Woman, or Divine Love, identi-
fied, makes possible the continual action of God's
will in consciousness to reproduce the powers and 12
capacities of God and man, without which there
can only be a kind of a man expressing himself.

The seed of the mortal is the solidified energy of
thought and feeling. The solidification of mortal 16
forces makes up matter, the plane of the material.
The physical is the objectified expression of forces,
though not necessarily material. It is the desire
which prompts reproduction of ideas that beget 20
feeling forces which determine the character of
the manifest expression. Thought and feeling, be-
gotten in personal sense (serpent sense), make for
carnal seed and a mortal body, while truth and 24
love, identified in the Christ, make for spiritual
seed (seed of the Woman) and immortal body.
Enmity continually exists between the seed of the
serpent and the seed of the Woman, and thus 28
repulsion to the unreal (non-substantial) activities
is set up. The children of Israel are the realities
of consciousness developed in discipline of law
(Moses) of sin and death. When the various as- 32
pects of sin and death have been polarized in their
dual states, adulterous seed is reduced to nothing,
and the seed of Christ (Woman-Man in its second
appearing) is identified. The seed of Christ is 36

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

The orgasm of the sexual act is the means by
 which the potencies of the heavenly kingdom
 within are liberated and diffused in the elements
 32 of matter. While the divine orgasm or expulsion
 of divine love cannot express in mortality, its re-
 flected action as the serpent sense does carry on
 the work of projecting the primordial dust or
 36 primal mater (mother) into manifest form (man-

woman), and thus the seed of the Woman, or 1
essence of the Mother-God principle, is sacrificed
to the lower plane for the purpose of aggregating
itself as the virgin substance out of which the 4
Son of Man is to be fashioned. The orgasm of the
serpent sense cultivates the essences of no-thing
in the unillumined expression; but, when these
essences are neutralized in the death engendered 8
by their eventual crucifixion with Christ in re-
birth, mortality is robbed of its element of hell
and heaven, while the reign of Jehovah (Divine
Will) is set up in consciousness. Heaven is the 12
will of God in the earth or realm of body, giving
rise to perfect form or manifestation.

Heaven is gained when the seed of the Woman
is supreme over the seed of the serpent, or in other 16
words, when the love of God supersedes the sensa-
tion of matter in the union of the man and
woman. Redemption of the body from death and
the various activities of hell is the attainment to 20
be made through the subjection of sensation of
matter (serpent seed) to the current of Divine
Love (Woman's seed).

All the creative potencies are contained in the 24
seed, though until the righteous relation of the
cosmical plan is identified, the powers of hell or
progression in darkness dominate the race. Yet
this domination is promotive of the ultimate de- 28
struction of hell itself. Little seed is used for repro-
ductive purposes compared with the amount con-
tinually generated through thought and feeling.
There must be other uses for the generating powers. 32
When spiritually discerned, all wastes are seen to
be promotive of their particular function to con-
summate the whole process in a God-ordained
use. Wasted seed, in its rapid decomposition, 36

1 yields its emanations of life and creative powers
to progress the spiritual worlds, while that used
in propagative purposes carries forward the
4 material world. Thus, the serpent and Jehovah,
through the curse or cross of forces, progress crea-
tion to its appointed end, each yielding to the
other, at the time of fulfilment, its quota of pro-
8 gressed forces for use toward the further mani-
festation of the powers and capacities of the
Father-Mother. When the manifestation is ready
to partake of the nature of the inward spirit,
12 Divine Love, or the seed of the Woman, is en-
throned, and the formed world is revealed in the
reality of the spiritual ideal. The body of Christ
is the offspring of the Mother-God substance, the
16 virginity of love idealized by God and progressed
by means of humanity toward the manifestation
of deathless identity.

The attraction operative between males and
20 females in mortal sense is radiation of sex seed,
the magnetism of good and evil forces inter-
blended. This fact accounts for the operation of
action and reaction among lovers, and the capac-
24 ity of great love (so-called) on the mortal plane
to be reversed with corresponding hate. All the
activities of sex seed are temporary in their
nature, therefore not dependable as a staff. It is
28 not until Woman is raised in consciousness, co-
incidental to renunciation of sex desire, that genu-
ine love is begotten and man established in the
substantiality of spiritual character. The radiation
32 of the Woman (divine love) is cold in opposition
to the heat of animal magnetism, called love;
therefore to mortals, still bound by the entice-
ments of sex seed, the love of the Woman (Mother
36 principle of God) appears not to be love at all.

Nevertheless, the radiation of life is in the love of 1
the seed of the Woman (love born of Truth),
while the animal magnetism of mortal egos, func-
tioning in the seed of the serpent (sex seed), is 4
destructive and death productive. Mortals love
death and carnal love because their hearts are
evil, that is, still involved in the pleasures of
nothing (sex-sense). 8

One really begins to love when he renounces
attachment to the enticements of sex seed (serpent
sense), thus lifting himself up as well as lifting all
up to the Christ. "Greater love hath no man than 12
that he lay down his life for his friends." That is,
to renounce those activities that make for destruc-
tion, even though the attachment be a pleasant one,
is to lay down the life of the self for the life 16
principle that conjoins all men in constructive
expression. It is the capacity to renounce what is
personally loved that raises up the Woman in con-
sciousness and gives birth to the man child of 20
Truth. The travail incident to the birth of Truth
is the experience engendered during the renuncia-
tion of the loves of the flesh. But with every
ascension of thought and feeling the illumination 24
of the Christ (Son; sun) compensates with
heaped-up increase for the suffering experienced,
and eventually the Woman (Virgin, or Holy
Mother) stands forth arrayed in her glory of light, 28
with the consciousness of sex subjected to under-
standing (feet).

The radiation of the seed of the Woman is
divine in its character, potent with capacity to 32
quicken all who will (desire) into consciousness
of Christ. Truth is innate in man through action
of God's laws, but it requires the Woman (Soul,
identified in godly desire) to give it birth. The 36

1 Woman is the Mother principle of God identified
in the ego, and is the womb in which Spirit gener-
ates its divinely begotten offspring, the ideas and
4 feeling forces that objectify the child of God, or
immortal man. The "dragon" of sensuality (ser-
pent seed evolved) may stand ready to devour the
child of the Woman, but the descent of any raised-
8 up principle of God eventually leads to the fur-
ther revelation of God's presence and power in the
earth (plane of the manifest).

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

Parthenogenesis, or self-fecundation, belongs
32 particularly to the virgin consciousness, and while
symbolized in nature, since all spiritual principles
must be identified in the objective world, is a
function that pertains to the bringing forth of the
36 Word or Christ seed, and not to the seed of

mortals. The fruit of the Christ seed is man 1
identified in the Son of himself. This man is
always born of the Virgin or Woman through a
process above nature but operating in nature. 4
When the Woman principle is identified in nature
and the love forces are united with the god of
wisdom, the Virgin principle will be established
in humanity, and the government of the body will 8
be vested in the principle of feminine love rather
than in the will of the male, as it is in unre-
deemed nature.

Children born of the union of the male and 12
female principles will partake of the essences of
Christ, the forces of hell having been subjected
at the "end of the world" (end of material sex
sense) to the heavenly ideas of Truth. However, 16
the operation of the Bride principle in consci-
ousness at the "end of the world" is not primarily to
incorporate a superior child-begetting principle,
yet nature always receives the descending forces 20
of any action of divine law, and the gain in con-
sciousness is revealed as the superior development
of progressing races. The primal function of
the enthronement of the Woman is spiritual 24
(heavenly), it being her mission to raise up the
virgins who form the body of the "man child."
These egos will transcend the laws of nature and
will not participate in generation on the human 28
plane, but will partake of the principles of
regeneration in the throne of the Father with the
Son, being used in spiritual law to impregnate the
race cosmically with godly powers. The eman- 32
ation of divine powers supersedes both the vibra-
tion of sex and the radiation of mind. The powers
emanated from the resurrected egos (the gods or
virgins) will be the means of quickening the race 36

1 with the powers of Divine Love, eventually raising
 them into a like state of godliness.

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

20 Those who have eyes to see can now behold the
 Woman giving birth to her child of Truth, and
 can feel the sway of the rod of iron in the thoughts
 of the race. Repudiation of all things based upon
 24 the seed of the serpent (sex sense) is well under
 way, and the Woman principle is coming into her
 God-given authority both in affairs of church and
 state (esoteric and exoteric activities of life). The
 28 priestess is superseding the priest in her function
 in the race; the universal spirit of divine love is
 overcoming the selfish love of homes and nations.
 Woman will dominate in the new order of the
 32 race, not in the authority of personal will, as the
 male has done, but in the authority of love, based
 upon truth; for at last it is discerned that where
 truth is unknown, there is no love, therefore no
 36 permanent building. The stone (love divine) that

the builders of mortality rejected now becomes 1
the connecting link between the within and the
without, joining all that is dual (two) in oneness
of spirit, so that there shall be no more two, but 4
one flesh, and that the flesh manifested by the
Word (Christ), or immortality.

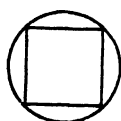
The Seed of the Woman needs no fertilization
from the male forces of the race, though connected 8
with the race through the dominating male, as
Mary was with Joseph, to project the God-powers
into sinful mankind so as to effect its dissolution
and translation. The Divine Germ as Christ, pro- 12
jected into the race as its impetus of life and
being, is identified first as the Son, who becomes
the Male of God's creating to the race, and the
fatherhood of God in the heavens to further the 16
unfoldment of spiritual being. The development
of the Son in the race ultimates as the Daughter
or Woman in heaven (spiritual state of consci-
ousness), whose outer nature is the Female of God's 20
creating in which is also the Male. The Woman
thus identified is the three-as-one Principle of
Being, whose deific function brings to fruition the
children of God from the essences of virginity 24
gained in the race.

The Woman as the Primal Germ gained has the
power of all germs and sperms, hence, controls the
love essences, trending them in the direction of 28
God. When the gods are gained from the theo-
crasis of the Woman, they will be identified in
the Germ of Creation, that is, Jesus Christ, bring-
ing forth themselves and the universe in the laws 32
of God. These laws, reversed in their activities,
brought forth the world of mortality, this yielding
its essences of regeneration out of which are
spiritually born the gods, or virgins. Eternity is 36

1 identified when the Seed of the Woman is
enthroned as the Lord of progression, conscious-
ness ever unfolding the powers and qualities of
4 God without the necessity of the curse. Freed from
the tribulations of the flesh, the race enters into
the development of its godly characteristics, the
Will of God being done in the earth (divine-
8 human) even as it is in heaven (the god state).

The ascension of man, clothed in wisdom and
love, and objectified in life and truth, is the real
product of the Woman: the legitimate offspring
12 blessed in God, and governed in His grace. Behold
the coming of the Son of Man, born of the Word,
and not of sex sense, whose standard is truth,
whose motive is love, and whose robe is purity.
16 Blessed is the seed of the Woman, fathered in
Christ, and harvested as the divinely begotten
offspring of God, the biune creation, made in His
image (male) and likeness (female). The "great
20 sign," seen in heaven, is now working out its fruit
in the earth. The Son of Truth is being delivered.
The birth pangs of spiritual birth bring forth the
Creation of God, revealing the heavens and
24 the earth of God's idealizing. Soul and Body, as
the Earth, and Spirit and Mind, as the Heavens,
united as one, is the finished fruit of the race's
long sojourn in the curse (cross) of sex sense.

BIUNITY AND INDIVIDUAL COMPLETENESS



Biunity is the unity of the two. The two 4
represent the component principles of
the One Christ Spirit, being identified as
the masculine and feminine factors on
the plane of matter. Sin and death inhere in the 8
separated nature of the ego, and will be overcome
when unity of the two is effected and the Christ
Spirit is identified. The unity of the separated
two or twain will restore man to the primal rela- 12
tion of consciousness to Being, and will manifest
the whole creature in which is life eternal. The
whole creature is individually complete, though,
when identified, is in Christ and not in mortality. 16

The mortal creature is not individually complete, but is separated in the principles of Being. When Man appears, he is spiritual being, and is the result of the operation of the primal Christ 20
Seed in consciousness. The spiritual fruit is the
harvest of a cycle of evolution, though the forces
gained in an evolutionary cycle must be utilized
in the Divine Will before the substantiality of 24
spiritual being can be manifested. Spiritual being
is consciousness directly expressing the power
and presence of God in the Divine Will, self-con-
sciousness being annihilated in the process by 28
which mortality is transmuted into immortal
nature.

Humanity is the Tree of Life in which the Christ
Seed is perfecting itself, but until this Seed is perfected and fruited as the God-man, humanity is 32
in the "tree of death," otherwise designated the
"tree of the knowledge of good and evil." However,
the activities of the "tree of death" eventually 36

1 dissolve the elements progressed in materiality,
 thereby liberating the essence of spirit that
 primarily solidifying on the plane of matter, pro-
 4 duced the manifest forms: for the formed expres-
 sion is always reducible to the essence of the
 spirit that formed it. The finished fruit of the
 "tree of death" is mortality. Mortality, moved
 8 upon in the operation of the Cosmical Law or Di-
 vine Will, gives way to immortality in exact law
 of transmutation and sublimation.

The reality of the material world is spirit, but
 12 spirit would not be visible as substantiality of
 being except it operates by means of matter. The
 motion of matter gives form to spirit. Motion is
 will. Surrender of the will in matter or sense con-
 16 sciousness to the Divine Will makes the *spirit* of
 motion (matter) visible in form, which is the
 Word made flesh. The Word made flesh is com-
 plete in individual identity, being aligned to the
 20 Principles of Being in the departments of spirit,
 soul, mind, and body. The whole man thus re-
 vealed is the Son of Man in his relation to human-
 ity and the Son of God in his relation to God.
 24 This Man of God is Man-Woman, the two being
 one in the Divine Will, though capable of mani-
 festing in either form of sex. This neuter being
 is complete in the development of the masculine
 28 and the feminine qualities of Being, being unified
 in the two aspects of progression as one. The One
 or unal state is the biune in the direction of hu-
 manity, but in the direction of God is the com-
 32 pleted individual.

The race of mortals is not complete in spirit or
 form, but through the processes of marriage and
 love develops the masculine and the feminine
 36 qualities of nature, ultimately gaining conscous-

ness of oneness. Consciousness of oneness is never 1
gained in sex, but is gained in Christ. This is to
say that the ultimate result of mortal love and
marriage is dissatisfaction and woe, for men and 4
women do not complete each other in the sexes.
The sexual conjunction of the most congenially
mated male and female, resulting in conception,
brings forth a distinctly male or female creature, 8
and not a biune creature. The complement of
either sex is within the individual consciousness,
though symbolically objectified in the without.
The woman develops her masculine self by means 12
of the male, and the man develops his feminine
self by means of the female. But not until at-
traction toward the opposite sex is voluntarily cut
off can the ego absolutely gain the unity of him- 16
self within the consciousness and unite the mas-
culine and the feminine qualities in Christ, where
their unity is primarily and eternally existent.

Each sex is complemented within the organic 20
organism with its opposite sexual quality, all
masculine progression in the without reacting as
love (feminine) in the within, and all feminine
progression in the without reacting as wisdom 24
(masculine) within. This is to say that all devel-
opment of the woman gained by means of the
complementary male on the objective plane be-
comes her gained love within, which in the Divine 28
Will is reversed as wisdom; while the develop-
ment of the man gained by means of the comple-
mentary female on the objective plane becomes
his gained wisdom, which in the Divine Will is 32
reversed as love. The biune creatures stand in
this relation to each other when in the Lord they
are united and their individual completeness is
identified. This action of the Lord takes place at 36

1 the end of a cycle of evolution, the forces gained
being involuted in the Divine Will into the sub-
stance of spiritual essence and manifested as a
4 new state of being.

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

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

The Primal Creative Cell is the Mother-Father
of humanity, it being the Creative Principle of
32 Divine Law. The one who plants the garden is
not the father of the garden, but the seeds planted
constitute the fathering principle. Hence, Jesus'
admonition, "Call no man upon earth your father,
36 for one is your Father who is in heaven." Men

and women are but the forms through which the 1
Spirit of lives progress, this Spirit being the
Primal Creative Life Cell or Christ Seed. This
Seed is broken up through generations of 4
increasing and multiplying on the sexual plane
until it is lost in the plane of material progression.
When it is found, it stands again in the race as the
Cosmic Father and the Cosmic Mother, through 8
whose function in the Lord the spiritual creation
of God is progressed and consummated as spir-
itual beings.

While the progression of the spirits of the race, 12
or the gods, takes place by means of the sexual
law, the manifestation of the God-Man is pro-
duced by means of spiritual law. The spiritual
law is introduced when sufficient wisdom and love 16
have been gained to permit its operation in con-
sciousness. This causes the self-ego to turn away
from the enticements of sex sense, in which all
the powers of the world are identified, and to seek 20
after the Lord with all the forces of Being. The
conservation of the love forces in the Lord is the
preliminary step essential toward the establish-
ment of biunity. At this point the love of the 24
sexes is transcended to the plane of the love of
God, and spiritual law takes over the progression
of the twain, ultimating in the manifestation of
spiritual being in individual completeness. It is 28
the utilization in Divine Will of the forces con-
served that will transform the mortal to a state
of immortality. Conservation without righteous
utilization robs the outer man of natural energies 32
without transforming the consciousness into a
new state of being. The Lord, in His coming,
which is the operation of spiritual law at the apex
of mortality, performs the service in the function 36

- 1 of the Cosmic Mother by which those eligible to
translation into a higher state of being make their
ascension.
- 4 Every ego has within the potential capacity of
oneness or biunity. The process by which those
having gained the male and female principles of
being become biune is wrapped up in the "mar-
8 riage feast of the Lamb," or the Passover Feast.
This process operates by means of the Messianic
Center or Temple of God in humanity in whom
the Deific function of the Word is performed. To
12 gain biunity is to be returned to the original
Androgynous state of being. This is to be united
with Christ in the two qualities of being, the three
principles constituting the trinity, or Holy Family.
16 Father, Mother, and Son as One make up the Prin-
ciple of the Holy Family and are within the ego
established in individual completeness. Biunity
is the relation of the outer nature to the inner in
20 control of the Lord, by which individual com-
pleteness is effected.

When the completed beings are harvested from
the race at the end of the era of mortality, there
24 will operate by means of the Lamb's wife that
Law of the Lord that will transform those ready
to put on the Christ-Man into the nature that re-
lates to the Androgyne Christ Seed. This involves
28 an alchemical change in the organism to the ex-
tent of cutting off in the women of the Church, or
heaven-born virgins, the function of menstruation,
which automatically will cut off the multiplicity
32 of seeds developed in the organism of the male
complements. The operation of the law of the
Lord in the complementary twain that are ready
for ascension, is the means by which the Body of
36 Christ, the completed state of being, is brought into

manifestation. This constitutes the Body of the 1
Lord or Jesus in the second coming of Christ, and
is made up of the many members of the One Man
Principle harvested from the Christ Seed im- 4
planted in the race at the first coming of Christ.

Just as the seed of a flower separates in its com-
ponent principle at its introduction into the soil
of the earth and brings forth distinct plants that 8
need by means of the pistil and stamen to com-
mingle to reproduce other flowers of similar char-
acter, so the one Germ Seed of the Creative Prin-
ciple, planted in the soil of the race, is separated 12
in its component parts. The distinct identity of
the two poles of the One Creative Seed makes up
the sperms of the males and the germs of the
females, the commingling of the two qualities 16
bringing forth incomplete states of being which
in turn conjoin with each other to reproduce a
similar type of man. People begotten in this
order of generation are not whole in nature, there- 20
fore are subject to sin, disease, and death, how-
ever well-bred or born. The redemption of the
race from its woes cannot be gained through ex-
ternal reformation, hygiene, birth control, or 24
eugenics, but is operative in a Cosmical Law that
functions in the race in the Messianic character,
which is the Temple of the Christ Seed that
Father-Mothers the genuine progression of hu- 28
manity. The Christ Seed operates in the second
coming in the function of the Cosmic Mother, it
being the Lamb's wife that taketh away the sins
of the world and restores mankind to its primal 32
relation to the principles of Being.

The capacity to bring forth whole men and
women in the race will exist after the second
coming of Christ, for the establishment in con- 36

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

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

The belief that mortal man is individually com-
plete is erroneous. The ego is not complete until
36 the two separated forms, developed in mortality

from One Principle, have conformed to the cove- 1
nant of the Lord or Divine Law, and through the
Law of the Cross with Christ have gained an as-
cension above the mortal state. Spiritual man is 4
individually complete, but when manifested is in
the body of light and not in the body of matter.
The establishment of individual completeness
wherein each is returned to the primal god-state 8
involves the coordination of the forces of the
“brides and bridegrooms” of the Lord who are
harvested as the potential spiritual beings at the
end of mortality. The conformity of this Body of 12
“virgins” to the Law of the Lord will fulfil karmic
experiences with Divine Love and enthrone Christ
as Lord of the being. These are they who gain
the Son and who enter into eternal life. 16

The Son of God is complete; but mortal men
are not the Son until through conformity to the
fiat of Divine Will they gain God-consciousness
or sonship. The gathering of the “sheep” is ac- 20
complished by the Law of the Lord operative by
means of the Shepherd, though in the second
coming of Christ it is the Mother or Shepherdess
who draws the Father’s own and brings them into 24
the fold, there to receive the operation of the
Divine Will by which corruptible, mortal nature
is conformed to the incorruptible, immortal state.

Biunity is preceded by equality of the sexes. 28
Individually, this means the unity of the ideas of
mind and the feelings of soul, or the unity of wis-
dom and love. It is the capacity to be in the ex-
ternal nature at one with the inward spirit, and 32
involves the elimination of thought that one would
not feel, and the control of feeling about which
one would not think. All deceit, deception, and
instability of character are in the lack of conjunc- 36

1 tion of the external and the internal natures.
Until man has nothing to hide from himself, he
cannot be uncovered to the Lord or operation of
4 Divine Law, hence, cannot be progressed spirit-
ually in the natural world. The arch-natural
man is the Jesus type, that is, consciousness rest-
ing in the law of the Lord and manifesting in the
8 without the result of the impetus within. This
involves an overcoming of the sexual tendencies
of the spirit, soul, mind, and body, for the whole
mortal nature is contaminated in its essences and
12 must be redeemed from its limited state before
freedom in Christ can be developed.

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

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

progression. While all that is mortally progressed 1
in sexual law comes out of the diversified forces
of the Christ Principle, yet the attainment of the
Christ Self can be only when the sexual progres- 4
sion has been brought to naught. Self-denial is
characteristic of the interlude between the for-
saking of the fleshly course and the attainment of
the spiritual state. The voluntary consecration of 8
the forces of wisdom and love (male and female
qualities), developed in the mortal course, to the
progression of the spiritual self, is the connecting
link that permits the operation of the Divine Law 12
by which a new creature in Christ is manifested.
Repulsion toward the activities of the fleshly
plane, when prompted by desire for spiritual
attainment, simultaneously attracts the operation 16
of the spiritual law and leads to reality of being.

The biune creature, while neither male nor
female, is not sexless in the sense that the forces
of consciousness are inactive, but is sexless in the 20
sense that the forces have been transmuted into
the essence of the spiritual and are at rest in the
Lord. It is in the rest of the Lord that the abso-
lute state of being is progressed. This ego is 24
united in virginal structure of being, having the
operation of the image and the likeness of Being
within the consciousness. The ego thus Christed
is forever freed from the necessity of either birth 28
or death, but, in the order of progression, reveals
on higher planes of expression than the flesh-and-
blood plane the glories of God, though retaining
individual identity in the family of God. 32

The biune is the prelude to individual complete-
ness, biunity being characteristic of immortality,
while individual completeness characterizes spir-
itual being. The individual, completed in Christ, 36

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

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

Those who attain individual completeness
receive the everlasting name which cannot be cut
36 off, and which Isaiah says is better than that of

sons and daughters. The mortal race perpetuates 1
its name by means of offspring, but the spiritual
beings will ever unfold their own inherent son
and daughter qualities of God in their own being, 4
being themselves an eternal monument unto God
and the Lamb. Their function of parentage will
be cosmical and spiritual rather than mortal and
material, the projection of the qualities of con- 8
sciousness progressed being by means of divine
emanation rather than by material manifestation.
Having finished their course in self-will, the gods
enter into the love of the Lord, and express in 12
universal service, promoting their own progres-
sion in the direct operation of the Lord they serve.

The ego is in reality four-square, the male and
female qualities being progressed in the within 16
in unity and in the without in opposition. The
inward progression is in Christ, while the outward
progression is in sex or Satan. All that is gained
in the without is refluxed to the within, while all 20
that is progressed within is projected to the with-
out. Spirit and matter, or the eternal identity
and its form of being, are thus being continually
progressed, the finish of mortal evolution being 24
the beginning of spiritual involution. The Law of
the Lord, in cosmical order, moves in the con-
sciousness developed in both the celestial and the
terrestrial planes, and completes in Christ the 28
cycle of progression, manifesting, from the sub-
stantiality of being gained, the new creature, who
is embodied in the Mind and the Body of the
Christ Self. 32

The completed beings eat of the "manna from
heaven" and unfold consciousness in the direct
jurisdiction and government of the Divine Will.
Having been transubstantiated from the mortal to 36

1 the spiritual state through the Law of the Cross
of Christ, they are freed from the path of birth
and death, and enter into the eternal conscious-
4 ness of God.

Individual completeness does not mean isola-
tion from the other members of the race, but
Christ unity with them. The completed individual
8 becomes a God principle and performs a univer-
sally rather than an individual service in the race.
Individuality is the attainment of the God-center;
that is, the identity of the eternal character. One
12 so identified becomes a servant of God in the
performance of godly functions in the race, enter-
ing the spheres that govern the planetary pro-
gression of the universe. Since all the planets
16 and their systems represent the universality of
God's progression, an ego gaining the universal
principle on any planet becomes a planetary lord
and a helpmeet of Creation to progress the unity
20 of Christ that is above the terrestrial planes. The
terrestrial planes particularly progress the diver-
sities or oppositions of consciousness, though at
certain times in the ongoing of the racial progres-
24 sion on any planet these are coordinated with the
unities and the planet itself comes under the jur-
isdiction of Christ and into the spirit of divine
unity. The "brides and bridegrooms" harvested
28 from the progression of the race become the gods
and goddesses through whom higher spiritual
progression is carried forward.

Humanity is both central and universal in its
32 progression. The central identities make up the
individuals who gain the completed Christ prin-
ciple, that is, the eternal Son of God's creation.
Through these beings the universal progression is
36 carried on, the race receiving in its forces the

powers of God directly progressed by means of 1
the gods and their coordinate goddesses. However,
those on the celestial spheres of planetary progres-
sion are nonpropagative, though they directly 4
progress the Word, emanating into consciousness
the powers of eternal life and love. The principles
of the "only begotten Son" are always given to the
world that whosoever believeth in Him may 8
through Him have eternal life; but not until one
has gained this Son can its principles be projected
in the direction of the race. The projection of
these God-principles is not alone by means of 12
mind, but is operative by the giving of oneself in
Christ. The giving of oneself in Christ for the life
of the world is not a sacrifice, all sense of sacrifice
having passed with the dying of self-consciousness 16
at the gaining of the Christ Self.

The capacity of biunity inheres in the seed, and
the ego is ever propelled to find himself in Christ.
Prior to this finding, he seeks for himself in the 20
opposite sex, eventually ending in woe and dis-
satisfaction as to marital experience. Experiences,
whether harmonious or inharmonious, bring
development of consciousness until the ego is 24
united in the inherent male and female principles,
thus gaining biunity in spirit. The process by
which the flesh or bodily expression is brought to
Christ is contained in the Law of the Lord that 28
operates in the coming of Christ, when those
eligible to resurrection and ascension die with
Christ and are consequently raised with him in
the primal androgyne nature, or virginal state. 32
This is the state of individual completeness as well
as universality of spirit, the consummated result
of biunity. The ego finds himself in Christ, where
he primarily inheres, complete and whole, being 36

1 **Father-Mother-Son-Daughter in the God nature.**

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

Those who are redeemed from death are those
20 who die in the Lord, this being the sacrifice of themselves in Christ that assures their resurrection and identity in eternal life. At the point where individual completeness is identified, eter-
24 nal life is set up, for death is in the separation of the male and female qualities. When these qualities are united in Christ, life is identified, and the egos enter into the consciousness of the God-self.
28 Individual completeness is in the God-self, the ego being the microcosm of the macrocosm, that is, the manifest expression of the qualities of the Creative Principle.

PARENTAGE COSMICALLY EXPRESSED

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



Parentage, in the cycle of mortality, sym- 1
bolizes the cosmic parentage to be set 2
up as a working factor in consciousness 3
when egos have climaxed their sojourn 4
in night and have come in contact with the light
that lighteth every man. This light is Jesus Christ,
the Son, in whom are the potential capacities of
the Father-Mother. The dissolution of the identity 8
of Jesus Christ on the personal, individual, and
immortal planes of consciousness, and his corre-
sponding absorption into the Godhead, enabled
him to identify as one with the Father, and to 12
become the procreator of the children of God to
be manifested on the plane of the flesh (Living
Word) as immortals.

Following the identification of Jesus Christ as 16
one with the Father, the Father pole of parentage
of God's creating became active as a working
factor in humanity to form the Mother, out of
which are to be born the children of God. Con- 20
forming with the Creative Plan, the formative
principle called the Father (Jesus Christ) moves
in the womb of humanity (consciousness in which
are chaos and cosmos interblended) to identify the 24
Mother, or feminine counterpart of Jesus Christ,
whose conjoining with him in holy marriage
(union as one of male and female) makes up the
cosmic parental matrix out of which are to be 28
generated the divinely begotten sons and daugh-
ters of God. The establishment of this cosmic

1 parental center marks the identification of the
 second Adam and Eve on the manifest plane
 (plane of earth) through whose office the genera-
 4 tion of God is carried forward in day (knowledge
 of Truth). This Mother principle, who is the Bride
 of the Bridegroom, is gestated out of the tangible
 womanhood, redeemed from the lusts and loves
 8 of the sex consciousness, and is both individual
 and universal in her scope of action. Just as the
 Father principle of Deity was revealed in his Son,
 as Jesus Christ, so the Mother principle of Deity
 12 will be revealed at the end of the age of "time" as
 the matrix (Womb) in which are to be identified
 the sons and daughters of God, or eternal egos.
 The standing forth of the Woman of God's choice
 16 as the second Eve is the "greater works" of Jesus
 Christ to be manifested, and her conjunction with
 the Bridegroom to reproduce the offspring of
 Deity is the fulfilled revelation of Christ's unfold-
 20 ment in humanity. When the Mother has per-
 formed her function in humanity, then will she be
 absorbed into the Godhead, where she will reign
 forever with Jesus Christ in the Father-Mother
 24 throne.

Biunity is the characteristic of egos born from
 the cosmic parentage of God's ordaining, and is
 possible of identification only in those who have
 28 finished their cycle in the will of the flesh, which
 is sex consciousness dominating and controlling
 the forces of man. Biunity is the perfect fusion
 of the male and female poles of consciousness as
 32 one. It is evolved as the adultery set up in separa-
 tion of males and females in sex is surrendered
 and reduced to nothingness (nonexpression).
 The children of God take on the characteristics of
 36 their parents even as do the children of the world.

The divinely conjoined Man and Woman Lord 1
(Bride and Bridegroom) are biune in their char-
acter, having in their nature the perfectly blended
male and female powers of Christ. 4

The cosmic center of parentage is identified in
the heavens as a *creative* principle, but in the
earth it is *formative* in its character. God creates
man, but Jehovah God forms him. Jehovah God 8
is the male and female poles of Christ, God's Son,
identified as one, and is the means whereby the
actions of God in the heavens are worked out in
humanity, and revealed as the fruits of God's 12
idealizing. Jesus Christ was the fruit of God's
action and manifested the masculine aspect of
Jehovah God, thus revealing the Father. While
the Father contains also the Mother in potentiality, 16
the manifestation of the Mother-God principle is
individual in identity and distinct in her manifest
expression. The Mother contains the Father, the
male and female of God's creating being one and 20
not two, though they have two identifications in
the earth, where all ideas are revealed in their
distinct character. The biune creatures to be born
of the Mother, through Jesus Christ's impregna- 24
tion, are male-female in one, though having male-
female and female-male identity on the manifest
plane. These are not hermaphrodite in physical
expression, but are the distinctly male or female 28
forms of egos whose male and female qualities
are blended in unity in Christ.

Jesus Christ became the Word made flesh, or
the manifestation of the Seed of God. This seed is 32
holy (one, not two) and is progressed in humanity
through overcoming attachment to the carnal seed
of men. All who believe in Jesus Christ must
overcome attachment to carnal seed in order to 36

1 allow the Word (Divine Seed of God: Son, Jesus
 Christ) to begin its regenerating work so as to
 establish the ego again in the virgin (woman:
 4 womb), whose impregnation by the Holy Ghost
 (whole Creative Principle) brings forth the new
 creature in Christ. Only those have the "right" to
 become children of God who believe in Jesus
 8 Christ, or who take on his character (name).
 Since biunity (male and female in one) is the
 distinct characteristic of his immortality, those
 who receive the procreative quickening of his
 12 spirit must have established oneness of the male
 and female poles of consciousness through over-
 coming sense of twoness (duality; adultery),
 identified in darkness (sex consciousness).

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

The heaven to which Jesus ascended is not a
 locality in the skies, but represents the essences
 36 of Creation that aggregate in the celestial plane

**of consciousness, being consciously gained as the 1
spiritual substance of being. When the ego, over-
coming the sexual tendencies, gains the substance
of the forces, Jesus is identified, in whom is Christ, 4
the two as one being God's action to fashion
spiritual man. Christ in its culminated identity
is Feminine, the Motherhood of God, out of which
are born the gods. The birth of the gods is the 8
manifestation of the fourth dimensional egos,
who, having the powers of heaven and of earth,
serve both God and man as one, all their activities
being the function of the Creative Laws to pro- 12
mote the creation.**

**Before the fruits of the Creation, that is, spirit-
ual man, can be manifested, the union itself must
be effected on the plane of the earth (identity in 16
the body). This is to say that the generative func-
tion of an ego, Christed in his forces, must become
operative in Divine Will before the god-state of
being can be fashioned and the Son manifested. 20
The Cosmic function is identified as the Microcos-
mic Woman who, performing the function of the
Lord in his second coming, is instrumental in
aligning all who partake of the Divine Spirit to 24
the Creative Laws preparatory toward manifest-
ing the children of God. The Will of the Divine
operates absolutely in one ego, though this one is
sustained and supported in the operation of cos- 28
mical law by all whose spirits are Christed; thus,
that which promotes the absolute operation of
Divine Law promotes also the relative functions.**

**At the time of Jesus Christ's resurrection, he 32
commissioned the woman to go into the world and
preach the gospel of a risen Lord. This woman is
the prototype of the Woman Lord, or second Eve,
who is to be evolved out of the adultery of man- 36**

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

24 The first divinely identified cosmic parental
center is the prototype of similar polarized centers
to be established in the circumference of human-
ity when souls, separated in adultery, join as one
28 in Christ in their male-female elements. The
establishment of these centers at the circumfer-
ence will take place as men and women, devel-
oping oneness of the male and female principles,
32 meet the test of soul-mating and conjoin with
their own inherent mates in the love of Christ. The
uniting of the male and female elements of these
evolved egos will take place under the govern-
36 ment of God, thereby setting up transmutation as

the governing factor of the immortals. In this 1
theocrasis, every male will receive his counter-
partal female, and every female her counterpartal
male, thus establishing the biunity of the ego 4
necessary to its identification in the parental
matrix of the Woman Lord, before the visible
sons of God can be revealed. People who cannot
comprehend the principle of immaculate concep- 8
tion cannot comprehend the principle of holy
marriage, nor can they enter the theocracy in
which shall reign only those who have been pur-
chased out of the earth through purification. The 12
identification of men and women in holy marriage,
through action of God's laws, is for the purpose of
establishing the proper universal nucleus through
which God, acting in the Holy Mother, may carry 16
on the work of manifesting the kingdom of heaven
in the earth. The kingdom of heaven cometh
without observation, and only the single eye of
Christ, identified as the biune man, can behold the 20
begetting of the divinely begotten children of God.
These children must be born of holy (whole: one,
not two) men and women, whose magnetic-electric
conjunction of forces takes place above the plane 24
of sex consciousness. Only those born from above
can be a party to the generation of God's offspring,
and are themselves to be the child begotten as the
new creature in Christ. 28

The office of the Woman Lord, or Holy (whole)
Mother, in her plane of expression, is symbolized
by the queen of the beehive, her impregnation
taking place in the heavens of consciousness, the 32
mate of herself having given his life in order to
conjoin with her who is to mother the children
of his begetting. Just as the male bee that mates
with the queen gives himself in death for the priv- 36

1 plan of God and to cooperate willingly in climaxing the designs of the Creator.

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

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

Being is identified in Christ, hope of bodily re- 1
demption is in vain, for it is in the will of the
feminine that death was primarily identified, and
only through the Will being Christed can the di- 4
vine-natural humanity appear.

All the activities of parentage, generated on the
plane of mortality, are eventually to come to
naught (nothingness), and the generation of the 8
children of God on the immortal plane is to be
set up. As the forces of generation in mortality
climax their cycle of evolution, the forces out of 12
which are to be generated the immortals are cor-
respondingly involved. Light (immortality) and
darkness (mortality) are in polarity, equally
evolved, though opposite in their purports. It is
only as evolution in darkness (sex consciousness) 16
reaches its climaxing point that light is identified
and the ego begins to know consciously that which
he has experienced. It follows that one cannot
gain higher knowledge until one has finished his 20
cycle of experience in darkness. Knowledge, per-
taining to cosmic parentage, could not be known,
if the unknown, or chaotic parentage of darkness,
was not reaching its climax in nothingness (No- 24
thing).

The day when generation of mortals on this
planet shall cease is at hand, and the generation
of immortals, God's own children, is identified in 28
opposition to the nonidentification of mortals
(dissolution in matter). The chemicalization of
the male and female essences in fervent heat is
taking place in individual consciousness and in 32
the kosmos, and must be followed by the universal
conflagration (combustion) that shall reveal the
Woman Lord, who is to identify the full-grown
sons and daughters of God. The Master implied 36

1 that marrying and giving in marriage would con-
2 tinue until the coming of the Son of Man; which
3 is to imply that after this type of man has come,
4 these functions of humanity in their mortality
5 shall pass away. The Son of Man cometh when
6 the ego has made union with the inherent Son,
7 or Christ, thereby setting up the will (love) of
8 God through whose operation in consciousness a
9 spiritual type of man is manifested. The sons of
10 men are not the offspring of the Man principle,
11 but are the evolved product of the cross of spirit
12 and matter, the generated seed of adultery (mixed
13 forces: Christ and Satan). Christ is inherent in
14 the man ego, but identifies himself only in the
15 degree that darkness of mortality (sex conscious-
16 ness) is reduced to naught (No-thing).

Darkness is evolved by the will of the flesh, and
when fruited in nothingness (non-identity), the
will of the spirit takes dominion and the ego is
20 identified in light (cosmic knowledge; perception
of spiritual ideas). Since Jesus Christ is the iden-
tified will of God, he takes up dominion in con-
sciousness only when the will of the flesh (sex
24 force) no longer controls man. Through over-
coming attachments engendered by sex force, the
virgin or bride (wife) is revealed, and thus the
cosmic mate of the Lamb (Jesus Christ) is uni-
28 versally identified among men. The soul of every
ego must don her wedding robes and mystically
marry the lover of her choice (Christ) before bi-
unity can be established and man made ready to
32 receive the fuller anointing of God's grace and
love. The union of the bride and the bridegroom
(Soul and Spirit) within is the pure center of con-
junction of which the brides and bridegrooms of
36 the world plane are the adulterated symbols. It

is not until men and women no longer meet in 1
fleshly parental conjunction, either in desire or
in act, that the heavenly mates can be revealed
and the holy marriage (Marriage of the Lamb) 4
can take place whereby the ego of God's creating
is manifested in deathlessness.

The union of men and women on the fleshly
plane brings forth dead men, while the union of 8
the spiritually mated man and woman essence
brings forth a live man. Only a live man can
develop sonship and eventually fruit himself into
eternal life, the divinely foreordained consum- 12
mation of the ego identified in the holy marriage.
The immortal ego, in whom is the unified essence
of the male and female seed, makes up a whole
man, since the ego is no longer separated in 16
its constituent elements in twoness (adultery).
Through God's action (will) these redeemed egos
become the progenitors of the fuller revelation of
God's creation. At the time appointed of God, 20
when the Son of Man cometh in his glory, the
evolved essence of the Holy Ghost goes out as a
procreating seed in humanity to lift all who will
into the circle of God's love. This universal 24
action, promoted by the Woman Lord in conjunc-
tion with her heavenly mate, will lead to the
establishment of the kingdom of heaven in the
earth. 28

The kingdom of heaven will be the establish-
ment of the righteous relation of men and women
to the Divine Will. Those who gain this kingdom
will become cosmic parents, the identification of 32
these in service to the Divine Will preceding the
establishment of the righteous earth in which a
reborn humanity will be properly adjusted and
aligned to the principles of Being. The kingdom 36

1 of heaven, made up of the cosmic parental centers,
will be the consciously aligned egos who serve
the Divine Will, while the reborn humanity they
4 will govern, will be subconsciously aligned to the
Creative Laws, their capacity to bring forth a
higher state of humanity receiving its impetus
from the consciousness developed by the heaven-
8 born egos. The heaven-born egos will be recrea-
tive in their functions, having continuity of life
through Christ, the Word-Seed of God.

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

Even as the Bridegroom, typed in the person of
36 Jesus, was crucified into the Egypt of evolving

womanhood, so the Bride, typed in the person of 1
the virgin mother, is crucified into the Babylon of
the evolving manhood of the race, thereby effect-
ing the polarization in consciousness of the male 4
and female potencies of the race in the Lord; thus
forming the cosmic parental centers, as well as
uniting all men and women in a purer love.
Through the cosmic Lord Center, humanity will 8
be established in capacity to generate offspring in
life rather than in death. The function of the
Cosmic Lord Center, being in the unity of the two
as One, exercises dominion over all forces, both 12
good and evil, thereby bringing the whole creation
into conformity to the Creative Laws. This func-
tion will be set up at the identification of the
Lamb's wife, whose pure element of love, crossed 16
into the racial stream of sexual potencies, will
transform the river of death into the River of Life
and give rise to the divine consciousness, idealized
in the creation. 20

Human parentage is the next step of progres-
sion that succeeds parentage in animality of de-
sire. It is characterized by equality of love and
wisdom, the spirit and flesh being united as one 24
through the influx of the Holy Spirit of divine
love emanated in the second coming of Christ.
The human plane expresses in limited form the
progression of the cosmic plane, and partakes of 28
the qualities of spirit developed in the race
through the direct action of God's will that iden-
tifies the Father and Mother Principle of Christ.
As races evolve, humanity is graduated into the 32
cosmic, and the cosmic into Christ, egos being
governed in their progression by exact laws of
God, though the male-female functions are the
means by which the will of the flesh is translated 36

1 into the will of God and the higher laws of crea-
tion identified as working factors in consciousness.
The functions, held to be sacred in the race of
4 mortals, partake of the sacredness idealized, when
the Man and Woman Lord Principle is identified
in the race. This polarized Principle is the one
cosmic parental center after which all parental
8 centers, human and cosmic, are patterned, though
these two aspects of parentage are distinct in
their function, the former progressing humanity
by means of procreation, the latter progressing the
12 divinity of consciousness by means of Christ. The
establishment of these two factors of progression
cannot be until the world of "Time" has ended
and the new era of Christ's reign in the earth be-
16 gins. Events, recently past and present, herald
the setting up of the kingdom of God in the earth,
many of the principles set forth in this book hav-
ing been made working factors in consciousness
20 since they have been written in word.

The whole creation travaileth in pain together
awaiting the redemption of the body. This re-
demption is the direct result of love regenerated.
24 Love, born of God's will, generated in the earth
by means of the parental principles of God's crea-
tion, reverses the order of carnal generation and
ushers into manifestation the divinely begotten
28 sons and daughters of the Most High—the off-
spring of the Word in conscious service to
humanity. Those in the new kingdom who central-
ize about the Bride are elected to father-mother
32 consciousness into the realization of God's pres-
ence and power, for, being called upon to mani-
fest His glory in the flesh, all will seek to partake
of the Lord's body. The establishment of cosmic
36 centers of parentage among immortals is a part

of the "greater works" that Jesus Christ predicted 1
would come to pass. As mortals have ignited the
fire of love and generated offspring of the flesh,
immortals, sanctified on the altar of the Lord, will 4
generate out of the Holy Grail the mystic poten-
cies of the Lord's body and form the flesh of the
Word—the deathless body.

He who hath ears will understand these prin- 8
ciples, while those not comprehending are not
hurt in the reading. The "mysteries of the king-
dom of God" are fully known only to the disci-
ples, this body constituting the means by which 12
the Holy Spirit is communicated to the race. This
body is being raised up, and many are preparing
to mate mystically with the Bridegroom and put
on the wedding robe of Christ. The virgins, with 16
oil in their lamps (essences of love regenerated
in their bodies) will be ready to receive Him-Her
at His-Her coming, and will ascend into their
divine estate, becoming priests unto God and to 20
His Christ.

THE WORD MADE FLESH

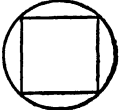
In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made through him; and without him was not anything made that hath been made. John 1:1-3 R. V.

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

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

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

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

- 1  The Greek word *logos*, which St. John
designates as Word, is from the root
4 *legein*, meaning *to speak*. The Word
which is God represents Being. The
ideals of Being are Christ in which the Word
moves (speaks) to reproduce its identity. The
Word identified is Jesus Christ, or spiritual Man.
8 Jesus Christ, the Word that was with God in the
beginning, and that was God, became at his con-
scious identification the procreating principle of
God-Being to perform in the race an action of
12 God by which more of the Divine powers are
identified to be expressed. The Word (Father-
Mother-Son) that was God manifested the Son,
or Word made flesh. The Son, or Seed-flesh, be-
16 came at his dissolution the Father Principle of
humanity, or the identified and operative mascu-
linity of God in power to promote the reproduc-
tion of the family of gods.
20 The function of the Word, inverted on the plane
of matter, gives rise to fleshly authority of parent-
age vested greatly in the male, or fleshly will. The
ascension of the Male Pole of God's Being in the

race was the totality of the masculine forces 1
evolved and involuted to the spiritual degree. The
Man Pole of Being as Jesus Christ became in
translation of forces the beginning of the father- 4
hood of God in which the feminine function of
the race will be identified in godlikeness. The
ascension of the femininity of the law (Lord) will
mark the identification of a new order of birth, 8
and will usher in the divinely natural humanity,
or inherent gods. This humanity will be brought
forth by the Mother principle, in heavenly and
human conjunction with the Father, or Jesus 12
Christ, and will be identified in the earth at the
second coming of Christ. The manifestation of
the family of gods will be Jesus Christ in his
second coming, or the Word made flesh. 16

The Word that was with God in the Ideal was
Christ, while the Word that was with God in the
Reality was Jesus Christ, the latter being the form
or substance of the former. In the beginning this 20
Word was a Seed, while at the ending the Seed
is the Word. The seed emanating from God
was potency (love; desire to be), and, as Christ,
was diffused in its constituent elements, forming, 24
in its progression in humanity, the earth and all
that is in it, though in diversified expression.

Having gained the Word as flesh, being pro-
gressed and revealed in inherent deathlessness 28
(godlikeness), Jesus Christ was transmuted into
potencies of wisdom and love and emanated into
sinful mankind to progress his way again through
adulterous states and conjoin with human ener- 32
gies, revealing in its season of fulfilment another
manifestation of the Word in the flesh. Herein
is the science of his atonement for the world,
though the world is in his atonement as humanity 36

- 1 at-ones (attunes) itself to his spirit and receives
 his seed (Word). His seed is the Word by which
 all is made, and only those whose seed (will to
 4 be) is conserved in Christ have capacity to con-
 join with Jesus Christ and reveal the Son, thus
 participating in his atonement as living flesh, or
 spiritual beings. "Inasmuch as it is appointed
 8 unto men once to die" (die to sin), "so Christ also,
 having been once offered to bear the sins of many,
 shall appear a second time, apart from sin, to
 them that wait for him, unto salvation." Through
 12 Jesus Christ, all are sanctified from sin, which is
 to say, through converting the seed into the flesh
 of the Word (Seed), man enters into Jesus Christ
 and is purified and redeemed.
- 16 Christ, the pure ray of God's light, being the
 perfectly balanced and mated potential wisdom
 and love of God, or desire to know and to be, de-
 scended into its own unexpressed states and under
 20 divine law began to metamorphose (transform)
 consciousness so as to make God known as Being,
 or to reveal Man, Man being the manifestation of
 God as Being. Through reciprocal conjunctions
 24 (marriages) of wisdom and love, otherwise ex-
 pressed as positive-negative (male-female) pow-
 ers, division and subdivision of generated forces
 took place until Christ became identified on the
 28 plane of nature, generated out of the passive
 forces of consciousness, as the I or egotistic center
 of natural mankind. The I is dual identity, being
 the sensualized manifestation of will-to-be in
 32 which is also will-to-know. The I root, having
 capacity to increase and multiply, partaking of
 the nature of its parent (Christ in positive-nega-
 tive potentiality), develops in identity under a law
 36 inherent in its progenitor, though being confined

to the limited (nature) brings forth the adulter- 1
ated expressions of the Christ principle.

The I or I-go (ego) represents forces of con-
sciousness in motion (going), and being in dual 4
rather than unal (one) state, and in diffusion
rather than in unity, these forces of motion
solidify as matter. Matter is not the Word, but
is an action of forces, primarily generated out of 8
the Word; hence, it contains the reflected aspects
of intelligence and substance (wisdom and love),
which form an attracting and magnetic influence
toward their spiritual counterparts, or less dif- 12
fused potencies, that, centralizing more directly
about the Word or Christ, make up the emana-
tions of spirit. Spirit and matter, attaining recip- 16
rocal vibrational relation, are transmuted out of
their adulterous states of intelligence and sub-
stance into capacity of impregnation by Jesus
Christ, who, at center, retains his primal capacity
to influx and to outflux forces. Being polarized 20
and impregnated by Jesus Christ, the forces of
spirit and matter yield a life element, which be-
comes eventually conscious identity on the flesh-
and-blood plane, as the negative ego of the nat- 24
ural man, the *I-will-to-be* element of the primal
Word, or seed of God.

The flesh-and-blood consciousness is the posi-
tive-negative aspect of forces of nature, mated 28
with the transmuted forces of the animal king-
dom, which became identified, as did also the min-
eral and vegetable kingdoms, as the I spiraled its
way into manifestation. The world was formed 32
by the Word even as was Man, and though the
world refuses to receive that which made it, all
its powers and capacities have their incipency in
the primal urge of Being; though since it is the 36

1 farthest projected forces of the Seed-Word, it represents the most adulterated aspects of the reproduced and solidified energies. But in the world is
4 God's own center of operation through which He eventually brings all who will into the kingdom of Himself. Authority and dominion over all animal forces were primarily vested in Christ, or
8 Ideal Man. The ego is the center through which God operates, the kingdom of the Word, and partakes of the inherent God principles. An ego is the individualized forces of Christ. In spirals of
12 transmutation, the highest forces of lower kingdoms, governed by Christ law, become the lowest of the succeeding higher kingdoms, and thus all forces yield themselves toward the manifestation
16 of the primal urge of the Word to be. Man is the center of consciousness in which the Word is progressed.

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

toward the manifestation of the divinely natural 1
human. The divinely natural human, as typified
by Jesus (not Jesus Christ), in his first cycle of
ascension Godward, must likewise die to his ac- 4
tivities before ascension into the Godhead can be
effected.

The brain function, operative by means of
speech, is the identified activity that operated to 8
reproduce the brain, the brain of the mortal being
the primal seat of the flesh-and-blood conscious-
ness, or nature. The male and female reproduc-
tive organs, in divine-natural relation, the natural 12
seat of the Word, are found in the brain. Speech
is the expression of thought, but is first produced
through the interchange of the male and female
reproductive organism identified in the cerebrum. 16
Through the forces operative between these
organs, qualities of will, in which is desire to be,
that is, to be formed or expressed, are projected,
the energies of will becoming words in their 20
mental relation, and the germs and sperms of re-
production in their physical relation. The ovum
or germ cell of the female is her Word in its
physical identification, while the spermatozoön of 24
the male is his Word in physical identification.
The spermatozoön (wisdom) is attracted toward
the ovum (love) in the body, while in mind the
love principle of thought is repulsed by the wis- 28
dom principle, the mind and body representing
the heavens and earth of consciousness, with in-
version of principle identified in the earth. When
the woman repulses sex consciousness, reversing 32
her desire through love of God, there is no longer
an attractional emanation going out toward the
male from the body, nor is there repulsion opera-
tive in mind toward wisdom; hence, she is re- 36

1 stored to her divine identification in heaven
 (mind), thereby forming union between the re-
 productive organs, and is in a position to bring
 4 forth the Word made flesh. On the other hand,
 when the affectional magnet of the female is cut
 off, the male is forced to conjoin his wisdom with
 the love within, for which the woman stands, and
 8 thus is enabled to bring up his consciousness into
 the kingdom of God.

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

Wisdom also, male and female as one. 1

The primal potencies of the Word (Christ-Seed), or wisdom and love (will, desire, and affection, all being forms of love) have their identification in the flesh-and-blood creature in the seed, the reversal of the seed from the sensual to the godly tendency making for the identification of Christ, the Word, that reveals the real flesh or Jesus Christ substance. The spermatozoön, or "tongues" (the male seed bearing tongue-shaped cells), generated in the male through desire, operating in will of word and thought, is the identification in the I ego of wisdom, inverted on the physical plane, while the ovum of the female is love inverted. It is an interesting fact that the function of the male brain is complementary to the female reproductive organs, while the function of the female brain is complementary to the male reproductive organs. Hence, the union of the seed forces to reproduce offspring gives to the ego born, both the mental and physical characteristics of the parents. However, the offspring reproduced, being the center of another individual consciousness, is the aggregation of his own previously progressed forces; hence, is more than that identified by the parents. 4 8 12 16 20 24

The tendency of the animal male to think of woman is to desire to conjoin with her in sex, thus conjoining the wisdom he types with the love he desires to be, while the tendency of the animal female to think of man is to desire to conjoin her love energies in sex with the wisdom she desires to know. A constant sexual exchange is going on between males and females so long as thought and desire centralize in the will of the flesh, and this accounts for the coming together of the op- 28 32 36

1 posite sexes in mutual expression of ideas, by
word of mouth, as well as sex conjunctions on
the plane of body of apparent strangers in the
4 flesh but sojourners together as one in a common
mutual desire. The scientific fact that the sexes
complement each other in a more deep-seated
manner than that operative in the physical ex-
8 pression accounts for "love at first sight," the
coming together of soul-mates in equalized and
reciprocal advancement, and attractional ex-
changes above the plane of sex love, as well as
12 enables each to invite his own companionship
under exact laws of polarity. The forces opera-
tive between the sexes are always in keeping with
the development of the ego; hence, that which is
16 attracted belongs, else it could not present itself,
though these forces are means whereby the ego
develops both wisdom and love and raises up him-
self entire unto the Lord (Law) to reproduce the
20 Word made flesh, or deathless creature, all these
experiences serving this purpose.

The control of the seed is in the thought and
word, the impressed and expressed function of
24 the Word in its processes of development of man.
Thought that is personal, material, and partaking
of the temporary nature has its impetus of intel-
ligence from a creature not knowing his relation
28 to God, and produces the excessive seed forma-
tion to which males and females, in their natural
animal states, are subject. Involuntary emissions
of seed, both as the menstrual and seminal
32 fluids, are the result of uncontrolled qualities of
will, or desires, though these forces trend down-
ward until hell is polarized with heaven: that is,
the lower nature (evil) with the higher (good).
36 These seeds embody the soul essences, and, when

transmuted, centralize will in love of God and re- 1
establish consciousness in divine-natural order. Absolute continency and chastity of mind and
body are essentials toward spiritual attainment, 4
in order that the waste of seed, stimulated by de-
sires centralizing in the will of the flesh, may be
overcome and the substance of the immortal
body formed. The Woman, being the will ele- 8
ment in manifest identity, in which are resident
the affectional desires governing races, is the
matrix of reproduction, and upon the transmuta-
tion of her energies depends the salvation of races 12
from sin and death.

Hell, in which is death, is especially operative
in the inverted seed, it being the attractional point
of forces generated in the external nature, though, 16
fortunately, this is balanced by corresponding at-
traction to forces generated out of the heavenly
domains. The menstrual periods represent the
elimination of impure energies, engendered 20
through this cross of external and internal forces,
and to the natural creature are the means
whereby woman's purification is enhanced. The
heavenly and hellish forces, gestated in women 24
by means of the sexual law, precipitate their
waste as well as their substance, the waste being
the impurities thrown off in the menstrea, while
the substance is identified as the Creative germ 28
or egg. This egg is quickened when fertilized by
the male potency, males furnishing an objective
fathering element by which the creative forces are
materialized as flesh-and-blood creatures. The 32
essence of hell is identified in the sperm of the
male, though the sperms are the objectified forces
of the love potencies of women. The love of
women uplifted through spiritual regeneration, 36

1 carried on in her through the menstrual function,
representing as it does the cosmos and chaos of the
Creative Principle, will free the males from ma-
4 teriality and hell. But women have not the power
to raise love to the spiritual degree. This is ac-
complished by the Woman Principle of Christ
that is projected into humanity in the second com-
8 ing of Christ.

The effect of the Woman Christ Principle pro-
jected in the second coming is upon the male po-
tencies even as the Man Christ Principle impreg-
12 nated the feminine aspects of nature with his
redemptive power, and raised the quality of nat-
ural creatures to a higher state of wisdom and
love. The result of this impregnation is the
16 Woman Christ Principle begotten from the spir-
itualized potencies of women, which in law of
polarity raises the qualities of the male powers,
enthroning at the end of mortality the kingdom
20 of heaven in the race. The cross of both the Man
and the Woman Christ Principle with the race re-
deems all men and women from the curse of sin,
and ultimately resurrects the whole race into the
24 spiritual degree of life. Redemption from sin
comes through Christ and is a universal outwork-
ing, though centered in the "Two Witnesses" of
the Word, the Man and the Woman, who perform
28 the Messianic function that restores the image and
likeness of the Creative Mind to consciousness,
and liberates the spiritual powers and capacities.

The capacity to transmute the seed into life and
32 to eject the elements of hell (impurity) is identi-
fied only in the Woman whose desires are cen-
tralized in Christ, since She is the mate of the
Man who counterparts in the feminine the func-
36 tion of the masculine principle and conjoins the

two as one. Through the introduction of the 1
Woman Principle in consciousness as an active
power, the Word is fecundated and the law of
parthenogenesis or virginal propagation is iden- 4
tified as a working principle. Parthenogenesis is
the divinely natural way of reproducing offspring,
and brings forth the divine-human type, as rep-
resented by Jesus (not Jesus Christ). This prin- 8
ciple cannot operate in absoluteness until the
gods, clothed in spiritual being, are ascended,
though it has its primal identification in the
process of Creative Law that brings them forth. 12
Jesus is the divine-human type, the identity ideal-
ized in the Word-Seed by the Father-Mother-God,
to be brought forth as Man, in the image and like-
ness of God. Being identified in the Word, or 16
Christ-Seed, it progresses itself in God's laws and
reveals in harmonious and infallible order the
immortality and eternal being of the Christ
nature. 20

The principle of parthenogenesis was typed by
the Virgin Mary in its primal action when she
gave birth to the Word, or Son of God. At the
appearing of this principle in ultimate identifi- 24
cation, it will be the Word of humanity (Son of
Man) that will be brought forth, the objectified
expression of the Word of God, which becomes
identified in humanity through the theocrasis of 28
the Lamb's Wife, or Woman Christ Principle. At
the identification of both the Father and the
Mother Principles of God, the heavenly types are
identified in the earth and the race is thus placed 32
in a position to manifest Jesus, the divine-human
man, or Son of Man type of race. This is the
generation that is to prevail among those still
functioning in parental desire, when the Lord in 36

1 Man-Woman identity is fully operative in con-
sciousness. This principle will prevail in humanity
when human consciousness takes precedence over
4 the animal nature, as it will when the Lord in
Woman identity consciously performs the Father-
Mother's service.

The mothers, who will bring forth the divine-
8 human egos, are counterpartal expressions in the
physical of the cosmic mothers now being raised
up. The cosmic mothers are those women now
generating spiritual ideas to reveal the Word,
12 Jesus Christ, in his redeemed flesh, planted in
those ready to receive his holy impregnation. Al-
ways the two poles of a principle prevail as one,
and in reciprocal relation. The heavens and the
16 earth are progressed as one, the earth being the
center in humanity through which God, in His
laws, operates to reveal the higher type of race.
The reproduction of the Christ-Seed as Jesus
20 Christ type, or spiritual beings, being the high of
the order of immortality, must have its low, or cor-
responding high, identity among men. Maternity,
in virginal propagation, effected through polarity
24 of male-female essences, will afford the oppor-
tunity for egos, not yet Christed, but aspiring
godward, who still must identify in the flesh, to re-
embody and manifest their identity in Jesus
28 Christ, thus putting on the incorruptible substance
under a variation of the same law that enabled
Jesus to put on his immortal nature. As Joseph
represented the father principle to the Virgin
32 Mary, giving of his essences of paternity in a spir-
itual rather than in a material way, so males,
fitted to father the higher humanity, will be raised
up to perform their spiritual expression of pa-
36 ternity when the womanhood of humanity comes

into its divinely natural reproductive state. 1

The conjunction of the united men and women of the human order, as the earthly twain in which is the action of the heavenly to bring forth offspring in immaculate conception, will result in the birth of egos in whom the principles of Christ are in control. As the human order of Life progresses, in the will of the Divine, offspring will be born through reproductive function, centered in the Word-center of the throat, they being brought into expression at the point of conscious development before attained; this being the reflection on the divine-human plane of the principle of eternal life operative on the planes of godly expression. 4 8 12

The Word ever progresses consciousness, climaxing its principles as organism, revealing in the physical its infinite modes of progression. It regulates its own garments of habitation, absolutely controlling birth, though revealing higher modes of propagation according to the progression of the consciousness of the race. 16 20

Virginal propagation is a function of the Word, and is identified in the race when its unfoldment is such as to permit the inherent Law of the Lord in this respect to operate, though, fortunately, choice of a higher maternity is not vested in the desire of mortals, but comes to pass in Divine Will. Unity of the sex potencies within the consciousness must precede virginal propagation, and this is effected through the Woman's performing the function of the Word. Being male-female in potential cell capacity, the mothers of the race still performing the function of maternity will give birth to superior egos, those in whom desire is trending in the direction of the love of God, but 24 28 32 36

1 who, still in the law of necessity, must be re-em-
bodied in order consciously to work out their sal-
vation from sin (separation from God in which
4 death inheres).

The principle of parthenogenesis is typified in
the bees, who represent in the earth the govern-
ment to characterize society when the Woman
8 Principle of humanity is raised to her virginal
estate and maternity becomes a function vested
in the choice of the female, where it primarily
adheres in conformity to law of God. It is a scien-
12 tific fact that the egg of a worker or female bee,
placed in a queen cell, nourished in "Royal jelly"
(a mixture of honey and pollen secreted by bees),
will produce a queen bee that needs no impregna-
16 tion, she being female outwardly but male in-
wardly and capable of fecundating herself. How-
ever, until her conscious mating with the dominant
male of the drones, she brings forth only males;
20 but when fertilized by the male she has the power
to bring forth either the drones (males) or the
virgins (neuters). Observation of the queen of
the hive reveals that she prefers to lay eggs that
24 produce the virgins, but if forced to lay in a male
cell, she invariably lays the egg that brings forth
the male bee. The queen bee needs but one fer-
tilization to assure her prolific maternity, though
28 in this nuptial rite she receives into her organism
the masculine energy of life liberated at the death
of the male who mates her forces, as well as the
astral forces of the other males of the hive, that,
32 following the "nuptial flight," also die, yielding
their essences of force to the attractional female
center.

Like the queen bee, woman, before her fertiliza-
36 tion by the dominant Male Principle of creation,

brought forth a race in which the masculine forces 1
of sensual will were predominant. Since the
theocrasis of Jesus, the Male Principle reproduced
as the Seed-Word, the essences of virginity have 4
been incorporated into the reproductive stream of
the race, until at the appearing of the Queen, or
Bride, the race is ready for polarization of its
masculine and feminine forces. This marks the 8
end of the generation of men, with the forces of
sin and death transmutable into the potencies of
the Word, liberated by the Female Principle, or
Lamb's wife, who, performing the function of the 12
Word in the second coming of Christ, unites the
separated males and females as the twain of God
and prepares the way for the manifestation of the
human genus, or divinely natural humanity. 16

On the other hand, the Woman, or Queen Prin-
ciple, brings forth the virgins, or those who,
redeemed from propagative tendencies, procreate
the Word of themselves and perpetuate their own 20
lives above the plane of sexual law. This process
is the true principle of self-fecundation and is
operative only in those who are freed from sexual
propagative tendencies. The Virgin Mary of 24
Biblical fame was the means by which this prin-
ciple was first identified in the earth (human
organism), the spirit of this function being opera-
tive in the Son she bore. The spiritual function 28
of cosmic paternity performed by Jesus is com-
pleted in the function of the Word performed by
the Lamb's wife, and thus the Absolute Law of
self-fecundation is set up, its office being to per- 32
petuate the Son of God. There is a direct pro-
gression of the Word in humanity that reveals the
Law of God as the governing principle. This
progression is in Jesus Christ, and brings forth the 36

1 children of God, under parthenogenetic law. The children of the world are brought forth in inverted law, and counterpart in materiality the
 4 spiritual principles, though the lower plane of expression progresses the descending power of the Word, or beast, while the spiritual plane reveals the ascending powers of the Word.

8 Conjecture as to what in the man kingdom the bees are analogous can be satisfactorily answered in the realization that a humanity with governmental parental authority and function vested in
 12 the female is to be formed among us when the Woman's Principle of God's government is identified. The principle of reproduction and government, operative among the bees, reveals the laws
 16 of Deity. The sacred beetle also reproduces by parthenogenetic law, and the vegetable kingdom furnishes examples of reproduction without pol-
 20 well as in its lesser aspects of life, preserves principles of Divine Law which for the present may be obscured in the human family, but which are understood when complexity of conscious-
 24 ness is ready to be reduced to simplicity, and the laws of God are allowed to govern humanity direct. When the sexual potencies of the males and females of the animal-natural race are
 28 reduced to a state of nonactivity in their low elements, the love of the sexes is transmuted into a higher expression and a fuller revelation of both God and man is in order. As the womanhood
 32 raised in the Lord (Law) attracts the essences of love rather than its material elements, the potency of the male, redeemed from carnal desire, will enter into the cellular organism of the queen he
 36 serves in righteous love, impregnating the desiring

maternal forces with capacity to bring forth the 1
human genus in contradistinction to the animal
creature developed when love had its copulative
expression on the plane of carnal flesh. 4

The capacity to bring forth the human genus
was infolded in humanity by descending evolution
at the theocrasis of Jesus Christ, who typified the
first seed to be fruited from the law of virginal 8
propagation, though the ascension of the Woman
Principle of Deity is essential in order that love
may be restored to its primal relation to God and
made attractive to function the man begotten in 12
the Creation. Jesus Christ is the Father Principle
of Being, implanted in the interior pole of con-
sciousness. The unfoldment in organism of the
spirit forces disseminated in the Cross of Christ 16
with mankind brings forth the Feminine or Mother
Principle of Being, the union of the two ushering
in the Son of Man race, with maternity vested in
the virginal consciousness. Virginal propagation 20
is operative in humanity by involution and
ascends as the preceding cycle of mortally evolved
forces comes to cessation respecting sexual activi-
ties. These activities are self-annihilative through 24
licentious expressions of sex on the carnal side
and conservation of forces on the humanly natural
plane.

The Son of Man race will be the natural biune 28
or two-in-one creature, this humanity typifying on
the earth plane the heavenly biunity characteristic
of the "overcomer." The natural biune humanity
will have its reproductive power vested in mind, 32
and its desire in the will to be the man of God's
Ideal. This superior race will eventually find it
easy to enter into the Creative Power of the Word,
and out of its identifying there will arise the 36

1 higher modes of propagation vested in the
 capacity to speak the Word that shall embody
 egos in garments of immortal flesh, thus climaxing
 4 the reproductive processes in the high state in
 which it was when the Word as seed-function
 entered into humanity to make man in God's
 image and likeness. There is nothing startling or
 8 far-fetched in this tracing of the reproductive law
 through its six progressional steps when one can
 behold the operation of God as Principle in
 humanity. Rather, one marvels that density of
 12 thought has so long hidden from vision the reali-
 ties of God and His purpose among men. Yet,
 only one who is himself putting on his biunity can
 perceive the outworking and inworking of God's
 16 laws in humanity, while the conception of the
 Principle must ever be carried forward by the
 one chosen of the Lord to embody and reveal it
 among men. Only that is genuinely known which
 20 is lived; the truth of the laws of life are incidental
 to being.

Those who see in our present inverted sys-
 tem of reproduction the supreme fiat of God may
 24 best overcome the incredulity, engendered by the
 perception of the real method of reproduction of
 natural man herewith set forth, through reflecting
 that races have already had four methods of
 32 propagation, and can have a fifth, which shall
 climax, in its season of fulfilment, with another,
 cognizant to the author as propagation by means
 of the Word itself, though this method will usher
 32 the ego into manifestation at that point of pro-
 gression to which he belongs, and clothe him in
 flesh, without the necessity of being born from the
 womb of a woman. The author gives expression
 36 to these ideals as principles to be fulfilled in

humanity by those who will carry on in the flesh 1
the fuller expression of the Word, through whose
activities the natural humanity is correspondingly
progressed with the spiritual. 4

The present system of reproduction by which
the Word, in its inverted identity, is made flesh is
not a fiat of the Almighty, though representing a
reflected method of propagation generated out of 8
forces of consciousness centralizing around the I-
will-to-be of the adulterated masculinity of man-
kind, rather than around the I-will-to-be of the
virginity of the human forces. The thinking 12
womanhood of animal humanity instinctively
feels that the present sex conjunction, even when
attended by motherhood, is an impure way of
bringing forth offspring. It is an accepted fact, 16
among both males and females, that a woman
having experienced sex commerce is impure,
though, where this conjunction is legalized with a
license, mankind is deluded into thinking that it 20
is pure. There is nothing in the conjunction, in
marriage or out of it, that is pure, since it is the
result of forces adulterated and operative among
egos separated in their male-female potentialities. 24
The union of the male-female potencies in the
Lord or Law of God will reveal purity or the
virginity of humanity. When the male and
female, separated in sex consciousness, are joined 28
again in Christ love, they will be made complete
in themselves, and, in their needs of development,
be used in God's laws to further promote the well-
being of races. 32

The propagative method, common in the mor-
tality of the race, is in the devil rather than in
Christ; and Jesus Christ called those not func-
tioning in the cycle of Christ love the offspring of 36

1 this Force, and in a manner not to be misunder-
stood by those willing to see. (Matthew, twenty-
third chapter). The serpent method of propaga-
4 tion prevails until the end of the dispensation of
“Time,” when it will be succeeded by the divine-
natural propagation, with parentage vested pre-
eminently in the Woman, as laws of God reveal it
8 should be in order to bring forth the divine-human
man. The Woman is the Soul Principle, the
Divine Love of God incorporated in consciousness.
She is the wife from whom man was separated at
12 his projection into the sleep of matter, or death.
This separation was necessary during the progres-
sion of adulterated forces of spirit and matter, but
the offspring generated in the separation are not
16 whole men, therefore are subject to sin, sickness,
and death. When the Man is joined again with
the Woman, sin is overcome, and the united
potencies of the male and female, governed in the
20 Divine Will rather than in the desire of the sen-
sual will of adulterated forces, will reproduce the
holy (whole) state of consciousness, or godly man,
the divinely begotten humanity brought forth from
24 the Word or Christ. Through the incorporation
of the divinely natural method of propagation, the
egos will be clothed in flesh in which the element
of death has been greatly modified through Christ
28 love, and while opportunity to sin may obtain, the
will to overcome rather than to indulge the fleshly
propensities will dominate and permit a more
harmonious ascension into spiritual being.

32 It should be perceived that the divinely natural
method of propagation, with maternity vested in
the Woman, brings forth a human creature in
whom is higher desire to be, and is the identifica-
36 tion in the race of the principles of immortality.

Jesus was the heavenly type of which the reborn 1
humanity is the earthly counterpart. The sons of
God, begotten from the "only begotten son of
God," the procreation of the divine Seed or Word, 4
are a distinct process, by which there are event-
ually revealed the realities of the Ideal, or God's
Son. These realities are Israel, or the "chosen
seed." These god beings are the heavenly aspect of 8
the Word, being Jesus Christ in universal identity.
Being in reciprocal relation, the gods and the
reborn humanity will coordinate in their forces,
progressing the new heavens and the new earth, 12
identified at the end of mortality, toward the mani-
festation of more of the power and glory of Being.

The fulfilment mentioned in the Scripture of the
law under which the Virgin Mary functioned has 16
led women to contemplate the bringing forth of
the Son of God. As there is only one Son of God,
in which all humanity inheres, and he is already
brought forth and is now a demonstrated principle 20
in the Godhead, and in humanity, all brought
forth in Divine Law would partake naturally of
the character of Jesus, in contradistinction to the
sensual nature, identified in mortals living in sex 24
desire, or carnal will. Humanity, born from the
introduction of the Bride Principle of Being, will
be united in their male-female forces, the over-
coming of sense of separation ultimately eliminat- 28
ing sin and death, when the race will enter into its
god state, being enthroned in the Word in Cre-
ative rather than in reproductive capacity, even
as the "sons of God," brought forth as the "first 32
fruits unto God," are revealed at mortality's close.
The god-beings are always brought forth in
cosmical law through the Word, or Christ proc-
esses operative in the Seed quickened in God's 36

1 will. This seed is the Holy Spirit emanated from
the Messianic Center in the direction of all who
believe, that is, are able to receive it. These
4 spiritual offspring will be manifested through the
“second Eve,” the mother of all living, and are
reproduced in spiritual rather than in sexual law.

The propagation of the ego under sexual laws
8 pertains to the bringing forth of the animal nature
out of which there is anticipated the evolution of
the human, when usages of good supersede the
usages of evil. The flesh of the ego clothed under
12 sexual law is naturally dead and corruptible,
hence, the creature born in sin and shapen in
iniquity is heir to every conceivable inharmony,
which only a higher concept of life can eradicate.
16 The corruptible is made incorruptible, not through
improving sensual methods of propagation, but
through laws of God inherent in the Word or Son
of God. These laws are liberated in the race at
20 certain times, being operative in the Creative
Principles that progress the race. When the race’s
development of wisdom and love is such as to
permit the influx of divine powers, there stands in
24 the race the Man or the Woman representative of
the Word function through whose office forces of
sex are transmuted into spiritual substance, the
substance essence forming the beginning of an
28 action of God by which a higher type of man is
emanated. The highest gained forces of the
“chosen one” at the end of a cycle of evolution
become the point of progression where the forces
32 evolved are involuted to a higher nature, this
higher nature being the medium through which
the Word or Holy Spirit operates to influx its
forces into the race.

36 The belief that the race in its mortal nature can

be raised in spiritual character through hygiene 1
and eugenics expresses ignorance of the Law of
Redemption and Atonement existing in Jesus
Christ in humanity. It is a scientific and 4
demonstrable fact that the introduction of essences
of spiritual thought into the life stream makes less
potent the animal forces; and maternity of women
under the sexual law is promotive of abnormal and 8
deformed children where the seed life has been
spiritualized. Higher thought, when not quicken-
ing the life stream, gives a purer stimulus to the
natural propagative function, and, where no 12
change has been made in the seed element, gives
rise to a higher expression of animal man though
still subject to the laws of sin and death (sexual
law). The introduction of the potencies of the 16
Christ Seed (Word; Truth) into the life stream of
the ego makes him non-propagative, when the law
of transmutation is set up, hence the necessity that
higher laws of birth be incorporated into con- 20
sciousness at certain times in the progression of
the race to insure the perpetuity of life on this
planet. Yet, until God's laws of reproduction
prevail, flesh will be sinful and corrupt, the reduc- 24
tion of its essence to no-thing being essential
toward bringing death to naught (Negation).
When sin is culminated in consciously generated
death, effected through reversing the love of the 28
flesh with the love of God, the ego fruits his mor-
tality into immortality and becomes the embry-
onic Word, the human element being superseded
by the divine. 32

The clothing of the seed with the flesh of the
Word is the mystery that is hidden in Christ but
revealed to those who are in the living way (Jesus
Christ). The material seed is the solidified form 36

1 of the word of the thought, the physical identifica-
 tion of the primal potencies of the will in desire
 to be. Hence, the seed is charged with desire to
 4 be, and until the ego discerns that he is being only
 when he manifests God, the natural tendency of
 the seed is to project itself outside of the body, or
 away from the center that forms it. This is cosmic
 8 law, operative in the Word, in desire to be
 expressed (pressed out). Seed lost, in whatever
 manner, serves its purpose. Being the formed
 soul and mental essences, the seed at its met-
 12 amorphosis is translated into the spiritual and
 mental energies that formed it, these liberated
 energies becoming spirit essences on the spiritual
 plane. It is the essence of the so-called wastes of
 16 mortality that forms the substance of the Lord's
 Body, though this is a mystical truth understand-
 able only by one in a pure or virginal state of
 mind. One in the virginal state understands all
 20 things as by the Lord (Law) and for him, and is
 able to reconcile all things to Christ, the spirit of
 reconciliation being the spirit of Jesus Christ in
 conscious function on the mental plane. "There is
 24 therefore now no condemnation to them that are
 in Christ Jesus."

When the cycle of mortality has passed, whoso-
 ever is begotten of God doeth no sin, because his
 28 seed abideth in him, not going out to circumfer-
 ence or external expression, but rather centraliz-
 ing. Prior to this begetting, the ego is like a tree,
 casting off its seed under ordained laws of expul-
 32 sion by which other "trees" are progressed and
 given tangible identity. While the service thus
 rendered does not constitute the highest order of
 God, it being in the devil, yet the adverse forces
 36 of progression, under authority of the Adversary,

get their impetus from the primal urge of Being; 1
hence it is reconciled to the Father through the
Son, when it has fulfilled its purpose. The Son of
God is manifested that he may destroy the works 4
of the devil, the energies developed in the devil
being used to promote the "high and the low" of
the next cycle of progression.

Clothing the seed with flesh is legitimate among 8
creatures functioning in animality or sense of
separation from God, the continuity of species
promoting advancement or development of the
Word in I identity. Love and wisdom, the primal 12
God qualities, are progressed by means of sexual
activities of spirit, soul, mind, and body. Two
distinct functions characterize the sexual activity,
viz., the propagative and the love aspects. 16
Through the propagative function materiality is
formed, essences of spirit being solidified in
matter, while in the love function spiritual forces
are lowered to the psychic, astral, and mental 20
planes, thereby forming the inner atmospheres or
spheres in which spiritual progression is carried
forward. These two functions were once sepa- 24
rated in consciousness, but as the race became
materialized they became one. Methods of birth-
control generally practiced at this time are the
means by which the two functions are again sepa-
rated, the propagative function being superseded 28
by the love function to accomplish a spiritual
purpose.

Experience by which knowledge is gained is not
sin but the repetition of experiences without the 32
conscious gain of wisdom and love institutes the
current of repulsion that automatically destroys
the forces expressing and promotes their expres-
sion on higher planes. The tribulations of the flesh 36

1 that follow any action, excessively cultivated,
 force mortals to repulse that which caused their
 suffering and to invite a higher wisdom and love.
 4 When any fleshly experience fails to bring new
 and unknown wisdom and love to conscious atten-
 tion, the experience becomes evil excessively
 8 developed, or hell, and egos thus functioning pre-
 cipitate the elements of death. The extreme
 tribulations to which fleshly creatures are sub-
 jected are the result of duality of forces; one needs
 to reach the depths of any cultivated force in
 12 order to gain the impetus of the corresponding
 height. Since the ego attaches himself more
 closely to that which he loves, his greatest tribula-
 tions arise from his greatest fleshly attachments.
 16 Therefore, that which is most promotive of growth
 in animality is most obstructive to spiritual ascen-
 sion, unless the fleshly attachment is surrendered
 and renounced for the sake of Christ advance-
 20 ment. It is willing renunciation of the loves of the
 flesh that puts sin and death to rout, and that
 ushers the ego into the presence of the kingdom
 of God and connects him with his inherent son-
 24 ship.

The ascension of egos above the desire to clothe
 their seed in flesh and re-embodiment a child is coinci-
 dental with advancing civilization; for the love
 28 forces must transcend the bringing forth of
 material offspring and form the Creative Matrix
 from which the Divine Will operates to project
 into the race the higher ideals to be developed. As
 32 higher love ascends, coupled with ascent of
 wisdom, conservation of the thought and word
 takes place, followed by less production of germs
 and sperms in females and males, respectively,
 36 accompanied, when purification is greatly identi-

fied, with transmutation of the seed out of its 1
animal propensity into its human characteristic.
The human characteristic of the seed is to bring
forth the individual. Perceiving that love and 4
wisdom more perfectly operate in humanity when
identified in the ego himself, and that one cannot
give what he has not yet gained, the ego, gaining
knowledge of laws of life, conserves his forces of 8
desire, thought, and words unto the Law (Lord),
and raises up his seed from sacral brain center at
base of spine to the top head, there to form the
Virgin Mary (Mother) substance with which the 12
Christ seed is to be clothed in eternal life. God's
laws of transmutation are inherent in the will, and
since the will or desire to be produces the thought
that produces the word that forms as the seed in 16
the life below, God's will functions by means of
the seed. Seed transmuted liberates the inherent
will to be, which is love of God, and thus sex love
renounced in all its aspects becomes the means 20
whereby the ego is individualized and immortal-
ized, even as attachment to it became the means
whereby the ego was personalized and mortalized.

Transmutation is the means whereby essences 24
of dual forces are converted into energies of a
higher character. It takes place when dual forces
are reduced to naught or state of negation, and is
a law inherent in the Christ principle. It is the 28
reduction of solidified energies to the essences
which produced the structure, the transition being
rapidly expressed, and the means whereby cor-
ruptible and incorruptible forces are polarized. 32
Transmutation relates to mortal cell structure
trending toward immortality. Transmutation is a
combustion of forces of the physical organism,
which is followed by their translation on the soul 36

1 plane into divine essences. It is not a spiritualiza-
tion of the flesh outwardly toward eternal identity,
but is an ingathering of forces to center. The Lord
4 brings forth the reality of Being in cosmical law.
The Law of Transmutation will appear in
universal knowledge and use when the reproduc-
tive laws of God, resident in the Woman, are
8 identified as principles in consciousness.

Wars, fornications, jealousies, wraths, lasciv-
iousness, factions, idolatry, sorcery, enmities,
strife, drunkenness, revellings, greed, the gener-
12 ated activities of sensual sexual conjunctions,
will be superseded by love, joy, peace, kindness,
goodness, faithfulness, meekness, good will, and
self-control when the divinely natural humanity
16 appears. The belief that mortals can offset wars
by worldly compacts is a means by which the
desire for peace and harmony is developed; but
until the organic nature of egos is changed, in
20 Divine law, all attempts to actualize peace are
futile. The change in the nature of the race is
effected in the "second coming of Christ," which
will entirely overthrow the forces of evil mind,
24 identifying the character of Christ Jesus within
the consciousness. Man and Woman constitute
the matrix by which are generated the powers of
both heaven and hell. The sexual law that con-
28 trols the manifest plane is the inverted Law, but
at certain times in the ongoing of the race it is
conformed to the Divine Will and its function
regenerated and uplifted.

32 Transmutation, the law by which flesh is made
Word, is the operation of the cross, the organic
identity of the cross of forces being set up when
emanations of light intermingled with their
36 offthrowing and objectifying forces of generating

darkness. The cross of the human elements with 1
the divine produces the substance in which
inheres the Word and out of which is formed the
Word made flesh, or spiritual man. As forces of 4
light, emanating from the Godhead, developed
their negative as well as their positive elements,
thereby begetting darkness and unifying with it,
the flesh-and-blood consciousness was formed. 8
The ego, identified in the limitation of darkness,
gaining light, thus separates it from the elements
of darkness in conformity to Creative Law, revers-
ing the primal process, and attaining again his 12
center in the Word or Christ. Transmutation of
energies from low to high, in the return to Center,
reverses the operation of high to low, incidental to
evolution from Center to circumference. Trans- 16
mutation takes place in matter, the solidified
energies at circumference, though matter does not
yield its potencies and energies until it dies or
goes into nothingness. This process is both mental 20
and bodily, the mind and body of the mortal being
material in their identifications, both forming the
flesh-and-blood activities which cannot enter the
kingdom of God (spiritual reality). 24

All the resemblances of life, which flow in the
race, come out of the Word that was with God in
the beginning, through God's law (Lord) operative
in consciousness. Since the identified activity of 28
the Word at circumference is the seed-life of the
formed ego, the return of the seed-life to God, in
consecrated desire to bring forth spiritual man,
forms the connecting link with Christ, and is the 32
means whereby God is revealed among men in
indestructible identity. The seed is touched by the
four departments of being, constituting that river,
with four heads, that waters the whole land (con- 36

1 sciousness), referred to in the second chapter of
Genesis. Control of desire and motive (spirit),
word (soul), thought (mind), and seed (body),
4 lifts up the love (will to be) into the Son of God
(Christ), who is manifested to destroy the works
of the devil (developed seed in inverted relation
to Christ or Word). Since the impetus of the seed
8 is in the spirit, the motive of life established in
righteousness will greatly control the seed in all
the departments of being.

There is but one legitimate motive of being, and
12 that is to manifest the character of God; to be
perfect even as the Father in heaven (Word-Seed
in consciousness) is perfect. Let the ego set him-
self in desire to be what God would have him be,
16 and he opens the door to the powers and capacities
of godlikeness, inherent in consciousness, and
comes into transformation of the whole man.
Mastery of thought and word follows the consecra-
20 tion of motives and desires to God; this unearths,
automatically, the regenerative laws implanted in
the will, which, when liberated, transmute the seed
of the physical organism out of its animal tend-
24 ency into the human, and in turn into the divine.
When the seed is in any degree controlled, being
uplifted as usages of good take the place of usages
of evil, humanity of consciousness appears, and
28 fraternity and good will characterize the earthly
relations of people.

The seed of man will remain in him when the
Law of Transmutation has fulfilled its purpose
32 and man is established in a sinless state. The Law
of Transmutation is the Law of the Cross. When
the separated masculine and feminine energies are
reversed and their unity effected in Christ by
36 means of the cross, and matter is transformed into

spiritual energies, the centers of the spiritual body 1
are opened, and the spiritual powers allowed to
flow toward circumference, thus endowing the
external nature of man with consciousness of the 4
ecstasies of Eden, or inward nature. The redeemed
organism will no longer generate seed of propaga-
tive nature, for with the Woman (Soul) Principle
enthroned, the menses will disappear in women, 8
and the tendency of the male to reproduce seed
will be likewise destroyed. The function of the
Word will be spiritual and promotive of life,
rather than material and promotive of death, in 12
those restored to their virginal-seed state, with
their love partaking of a heavenly quality from
which has been removed the element of hell.

When the male is with the female, and there is 16
neither male nor female, the kingdom of heaven
is gained. When the dual Seed or Word potencies
is no longer separated as sexes, but united as one
in the Lord or Creative Law, the function of love 20
will be creative rather than propagative, and the
Son of God shall have destroyed the works of the
devil; that is, wisdom and love of God will super-
sede the propensities of the carnal nature, which 24
has passed with the dissolution of matter.

Desire, centralizing in the direction of Jesus
Christ, has been the most potent factor toward
progressing races out of animality into humanity 28
of consciousness that has been known. Jesus
Christ has been the head or directing intelligence
of the religious desire of progressed humanity,
and through the reciprocal interchange set up in 32
this desire, his spirit has been more perfectly
diffused in the organism of humanity, and its
civilization has been greatly advanced. Con-
scious desire for the coming of Jesus Christ is now 36

1 greatly increasing; this will turn enough forces of
 affection in the direction of the Word he repre-
 sents to allow the polarization of his Spirit (Seed)
 4 with the transmuted energies of humanity, and so
 permit the Woman of the Lord to be formed from
 the rib of this polarization, thus bringing into
 manifestation the Mother Principle of God, which
 8 shall usher in the living men, the divinely begotten
 offspring of the Christ seed. It is not that the
 Woman Lord will be a manifestation, independent
 of the Man Lord, but that she shall be "bone of my
 12 bones, and flesh of my flesh, because she was taken
 out of Man." Gen. 2:23 R. V. She shall be called
 Woman; not the harlot, the whore, and every
 other despicable name which has been applied to
 16 the sexual adulterations of animal mankind.
 When the Womanhood of God's identifying shall
 appear, then will be manifested the ideals pro-
 jected into consciousness through Christ (Word)
 20 at the beginning of the Creation.

It is fitting and orderly that we should reap the
 fruit of the seed sown at the end of an age. Jesus,
 the identified Christ, was the manifest male of
 24 God's idealizing, ripened out of the Hebrew Age;
 and the Woman Christ is the ripened fruit of the
 Gentile Age, coming forth in exact conformity to
 law. While these two identify in the earth, the
 28 creative matrix through which the children of
 God (gods) are to be born, there will, at the same
 time, be reflexed to mankind the reproductive
 principle for which they stand, thus giving rise to
 32 the advanced humanity even as God more fully
 reveals the offspring developed out of the direct
 revolutions of Christ. The end of the world,
 prophesied to come at the culmination of "Time,"
 36 is primarily the end of sexual generation and

materialism. It is the cessation of forces, gener- 1
ated outside of the direct orbit of Christ's revolu-
tions, and marks the destruction of all that is in
the lie, the lie being the false propagation of 4
energies, both on the plane of mind and body. The
lust of the flesh, the lust of the eyes, the vain-
glory of the world, are not of God, but belong to
the world, and "the world passeth away, and the 8
lust thereof." Consciousness, through which God
operates to reproduce His activities, will then
appear, unobscured by false sense or sentiment,
being the identification of the earth of the heavens 12
God idealized and created.

The new heavens and the new earth in which is
to dwell righteousness are the manifestations of
the Word, the offspring of spiritualized thought 16
and redeemed actions. The new creature and the
new environment are revealed as one, as the old
states of consciousness are dissolved in the fervent
heat of purification and alchemical combustion, 20
now going on, but to be finally climaxed in a
specific demonstration of God's power and
presence.

Immortality and mortality are reciprocal in 24
their progression. While the first immortality
comes out of the mortality of the animal-natural
it in turn will identify the human-natural, out of
which will be progressed the next cycle of immor- 28
tal beings, there being no end to the manifesta-
tions of the powers and capacities of the Infinite,
though manifestations take place in Law, and in
sequential order of progression. Jesus Christ was 32
the beginning and the ending of the cycle of
progression he identified, the Word that was with
God more perfectly revealed, and his seeds
(sheep) are to be raised up at the end of the 36

1 mortal dispensation, themselves becoming the
Word made flesh, even as he became. "We know
that, if he shall be manifested, we shall be like
4 him; for we shall see him even as he is. And
every one that hath this hope *set* on him purifieth
himself, even as he is pure."

The seeds of Jesus Christ are predetermined by
8 principles developing, and are known only to
those who inhere in the Christ-seed. This accounts
for the agitation among so-called followers of
Jesus Christ when the reversal of sex seed is
12 pointed out as an essential toward redemption.
Not being in the seed of Jesus Christ, the many
deny him. These are they who, for the present,
are outside of the orbit of the love of Jesus Christ,
16 and who do not constitute those to receive the
anointing of the Word at the end of the cycle he
governs, but who, later, come within the scope
of the grace of the Word in its fulfilled and
20 progressed revelation, when will is not irretriev-
ably identified in the devil so as to produce soul
death and dissolution of the entity in hell (adul-
teration). This condition would enforce the
24 development of the I ego up through the kingdoms
as originally carried on.

The dissolution of consciousness and its return
to the cosmical womb of the universe as disem-
28 bodied and disorganized force is the hell and
damnation referred to in Scripture; but is not the
woeful groping of living organisms in dungeons
of darkness as has been pictured by the materi-
32 ally-minded religious leaders of mortal progres-
sion. A remnant is lost in counterpartal relation
to the remnant saved, but both represent con-
sciousness changed and transformed. The cosmi-
36 cal forces that rest during a Great Cycle of pro-

gression are organized and reproduced through 1
the various kingdoms in ages to come, the identi-
ties ultimating at its end in the heights of advance-
ment present in the race at their dissolution and 4
retrogression. The modes of progression and
retrogression are God-ordained, being a part of
the Creative process. Mortals can well rest in
faith that He doeth all things well and in exact 8
love and justice.

The clothing of the seed with incorruptible flesh
is dependent, primarily, upon the reversal of the
desires, but unless the dual factors of conscious- 12
ness are polarized in Christ, ascension of good
prevails, but incorruptible flesh is not put on.
Good, being the opposite of evil, characterizes the
human in contradistinction to the evil of the ani- 16
mal nature, and while its operation brings the
ego closer to Christ, it cannot pass him through
the door that makes for immortal and incorrupt-
ible manifestation of the Word. Good and evil 20
are the duality, identified in adultery, and both
of these factors as characterizing mortals must be
reduced to nothingness before there can ascend
the characteristic that makes for godlikeness. 24
Desire must be centralized in its potential essence,
or will to be God's ideal man (Christ), before the
seed receives the reversal of impetus that trans-
forms it out of animality of hell and death into 28
heaven and life.

When the potential desire is identified (which
is the desireless state), the seed emanations are
directed toward the top head rather than the 32
sacral brain in the loins, and conjunction of self-
will with God-will takes place. This is the spir-
itual (not literal) marriage of the Lamb, the
establishment of the divine innocence that char- 36

1 characterizes the ego before its descent into the ele-
 ments of diffusion. However, the eating of the
 "Passover Feast" with Christ is an essential factor
 4 of this marriage, and can be known only to those
 participating in it. This is the literal fulfilment
 of the Holy Marriage principle. When the mar-
 riage with the Lamb has taken place, then begins
 8 the forming of the Christ-Germ in the organism
 that clothes itself with the substance of the Word
 to manifest the spiritual being of man.

The pineal gland and pituitary body, represent-
 12 ing the spiritually identified reproductive organs
 of the male and female potencies, respectively,
 are quickened in their location in the cerebrum
 and conscious coition is set up. This coition is
 16 spiritual, being the operation of the creative
 matrix, or parental center, by which spiritual
 forces of wisdom and love are generated. Through
 reciprocal interchange of potencies, inherent in
 20 these factors, the wisdom and love of God are
 identified as substance and life, resulting in the
 outflux of the River of Life from the heavens of
 consciousness. Simultaneously, the energies below,
 24 functioning at sacral brain center, are uplifted
 and start toward Christ-center or creative matrix
 in top head, these centrifugal and centripetal
 forces forming the crucifixion of the flesh with
 28 Christ, in reversal of the crucifixion of Christ in
 the flesh, which took place at the primal identi-
 fication of the I ego on the plane of matter. Through
 this process, mortality gives way to immortality,
 32 and corruption surrenders to incorruption, and
 the flesh of the Word appears. This Law of Trans-
 mutation is identified by the Lamb's wife in func-
 tion of the Word, and begets the "children of
 36 God," not through the will of the flesh, but through

the Divine Will. 1

The ascension of the seed toward Christ or Word center is a physiological fact, and is accompanied with mighty changes in the organism, that 4 the Lord (Law of God) should alone be allowed to govern and direct. The raising of the seed is the ascent of the human element, generated out of usages of good in desire to be the Ideal Man, 8 and in its identification in the cerebrum forms the Virgin Mary essence in which the Christ seed is gestated and grown. The Spirit of God that goeth upward promotes the creative function, 12 while the spirit of the beast (animal life) promotes the propagative function, the two functions being governed in the Christ or microcosmic center. The "life above" gives power to the "life 16 below," and the "life below" gives substantiality to the "life above." Thus, spirit and matter, or substance and form, are ever projected and progressed in God's will to be through the Word or 20 Jesus Christ, who has all power in heaven and in earth.

Where the ego, either male or female, has entered into complete renunciation of desires, and 24 the seed element has been converted into substance, the Virgin essence is conserved to the purpose of bringing forth the Word, or the Christ ego of one's own identity, there being no longer 28 any propagative tendency. The re-embodiment of the ego, in fleshly form, without the utilization of animal forces, that is, through the Word in its primal creative function of "Let there be," is the 32 process of reproduction that consummates the law and brings consciousness in direct alignment with the Creative design. Only one functioning in divinity of love could utilize the ultimate law of 36

1 the Word. The speaking of the Word in its meta-
 physical aspect, to manifest the spiritual qualities
 of being, is preliminary to the spiritual law by
 4 which man himself will be re-embodied by means
 of the Word. This fulfilled principle of reproduc-
 tion will partake of the nature of creation, rather
 than propagation, and is the final triumph of a
 8 humanity freed from the bondage of sin and
 death.

“As Moses lifted up the serpent in the wilderness
 even so must the Son of Man be lifted up; that
 12 whosoever believeth in him may have eternal
 life.” The Son of Man is the manifestation of
 redeemed seed, which, lifted up to the Son of God,
 the Creative matrix of the Head, reverses self-will
 16 with God-will, or death with life eternal. “And
 this is life eternal that ye might know God and
 Jesus Christ whom he hath sent.” Not until the
 marriage with the Lamb herein described, and
 20 referred to in Scripture as the marriage of the
 Lamb with the church, is consummated, is God or
 Jesus Christ known, or beloved, though desire
 directed toward these two factors in consciousness
 24 is the impetus that brings to pass the Holy Mar-
 riage as the “Passover Feast”; and the consumma-
 tion of the flesh in its cycle of death, with its
 corresponding ascension into incorruption.

28 As the Word may be traced through the king-
 doms leading to identification of man, expressing
 itself in differentiated degrees, so the creatures of
 the animal kingdom bear in different degrees the
 32 reflexed expressions of the Word. The lion that
 is to lie down with the lamb represents the human-
 natural forces, which, conjoined with the qualities
 of Christ-seed, establish dominion in a holy love.
 36 The lion is more unal in his nature, and is the

king of beasts, hence, is a fitting symbol of the 1
Christed animal forces of the organism, gained
only through the government of the Lamb, or
Christ. On the other hand, the lamb is the nega- 4
tive aspect of spirituality, representative of the
forces in natural innocence, therefore typifies the
elements of consciousness identified in their spir-
itual degrees. The Lord is referred to in Scrip- 8
ture as the Lamb that taketh away the sins of the
world. The "blood of the Lamb" in which "they
that came out of the great tribulation" are made
white (pure), primarily refers to seed redeemed 12
from sin and made pure through the marriage
with the Lamb, or the establishment of the divine
innocence of the Christ ego. The "blood of the
Lamb," or seed essence of the devotee of Jesus 16
Christ, is the animality of blood transmuted out
of death, embracing a physical change in the cor-
puscles, which is the "great tribulation" attending
those raising up the Christ-seed. 20

The union of the lion and the lamb, that is, the
crossing of the lion, or positive forces that are
mated in their male-female seed element, with the
pure element of Christed seed (Lamb or negative 24
forces) comes to pass in natural order in the regen-
erative ego, and peace that knows no resistance is
identified. This peace forms that poise of soul
that forever prohibits condemnation. "Blessed 28
are they who wash their robes in the blood of the
Lamb," that is, cleanse their states of conscious-
ness, reducing them to the state of divine inno-
cence. When the union with the Lamb has taken 32
place, and seed no longer goes astray, then is there
rejoicing over the one sheep that is found and
restored to the sheepfold, to be shepherded by
Jesus Christ and made a Lamb of God, whereby 36

1 fuller manifestation of God's wisdom and love
may be revealed, than over the ninety and nine,
who, dead *in sin*, must become dead *to sin*, before
4 this happy transition can take place and the ego
be returned to the One fold and the One shepherd.

One dead *in sin* must be made alive *in sin* before
he can die *to sin*. The mystery of the Word made
8 flesh is in the crucifixion with Christ, incorporated
when the ego, dead to sin, is made alive in it
through Divine Will, that the energies progressed
in Satan or sin may be transmuted into the pure
12 substance of the Word. This process marks the
culmination of the cross (curse) and brings to
pass the blessing of life, as is exemplified in the
Gethsemane experience of the Master. To die
16 with Christ is to be made alive in him, and both
the death and resurrection are accomplished by
means of Judas and Mary Magdalene, the adul-
terated masculine and feminine factors, which,
20 developed in sin, yield themselves in service to
the Lord, making possible the manifestation of
the Word as flesh. In this process is the mystery
of presenting the body a "living sacrifice" that the
24 will of God may perform its perfect work. Man,
dead in sin, or dead by means of the grave, is of
no great value to a God who father-mothers the
living into life eternal, provided they are willing
28 to die while yet alive. Only those who have ears
and eyes opened can comprehend this principle
of redemption, for only the disciples, those in
discipline in overcoming the wills of the flesh, are
32 given to know the mysteries of the kingdom of
God.

The Word made flesh is indestructible reality,
and is manifested from the identity of the Christ
36 Seed in reversal to the corruptible and dissoluble

flesh projected by the seed of the I ego. The flesh 1
of the Word is substance, and neither spirit nor
matter, both of these elements being in reciprocal
and complementary relation to reproduce the ego 4
in his animal and human aspects; the first emanation
of flesh, being farthest removed from Center,
is matter, and death. This flesh clothes the animal
creature and was not so subject to disease 8
(refining processes) as the flesh that clothes advancing
civilization. As human flesh is evolved through
the ascendancy of good over evil, it becomes less gross
in elements, and less able to 12
withstand the emanations of death thrown off as
death dies, or sin is polarized in its adultery;
therefore, diseases, which are transitions of consciousness,
are more apparent as mankind is 16
refined.

Paul says, "All flesh is not the same flesh, but
there is one flesh of men, and another flesh of 20
beasts, and another flesh of birds, and another of
fishes. There are also celestial bodies and bodies
terrestrial: but the glory of the celestial is one,
and the glory of the terrestrial is another." The
highest glory of the terrestrial body is humanity 24
in Christ, while the glory of the celestial body is
Christ in God. "That which thou thyself sowest
is not quickened except it die," Paul declared, in
answer to the question, "How are the dead raised, 28
and with what manner of body do they come?"
The body that now clothes the ego is but a grain
by which the forces of life are germinated, for
"God giveth it a body even as it pleased him, and 32
to each seed a body of its own." (I Cor. 15: 35-58).
Man, identified in the love of the spiritual (Lord),
is the seed (germ) of himself, but unless this germ
dies it cannot be quickened and fertilized. The 36

1 mystery of the divine ego (seed) being made to
 partake of the forces of sin, hell, and death in the
 law of the Cross, is that in which the principles
 4 that bring to pass redemption and resurrection
 inhere. Hence, "He who seeks to save his life
 shall lose it; but he who will lose his life for the
 Christ's sake shall find it unto life eternal."

8 It is an interesting and paradoxical fact that
 the egos most advanced experience the greatest
 tribulations in progression, until, crucified with
 Christ in the likeness of his death, they are per-
 12 fected in suffering, controlling through Christ the
 forces of Antichrist (Satan), making them serve
 toward the dissolution of their own mortality.
 The suffering for the Kingdom of Heaven's sake
 16 is not as a thief or a sick person would mortally
 suffer, but is that inward anguish and physical
 regeneration that make for the formation of the
 substance-body through shattering the atoms of
 20 the elements of the fleshly nature. I Peter, 4 Chap.

The effort to kill off matter, through disbelief
 in it, is an attempt to let the flesh formed in
 material elements die; but dying must be accom-
 24 panied by quickening, else that is made more dead
 which should be made alive. Quickenings is the
 descent of intelligence into that which is appar-
 ently dead; and now is the time to understand
 28 that matter is only one form of vibrational flesh,
 and is reducible to the spiritual energies that
 formed it in the divine law. The coming of Jesus
 Christ is in the flesh of the Word, material flesh
 32 being one factor of the alchemical process by
 which the transformation from corruption to
 incorruption is carried forward. Spirit and mat-
 ter, light and darkness, are counterparts in their
 36 operations, and are God-ordained factors of pro-

gression by which the invisible and unformed 1
potencies of Being are manifested, as well as that
which is manifested being reduced to its primal
energies of Being. Let not the multitudes be led 4
astray, but earnestly seek for the true light, which
will be greatly enhanced when all things are
understood as by the Lord and for him and all
dual factors are perceived in their reciprocal rela- 8
tion. Cosmic knowledge is not truth, but intel-
lectually perceived ideas. A spiritual idea to be
truth must be *conceived*, given birth, and mani-
fested in the flesh. This it cannot do when the 12
purpose of the present form is ignored.

The manifestation of a spiritual idea is the
Word made flesh, this flesh being the indestruc-
tible substance, generated out of spirit and mat- 16
ter, in reciprocal progression, in the government
of Jesus Christ, or Divine Will. The matter to be
denied is the erroneous thought and desire cen-
tralizing around the body of flesh or organic struc- 20
ture. The ultimate expression of God's ideals is
their embodiment. The embodiment is the reality
of the ideal, or the flesh of the Word, flesh being
identity in form but not matter as it is now per- 24
ceived. Matter, as it characterizes the mortal,
yields its quota of forces toward making substan-
tial and tangible the inwardly progressed essences
of spirit, and is not to be ignored or condemned. 28

Jesus Christ taught immortality and redemption
of the body from death, giving his body as a Seed-
Word to quicken all who believe in him. Those
who represent him must take of the Truth (Prin- 32
ciples of Being; Jesus Christ) and give again to
them, that all of the sheep may be fed. This giving
is operative from the Word Center in the second
coming of Christ. The second Messianic baptism 36

- 1 requickens those inhering in the Word, or Christ-
Seed, and performs that service by which the body
4 is redeemed and the elements of materiality trans-
muted. All must bear witness of Jesus Christ who
are in him, unto the raising up of the incorruptible
flesh of the Word, through the reversal of the
will of the flesh with the will of holy love.
- 8 Every religious teacher who fails to cognize the
principle of bodily redemption through seed-
transmutation, fostering in the masses a false hope
of immortality and eternal life without the sur-
12 rendering of self-desires, does not bear witness of
Him who gave up self-desires, thus merging the
will of the flesh into the will of God and possess-
ing himself in life eternal. This true religion
16 will be fostered in the church of the Bride, and is
not known nor promoted in any organized reli-
gious system. "Ye cannot serve God and mam-
mon." Ye cannot personalize leaders, exalt
20 churches, and at the same time build the Holy
Temple of the body. That force of love which is
emanated in the direction of the organized reli-
gious body or society must be eventually central-
24 ized in the direction of the Christ within the
bodily temple, before there can be drawn to center
the human potencies (wisdom and love in devel-
oped expression) essential toward reproducing the
28 church of Jesus Christ, the deathless structure of
Man. This church, when built, is the Word made
flesh, the book in which is written the fullness of
the Word.
- 32 The church of the New Testament is the Body
of Christ, individually developed, before univer-
sally identified as the Church of the Bride. The
appearance of this Body in humanity is in opera-
36 tion of Divine Will, and not in the will of self-

appointed teachers and leaders. Members of this 1
church are free, not bound to any material organ-
ization, be that organization his own personal
identity or a body of members affiliated in a 4
common religious cause. The Holy Temple of
God can be only when earthly temples are per-
ceived to be included in idolatry. Repulsion to
the "ways of men," in every respect, invites the 3
manifestation of the Christ Way and Life. Christ
alone forms man, and is a principle innate within,
which fashions the holy temple of the body when
the Christ-Seed is allowed to identify and to repro- 12
duce its kind. This it can do only when the seed
of the Woman is raised up; or, in other words,
when the Virgin Mary substance, or love element,
is resurrected from the chemicalizing potencies 16
inherent in the combustion of spirit and matter
incidental to the processes of transmutation.

Man is the Word of God, in his finally identified
state, and is the Book to which there can be noth- 20
ing added or taken from. He is the Word made
flesh, a flesh that is not material, but that is
divinely expressive of the functions of God.


CHRIST, JESUS CHRIST, AND JESUS

He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God Matt 16.15-16 R. V

Whosoever believeth that Jesus is the Christ is begotten of God. and whosoever loveth him that begat loveth him also that is begotten of him I John 5 1 R V

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God he that abideth in the teaching, the same hath both the Father and the Son II John 1:9 R V

Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore Jude 1 24 R V.

- 1  Christ, Jesus Christ, and Jesus are
4 distinct though reciprocal factors in
consciousness, representing the cele-
8stial, the spiritual, and the natural
planes of expression. Christ and Jesus Christ bear
the same relation to each other as do God and
Jehovah God. God is the Infinite unidentified
12 powers, the Limitless, from which all conscio-
ness springs, while Jehovah God is the power of
God in action to manifest the invisible planes.
Jehovah God is God's will to be, the means
16 whereby spiritual law is made operative and
reproductive. Christ is the infinite capacities and
powers of God identified as the heavens of con-
sciousness, while Jesus is the earthly identifica-
20 tion of these powers and capacities. Jesus Christ
is the revelation of God as Being, though in this
revelation Christ, Jesus Christ, and Jesus are
united as one. Distinctness of principle is neces-
sary and precedes unity, all principles of God
operating by means of three. When the three are
joined as one in the Divine Law in the "second

coming of Christ," the manifest world will partake 1
of the fourth dimension, with the three underlying
planes of consciousness united.

Jesus Christ is the I Am, the Principle of Being, 4
about which all consciousness (willing to be)
revolves and centralizes. Jesus Christ, the Prin-
ciple of Being, identifies as Jesus, the I Will of
Being. Christ is God's will to be, while Jesus is 8
Man's will to be. Christ is the will to be Man,
while Jesus is the will to be God, the two uniting
in Jesus Christ, as Being gained in Principle. The
manifestation of the Principle is Christ Jesus. 12
Christ is the will of God descending, while Jesus is
the will of God ascending. The two, polarized,
produce the result of the will of God, or divine
being. Jesus Christ is divinity and humanity, or 16
God and Man, united as one, and reveals both
heaven and earth in righteous relation. Christ
identified is I Am Being, the finished fruit of God's
will to be, or the god state of being. It is the god 20
state of being that is the coming of Christ in the
second movement of Divine Principle, this being
designated Jesus Christ.

Both Christ and Jesus Christ have their domain 24
in consciousness, Christ being the Ideal in heaven
(invisible) and Jesus the Real in earth (visible).
The conjunction of these two factors reveals man
as spiritual being, though immortality, the divinely 28
natural earthly expression, is the first revelation
of Christ and precedes the full revealment of
Being. The forty days' sojourn of the man, Jesus,
after his resurrection, indicates the divine-natural 32
expression for man, for, not being fully ascended
to the Father, he partook of the nature of human-
ity, though clothed in immortal flesh, the sub-
stance of the Word. 36

1 The Word that was with God in the beginning
 identified in consciousness as Christ, and through
 its relation to humanity, evolved during its gesta-
 4 tion, eventually brought forth Jesus Christ, the
 man in God's image and likeness. This Word that
 was with God in the beginning was God's Knowing
 and Being powers, which became identified in the
 8 heavens and earth of consciousness as Christ, the
 power to know, and Jesus, the power to be, respec-
 tively. These two are one in their conjoined oper-
 ation and represent the holy marriage principle.
 12 This is to say, that when the objective and sub-
 jective forces of consciousness have progressed to
 a point of unity and reciprocity, they are united
 through Divine law. Through this union, the
 16 heavens (Christ) and the earth (Jesus) are mar-
 ried, the two forming the microcosmic center of
 Jesus Christ, through which the powers of God
 are projected into humanity and the powers of
 20 humanity are regenerated. Jesus Christ is the
 Lord, the fullness of the God-head *bodily*.

The heavens contain in ideality all that there is
 in the earth, while the earth contains in reality all
 24 that there is in heaven. Reality made actual
 reveals God's will for man, which Jesus Christ, in
 the totality of his expression, is; hence, Jesus
 Christ becomes the Lord of heaven and earth
 28 (invisible and visible; Ideal and Real). The
 heavens of consciousness are made up of the
 activities of spirit and mind, while the earth is
 made up of the activities of soul and body. All
 32 these departments of consciousness are now iden-
 tified in Jesus Christ, since he is the totality of
 God's will operative to manifest the Word as
 flesh. It is on the plane of the body that activi-
 36 ties are made real and take on identity. Jesus

Christ is the totality of the activities of God, and 1
is now an identified factor in humanity by which
more of God is revealed among men.

Man, when he appears, is the product of God's 4
will in contradistinction to the creature, called
man, who is the offspring of self-will (sex sense).
God's will, in its climaxed expression, is Jesus
Christ; hence, man is the offspring of Jesus Christ, 8
the Father in his heavenly identity and the Mother
in the earthly identity. The Divine Will operates
in the Mother or Virgin Principle to identify the
Son, or spiritual man. Spiritual man, the only 12
real man, is produced in spiritual principle. Since
Jesus Christ is the Principle of creation and of
reproduction, all manifestation is through him. He
is the principle revealing Wisdom, Love, and Life, 16
the aggregation of these factors forming Man. It
is written in Scripture that all things were made
through him (Word: Christ and its Will, Jesus
Christ) and without him was not anything made 20
that hath been made.

Christ the potential Son of God, the Seed-Word,
is planted in consciousness, and at its fruition
brings forth Jesus Christ, the type of both the Son 24
of Man (humanity) and the Son of God (divinity).
Christ as the Son of God, and Jesus as the Son of
Man, reveal God's consciousness, or spiritual
being. Consciousness is the soil in which Christ, 28
the Seed which God planted in the garden east-
ward, gestates, grows, and comes to fruition. Con-
sciousness is man in his expressing powers, though
the ego is not in consciousness of God, nor in a 32
position to bring forth Christ until he presents to
God's action the virginal soil which corresponds
to the nature of the Christ Seed. This seed is holy
seed, two in one in its constituent elements, being 36

1 male-female (bisexual) in nature, in contradis-
tinction to the adulterated one-in-two seed, gen-
erated in mortal sense, or in sense of separation
4 from God. Just as the seeds of certain plants
must have the soil that corresponds to their con-
stituent element in order to manifest their par-
ticular mode of perfection, so the seed of Christ,
8 sown in consciousness, must have the virgin soil
that corresponds to its particular character before
Christ can take root and grow a man. Man, as
consciousness, is the earthly soil in which Christ is
12 grown, and constitutes Jesus in state of crucifixion
and adulteration. Through the action of Jesus
(Man, conscious of Christ-Self), the soil is trans-
muted out of its adulterated state, and Christ is
16 permitted to fruit itself as Jesus Christ, the prin-
ciple of spiritual man. The attainment of the
virgin soil is the imperative necessity of the ego
before Christ can be formed and revealed as a
20 spiritual being.

The processes of generation promote both
regeneration and degeneration. Degeneration is
the waste precipitated in the development of infin-
24 ite powers and capacities, and forms the corrup-
tible of the incorruptible. Regenerative forces are
spiritual essences that form the refined element of
the Lord's body. This divine substance, or mother
28 element of divinity, is aggregated in the Womb-
man (Man with womb, or Woman), the Virgin,
and at the time appointed furnishes the gestating
matrix in which the forces of heaven and earth
32 are unified and reassembled toward a further
revelment of God and Man. Jesus and the Virgin
Mary represent Father-Mother and Son, though in
the second coming of Christ, when Man appears
36 in his real nature, the Father, Mother, and Son

are identified as One, in the Bride, or Cosmic 1
Mother Center.

The many Christians who believe that they are saved through Jesus Christ, being identified in 4
Him, while continuing to express in the various adulteries of sense consciousness, are in a state of delusion. Christ cannot grow in the adulterated soil of sense consciousness, where the male and 8
female essences are in a state of separation and passionate desire. The soil of consciousness must be reclaimed from its impurity and the virgin essence established before Christ can be formed. 12
When Christ is not forming, Jesus Christ is not in operation; that is, Jesus Christ, being God's will for man, has only a reflected expression in the will of the flesh. The will of the flesh is sexual seed; 16
the will of God is Christ seed. Only those who are overcoming the will of the flesh, and putting on the will of God, are in development of Jesus Christ, or are bringing forth the Word made flesh. 20
St. John clearly declared that in this respect are the children of God or the children of the devil manifested. I John 3:9-12. The mystery of revealing spiritual man is in the Seed, though it 24
is the identification of the Christ Seed that will give him birth. The Seed is the Word of God, that is, Christ in whom is Jesus, the united two revealing being, the Son of Man in identity. 28

When Jesus said, "If any man will come after me, let him deny himself," it was equivalent to saying, "Let man deny the activities of the fleshly nature, which are adverse to God's will, and I will 32
be revealed in him as spiritual being." The self is the aggregation of mental and emotional energies, all of which have been generated in sense of separation from God, hence, the denial of the self 36

1 reduces these energies to nothing, which nothing-
ness moved upon by Christ manifests the real
consciousness of man. The cessation of any of the
4 fleshly activities of nature automatically calls into
expression the heavenly aspects of the fleshly one,
so that the renunciation of self in any form invites
into action the will of God, or God's love, which
8 identifies a characteristic of Jesus Christ, he being
the aggregation of God's will or love. "God so
loved the world that he gave his only begotten son,
that whosoever believeth on him should not
12 perish, but have eternal life."

It is fleshly love reversed which connects the ego
with the love of the Son, the Seed of Christ im-
planted in consciousness, and which transmutes
16 him out of the world or adulterated forces into the
pure element that identifies as life eternal when
it is consciously gained. The descent of Christ in
consciousness, and the separation of this principle
20 into distinct two-ness, with the multiplied and
increased generation of its forces, led to the iden-
tification of the world in which the ego, sepa-
rated from Christ, struggles to attain again to the
24 Christ center, and to be the likeness of the Ideal
imaged in the Christ seed.

One gets a clearer comprehension of the devel-
opment of Christ, and the revealment of Jesus
28 Christ, through comparing the growth of Christ
to that of the acorn. The oak tree is the developed
result of the acorn, and is potentially in the acorn
before it is the tree, though the intermingling of
32 spirit (life element of acorn) with matter (soil
of earth) is necessary in order that it may root
itself in the soil and be developed. The primal
development of the acorn is in the earth, in the
36 night of the day preceding its ascension above the

plane of matter, or soil of the earth. The soil of 1
the earth, as respecting consciousness, is the ani-
mal element of mankind, out of which must be
evolved the essence suitable to grow the seed of 4
Christ. This essence is human in its character, in
contradistinction to the animal essence in which
mortals are gestated in adulteration. Just as the
oak tree is potentially in the acorn, so Jesus Christ 8
is in Christ Seed, but cannot be revealed until
Christ has been gestated in the earthly (human)
soil.

The breaking up of the soil of humanity, engen- 12
dered during the evolution of the animal creature,
is the alchemical process through which energies
of consciousness (spirit and matter) pass pre-
paratory toward producing the virgin soil essen- 16
tial to grow the Christ Seed. The virgin soil, or
essence of substance, is the result of the fusion of
spirit and matter (energies of heaven, spirit and
mind, with energies of earth, soul and body), and 20
is the highest evolved expression of human con-
sciousness. Every time the ego overcomes sense
of twoness with oneness, body is restored to
Christ action, and the virginal essence is *raised*. 24
The overcoming of adultery with purity reclaims
the soul; the overcoming of duality with unality
purifies the mind; while animality transmuted
into humanity redeems the spirit of the ego and 28
identifies Christ as the real essence of man.
Restoration of the four departments of being to
their primal relation to Christ, or to virginity of
consciousness, enables one to receive the impreg- 32
nation of the Holy Spirit, or God's will to be, and
permits the conception of spiritual being. Spirit-
ual being is Christ Jesus, the manifested reality
of Being.

1 The conception of spiritual being is the impetus
 of Christ in organic nature to manifest the new
 creature. Just as the acorn seed, at the point of its
 4 dissolution to reproduce the oak tree, dies to its
 natural encasements, so the ego, at the point of
 advancement that brings about the identification
 of the Christ seed to reproduce Christ Jesus, must
 8 die to his encasements of material sense in order
 that the new creature in Christ may appear. The
 acorn may lie on the surface of the ground and
 not bring forth a tree; even so, consciousness may
 12 be attached to Christ in only a surface sort of way
 and not bring forth Man. God has planted the
 Christ seed in consciousness, but the ego, in con-
 scious recognition of himself as capacity to be
 16 what God has idealized him to be, can grow and
 develop the seed; though before God-will, or
 Christ in desire to be Christ Jesus, can reveal its
 fruit, the ego must have reached his zenith of
 20 attainment in self-will, at the same time cognizing
 his incapacity to be anything apart from the devel-
 opment of his godly nature. The acorn goes into
 nothingness of decay before it brings forth its
 24 tree; even so the personal ego, generated in sex
 seed, must go into nothingness as respecting his
 attainments of sense before he can bring forth his
 tree of life, which Jesus Christ typed. The fruit
 28 of the tree of death, or otherwise called the tree
 of the knowledge of good and evil, must be reaped
 in nothingness, thereby engendering desire for
 God love, before the ego can fulfil the laws with
 32 love and approach the function of reproducing
 himself in godlikeness.

The conscious surrender of human attainments
 to the All (humanity in its identified expression)
 36 is the legitimate way of coming into the No-thing,

the virginal purity in which Christ moves to repro- 1
duce himself when the ego no longer desires to
function in the ways of men. No-thing, in contra-
distinction to nothing, is that which is productive 4
of all that really is. No-thing is the negative
aspect of the something of human consciousness,
that is, man at his highest state of advancement as
Jesus, still must die in Divine law and will, being 8
broken up in crucifixion in order that the Spirit
of Life gained may partake of the corruptible soil
(as the acorn dies in the ground before it takes
root and springs up). No-thing is all, humanly 12
gained, but still not anything in its real nature,
though having all capacity of being in the Divine
Law. The No-thing Jesus must meet the nothing
Judas in order that the substance and shadow 16
may conjoin to produce the reality of Being,
Jesus Christ, God's image and likeness (spirit and
identity).

Pure desire, which is desire to know and to be 20
the man God has idealized, is the Virgin Mary
essence in reciprocal relation to Christ and the
means whereby the principle of immaculate con-
ception is set into action to reproduce spiritual 24
man. Unselfish love is the prelude in human con-
sciousness toward the development of the selfless
spirit that makes possible the ascension of Jesus
Christ in consciousness, or, in other words, the 28
identification of God's knowing and being powers
in actuality. Actuality makes for bodily identity
of Christ, for Christ Jesus is the bodily identity of
Christ, the indestructible flesh gestated and born 32
out of the virginal substance that purity of desire
has created. This flesh is the bread which came
down from heaven, that is, that was developed
through action of Christ, and which is given for 36

1 the life of the world (disseminated in the earthly
aspect of nature), and of which, if a man eateth
(partaketh), he shall live forever. This bread
4 (substance) cannot come down out of heaven until
the ego has died to desire to sin; which is to say,
when sexual desires, in which are sin and death,
climax in negation (non-activity), the adulterated
8 essences of consciousness are transmuted out of
sex sense into the substance of reality. When the
essences of forces (will; love) are ready for the
action of God's will, or Jesus Christ, they are
12 combusted and the substance resulting from this
theocrasis forms the elements out of which the
spiritual body is made. The substance generated
is the bread from heaven, and, when appropriated
16 (eaten), redeems the flesh out of the worldly
nature (nature of corruption) into the deathless
structure of the Word.

While the revelation of the body of Christ
20 (Christ Jesus) is individualized as the members of
One Body, yet the means by which this body is
revealed is operative in the microcosmic center.
Jesus is the Lord identity of the essences of
24 divinity, and is himself the "bread from heaven,"
that is, the aggregated substance of the Lord's
body. The dissemination of this substance-body
into humanity is a mystical procedure, operative
28 by means of the cross of Christ, and can be known
only to the disciples. The 144,000 redeemed prin-
ciples of the Lord's body, who sing the new song
on Zion, will know this principle of redemption
32 and transmutation, for, having done the will of the
Father-Mother to attain spiritual being, they must
of necessity be in knowledge of the Truth that
makes free. The law of Transmutation operates
36 in the Jesus Center in which matter has been

dematerialized and the substance of the Lord's 1
body, in Divine Will, has been formed.

The substance generated in the organism
through action of God's will to be, or spiritual law, 4
is the Virgin Mary or Mother element. At its
appearance it is embraced by Jesus Christ, in
which is God's whole spirit (desire to know and to
be as one), the redeemed body being the fruit of 8
this celestial nuptial. Jesus Christ, the eternal
principle by which the flesh of the Word is
brought forth, father-mothers himself, though the
receptacle in humanity for the outworking of the 12
Father Principle is ordained in the creation as the
Womb, or Holy Mother principle. Jesus Christ is
Jehovah, or Yahveh, the Man-Woman Principle of
God's idealizing. He is the Son in which is also 16
the Father-Mother, though the three-as-one iden-
tity of the Principle could not be united until the
spiritual reality of Man is ready to be. In other
words, the flesh-and-blood plane, set up as the soil 20
in which the infinite powers and capacities are to
be gestated and progressed, must have run its
course in law, and be ready to yield its essences to
Christ for spiritual use, before the Cosmic Mother, 24
in which is the Father and Son, performs the
function of the Word to bring forth the children
of God.

The reproduction of the mortal ego on the plane 28
of the flesh is in reversal to the Creative Law of
reproduction, being in limitation and adultery in
relation to the sex seed, in contradistinction to
the purity of expression of the ego functioning in 32
God's will, the processes of Reproduction by which
spiritual man is revealed. These processes are
functioned in Jesus Christ, the Man-Woman
identity of the Christ Principle, in whom the 36

1 Father-Mother aspects of God are operative in
divine relation. The maternity of the race receives
its impetus of purification and transformation at
4 the beginning of universal cycles, through the
parental function of Jesus Christ. The movement of
Divine Will (Jesus Christ) in the microcosmic
center not only directly controls the manifestation
8 of spiritual reality, but it also sets the standard
of reproduction in the race. At the same time, the
spirit of man goeth upward, the spirit of the ani-
mal (beast) goeth downward, these two aspects
12 of law standing for the reproductive process of
both the spiritual and natural worlds. Purifica-
tion of humanity through advanced morality and
religious progression furnishes the proper soil in
16 which the Divine Will (Jesus Christ) moves to
manifest more of God (Father-Mother), though
the race cannot, apart from the Christ Principle,
attain anything of itself. The objective world is
20 in complementary relation to the subjective, and
through Jesus Christ the two are made one, the
subjective becoming objective, and vice versa, in
the alchemical process that attends the beginning
24 and end of a cosmical cycle of progression.

The inference in Scripture that that which the
Virgin Mary in her maternity experienced should
be fulfilled, is itself suggestive that the principle
28 of immaculate conception was not entirely com-
pleted. Just as Jesus Christ typed an attainment
for all, even so the Virgin Mary personified a prin-
ciple for all, the revelation of the virgin in con-
32 sciousness being the essential requisite toward
the begetting of the universal Jesus type of man.
The "greater works" to be accomplished by the
disciples (those in discipline of overcoming the
36 will of the flesh) of Jesus Christ, is the raising up

of the Mother Principle of God in conscious identity through which humanity is to have opportunity, according to the works of its members, to conjoin with Her, in whom is the spirit of Jesus Christ in feminine identity, and to become the children of God. 1 4

The development of love in consciousness must have its type in the personification of the Mother Principle of God, even as the development of intelligence was typed by Jesus, the Father Principle. These two aspects of the Lord Principle (Law) are the male and female of the Christ Ideal Man, which were created by God in the heavens of consciousness, and which, in order of progression, would objectify in the earth, becoming the parental matrix out of which the children of God are gestated and reproduced. Though in its descending principle the parental function of the race is set up, it always receiving from the Lord Principle the benefit of advancement made. The precipitation of the qualities of the reproductive powers of the next cycle's progression is one with the action of the Holy Spirit, the highest human attainments, as well as the divine, being projected in spirit in the direction of the race at the crucifixion of the Messianic character (ego in whom the Jesus Christ Principle operates to replenish heaven and earth). 8 12 16 20 24 28

All forces of consciousness (called people) revolve about a given Center, which represents in the earth the identification of a heavenly principle. Jesus, in his earthly identification, that is, known quality, is a God-center (consciousness centered in God desire and purpose) with whom others connect; and through Him the fruit of the next action of God in humanity is revealed, mani- 32 36

1 festing, as it shall, the Woman of the Lord principle
 in individual identity. This individual identity
 4 their inherent sonship, and types a transformation
 of consciousness which all putting on Christ must
 exemplify.

Humanity is never without its type, or repre-
 8 sentative of God's law; this representative is prin-
 ciple in reality, though appearing to those who see
 not as person. Person is the essence of sex sense
 while principle is the potency of Christ Seed. Prin-
 12 ciple appears as person disappears, though the
 kingdom of God cometh without observation and
 is known only by those consciously conforming
 with God's law to reproduce a man in His like-
 16 ness. "He who hath seen me hath seen the
 Father," said the Master to those who longed to
 discern God's principle yet who were blinded by
 their own self-consciousness.

20 Christ is the Knowing of Being while Jesus is
 the Willing of Being. Christ is capacity to know
 what to be. Jesus Christ is capacity to be what is
 known. Both are principles in their incipiency
 24 and in their fulfilment of expression, though Jesus
 Christ, the Will of Being, must of necessity climax
 in being what was willing to be, thereby becom-
 ing Being Itself. Jesus Christ, being the fruited
 28 expression of Christ, has in him both the Knowing
 and Willing powers of Being, so that at his disso-
 lution and absorption into the Godhead, he be-
 comes the principle through which humanity has
 32 power to know and to manifest God. All things
 are through him and by him, and without him is
 not anything. Consciousness, outside Jesus Christ,
 is adulterated nothingness, though nothingness
 36 brought to cessation of self-will is receptive

to Christ action or God-will, and capable of help- 1
ing to reproduce a man of Jesus Christ type.

Knowing (Christ) precedes Being (Jesus Christ) 4
in divine natural order in the earth, while in the
ideal or heavenly realm, being precedes knowing.
All knowing is through the inspiration of the
Almighty, and the art of it, working in soul, brings
knowledge to mind. Mind is consciousness, though 8
Christ Mind is the reality of God's inspirations,
and the only mind. Mind has power, through
thought and word, to be what is known. Knowing
and Being are one in their expressing powers, the 12
two constituting the ideality and reality by which
spiritual man is fashioned and identified as the
Word made flesh. The execution of an ideal
(Christ) leads to more knowing, hence the ego, 16
doing what he knows he should do, whether it be
pleasant or otherwise, is expressing in such a way
as to gain more knowledge, and at the same time is
being more of the man he is capable of becoming. 20

Man in self-will (sense of separation from God)
does what he knows he should do from a moral
standpoint, and this doing must climax in capacity
to execute out of the love of the doing. In this 24
way discipline by law (force) gives way to expres-
sion in love, which invites the influx of cosmic
knowledge, or a comprehension of man in his
godly relation to his fellow men. Cosmic knowl- 28
edge is a necessary prelude to consciousness of
Christ, and is the means whereby a human being
is brought forth. When the ego has attained his
humanity of consciousness, then he is ready for 32
the next step of progression, that of attainment of
Christ, leading, as it does, to its fulfilment, or the
revelment of Christ Jesus, or spiritual being.

The human being is the virginal consciousness in 36

1 its inception, though humanity of consciousness
 is coordinated with divinity, Christ becoming an
 active factor to bring forth himself from the
 4 divinity gained. The unity of Christ with
 humanity is union of God and man, which forms
 the virgin essence, the soil (soul) in which Jesus
 Christ is begotten. Jesus Christ is identified on
 8 the human plane as Jesus, this complementing his
 identification as Christ in heaven, or the celestial
 plane. The unfoldment of Christ is in Jesus, this
 producing Jesus Christ or divine being. Until the
 12 end of mortality, when the creation of God
 appears, Jesus Christ is the Spirit of God by which
 the qualities of God are progressed in those whose
 humanity of consciousness has been gained from
 16 the animality of nature. At the end of mortality,
 God identifies His new name (character) to
 reveal more of His power and presence. The
 gaining of Christ culminates in being Christ, or
 20 spiritual being.

Cosmic knowledge is the reversed fruit of the
 tree of the knowledge of good and evil, and comes
 into action when experience in the flesh reveals
 24 dissatisfaction rather than satisfaction. Repul-
 sion to the ways of men, their hates and their
 loves, automatically reveals knowledge of how to
 be a higher expression of man. It was the Virgin
 28 Mary's repudiation of "ways of men" as respect-
 ing marriage and fleshly love that called into
 action the principle of conception of the real man,
 she naturally having reached the end of her evolu-
 32 tionary sojourn in fleshly experience prior to the
 identification of the desire to mother the Christ,
 Christ standing for the Ideal Man she longed to
 bring forth, or desired to be. Man can conceive
 36 and bring forth anything that he can desire; for.

in truth, desire to be is capacity to know how to 1
be, since readiness to be prompts the desire,
primarily. Every ego is consciously or subcon-
sciously developing his virgin essence, and in his 4
finished evolutionary state presents to the action
of God the same condition that did the Virgin
Mary in her desire to reveal the Real Man.

The fundamental teaching of Christianity is how 8
to put on Christ, which means, primarily and
imperatively, understanding how to bring forth
the Virgin essence. One cannot bring forth the
Son until he is in the Virgin consciousness, though 12
the Son, as Christ, is the cause of himself, being
the principle that transmutes human energies, in
their climaxing expression, into will to conceive
and bring forth the Real Man. The formation of 16
this Man by means of humanity involves the activi-
ties of the celestial, spiritual, and natural planes of
expression. The formed man is Christ Jesus,
Jesus being the formed man of the Christ-spirit, or 20
the flesh of the Word. Christ Jesus as a type of
god-being does not appear until the translation of
mortality into immortality. Jesus, the Word
made flesh, translated into Seed-radiations, be- 24
came the father of the gods to be brought forth as
the first fruits, that is, the first resurrection.

Christ Jesus is spiritual man, while Jesus Christ
is the eternal Son of God, by whom are all things 28
and we by him. "He is before all things and by
him all things consist." Christ Jesus is the
mutable essence of God, while Jesus Christ is the
immutable principle. Christ is the Word-Seed 32
which operates by Jesus Christ to bring forth
Christ Jesus. The first appearing of Christ is
Jesus Christ, or Divine Principle, for the manifest
identity (body) of man was not brought forth in 36

1 substantiality. The second coming of Christ,
through the Bride or Woman of Jesus Christ
Principle, will bring forth the substantial reality
4 of man. This substantial reality will be Christ
Jesus, for the without shall be as the within in
actuality, and there shall be no more two, but the
twain (Christ and Jesus; heaven and earth) of
8 God will be revealed.

The effort of religious activities to promote
good, to deny selfishness, to do right in preference
to wrong, to be moral, to transcend the physical
12 with the metaphysical understanding of life, all
has a harmonizing effect upon human conscious-
ness; but these are far from constituting the
fundamental teaching essential toward the
16 development of Christ or the revealment of
Christ Jesus as the full-grown stature of man.

• Only a comprehension of the mysteries of sex,
which govern the earthly aspect of nature, coupled
20 with a comprehension of Christ, who governs the
heavenly aspect of nature, will give the ego that
understanding of himself that will enable him to
join again the knowing and willing powers as one
24 and permit the coming forth of the biune creature,
the two-in-one state of consciousness in which
Christ roots himself, gestates, grows, and is
revealed as the Word made flesh.

28 Jesus, in his human aspects of consciousness,
partook of both the earthly and heavenly nature,
and through willingness to be what God had
idealized man to be, permitted the conjunction of
32 these two aspects of nature, so as to give birth to
himself, though God's will, ascending in conscious-
ness at the cessation of self-will, supervised the
fashioning of the man, and was the Father with
36 whom he constantly communed. Every one occu-

pies the position that Jesus in his human aspect 1
occupied, when he has raised up the virgin soil
(soul) of consciousness, which is possible now of
ascension in a more harmonious way than before 4
Christ's coming. Jesus Christ is now the Prin-
ciple of Being, or added impetus in humanity to
enable it to reveal the Real Man. The sowing of
the body of Jesus Christ, in its radiation of truth 8
and love, into which it was converted at its disso-
lution out of immortality, gives to consciousness
of humanity an active father-mothering (wisdom;
male: love; female) principle it did not have prior 12
to his theocrasis (alchemical combustion). Jesus
Christ is now the Father in heaven and the Mother
in earth to reproduce out of humanity (conscious-
ness identified) the children of God. He became 16
the fulfilment of Being at the circumference, in
body consciousness, but, at his dissolution and
absorption, became again the Center of God,
around which revolve all who are identified in his 20
spirit; the capacity both to know and to be being
identified in those who put on the nature of Jesus
Christ, that is, lift up the seed of Christ and restore
it to its spiritual fecundating powers. 24

The knowing power of Being is Wisdom, while
the being power is Love. Wisdom and Love,
joined as one in action, manifest life, or reveal
immortal man, the offspring of God. Knowing 28
Truth is Christ in action, while being Truth is
Jesus Christ manifesting. One knows Truth when
cosmic knowledge has sufficiently identified con-
sciousness in impersonality to permit ideas to take 32
precedence over things, or principles over events.
Truth is a principle of God that is identified as
All-Knowing, with capacity to be All-Being; and is
set into action when the will of the flesh has sur- 36

1 rendered to the will of God, or when wisdom and
love are united as one in consciousness. Truth is
not set into action in consciousness until the virgin
4 is raised up, though cosmic knowledge, the
capacity to perceive spiritual ideas, is a necessary
prelude to the birth of Truth. When intelligence,
the light of cosmic knowledge, gives way to Truth,
8 and love of self gives way to Love of God, then is
the principle of immaculate conception identified,
and the Real Man (Jesus Christ) conceived. Christ
is perception, but Jesus Christ is conception of
12 spiritual realities. Conception is identification,
through soul conviction, of spiritual ideas per-
ceived, and is a necessary requisite toward giving
birth to spiritual man, or, in other words, toward
16 effecting the regeneration of the love nature. It is
the office of the male pole of consciousness to
perceive, but of the female to conceive: the two
joined as one, as they are when Truth comes into
20 action, making up the virgin in which is purity of
conception, and out of which is born the Jesus
Christ man. The climaxed identification of the
virgin essence automatically gives birth to Truth,
24 the spirit of which is Jesus Christ in his inception.

Wisdom is the Father principle of Being,
identified in consciousness, and its identification
quickenes Love into conscious expression. Love is
28 the action of Truth, and is known only when the
will of the flesh is unknown, it being Christ in its
being powers, or Jesus Christ in action to repro-
duce himself. Where Love is expressing, there is
32 Jesus Christ operative, but it must be perceived
that Love is Truth in action, and that emotion-
alism, sentiment, affection, and all other aspects
of sex love do not enter into Love except as their
36 essences of nothingness yield themselves to the

cosmic law governing transmutation. The forces 1
developed to provide for the flesh and the lusts
thereof must be put off when Jesus Christ is put
on, for they that are Christ's have crucified the 4
affections and the lusts of the flesh. All the per-
sonal aspects of so-called love must be crossed
with cosmic knowledge and perceived in their real
light, and then allowed to go into their nothingness 8
before the Christ seed can contact the virgin soil
of consciousness and give birth to Jesus Christ.
In reality, the virgin soil is not raised up until
renunciation of fleshly aspects of consciousness 12
has been fulfilled. This is not to lose anything but
self-consciousness, but is to gain both Knowing
and Being (Christ Mind and Body).

It is the will of the flesh that is adverse to the 16
bringing forth of Christ Jesus. In this will are the
passional desires of the evolving ego, generated
out of the good and evil of mortal existence. The
baptism of Jesus by John, who baptized with 20
water, represents the denial of all fleshly activities,
or negative states of consciousness evolved in
ignorance of the real man, and the conjunction of
the human with the divine seed potencies. When 24
the ego comes out of this baptism, then it is that
he hears the Voice of the Father proclaiming,
"This is my beloved son in whom I am well
pleased." Capacity for sonship is identified when 28
the consciousness has been cleansed of all fleshly
desires, though the overcoming of temptations to
use powers of God for self-advancement consti-
tutes the final dying of self-desires and marks the 32
ascension of the ego into the straight and narrow
way that leadeth unto life eternal. Man in conscious
recognition of Jesus Christ (Being) cannot desire
anything, since, being the manifestation of God, 36

1 he, himself, becomes all that he before hoped to
attain.

Jesus Christ in his fulfilled expression became
4 the totality of the All, and is now in his God-
identity the All in action to reveal more of the
Infinite in the flesh. All manifestation of God is
through Jesus Christ, though he is the Jehovah
8 Principle operative in consciousness to physically
organize the ego into the government of God. This
government is set up when Christ is raised in con-
sciousness. Christ is raised when the centrali-
12 zation of forces, generated in personal sense, are
directed in affection toward God. When Christ is
identified, affections are centered in principle
rather than in person, Christ Principle operating
16 in inherent law to reproduce the Word made flesh.
Jesus Christ is operative in consciousness when
there is conscious recognition of Wisdom and
Love, and is brought forth not through the will of
20 the flesh, nor through the will of man, but through
the will of God, or its own inherent law of repro-
duction.

The relation of Jesus Christ to God is that of a
24 Son to a Father, while his relation to humanity is
that of a Father to a Son. Jesus Christ, idealized
as Christ in heaven, became on the earth plane the
manifestation of the Son of God, though this mani-
28 festation was Son of Man, as relating to humanity.
The conjunction of the Son of Man (seed of Jesus
raised) with the Father revealed the Son of God,
which Jesus Christ in his dissolution and absorp-
32 tion into the Godhead became. The emanation
into humanity of his whole spirit (Holy Spirit),
made up of regenerated forces of spirit, soul,
mind, and body, coupled with the spirit of Christ,
36 makes possible the manifestation of other sons;

hence, it is written, "He that hath the Son hath the 1
life; he that hath not the Son of God hath not the
life." This is equivalent to saying that he who
hath not Jesus Christ is not in life, not yet having 4
been raised out of death, identified so long as the
will of the flesh is operative.

Jesus Christ is the matrix through which all that
is expressing, both visible and invisible, passes for 8
identification. Having ascended into the throne of
the Father in heaven at his dissolution, it must be
concluded that he is within consciousness as Lord
of heaven (the invisible) and earth (the visible). 12
Since man is consciousness and Jesus Christ is in
heaven, and heaven is within man (consciousness),
Jesus Christ is in man as the Supreme Governor
and Director of the Soul. He is the means 16
whereby consciousness is gained, that is, realiza-
tion of God as omniscient, omnipotent and omni-
present principle. As consciousness is gained,
being knowing and feeling identified in Christ, 20
Jesus Christ, Lord of spirit and body, acts to bring
forth the immortal creature. It should be per-
ceived that while the kingdom of God is within
man (consciousness) and Jesus Christ is in the 24
throne of the Father in heaven, the evolving ego is
not in consciousness, hence, not in Jesus Christ,
until certain principles requisite toward spiritual
identity are established as working factors, these 28
principles being fully elucidated in the various
chapters of this book.

As the Christ Man appears, the I or personal
aspect of consciousness disappears. This is fol- 32
lowed by the conjunction of humanity with Christ,
or virgin essence with Christ, the offspring of the
union being Christ Jesus in bodily identity. Christ
Jesus is bodily identity, the manifestation in the 36

1 flesh of the activities of the Christ principle. As
the Son of Man, Jesus typified the attainment of all
egos, when the virgin essence of consciousness con-
4 joins (marries) the Christ, and brings forth the
Son of God (Christ Seed) in manifest identity. "A
new commandment I give unto you, that ye love
one another even as I have loved you," is the
8 admonition of Jesus, who, dying to the loves of the
flesh, unearthed the love of God, and became him-
self transmuted into his original essences of pure
light and substance, which impregnated humanity
12 at his dissolution with capacity to reveal a similar
love. All who believe in Jesus Christ are expected
to fulfil this commandment and to take on his
character.

16 No surface attachment to Christ, no idealization
of the attainment of Jesus without comprehension
of spiritual principles, no metaphysical percep-
tion of ideas without their corresponding identi-
20 ties in the flesh, can promote in a real way the love
that Jesus Christ established as a redemptive
factor in humanity, for only a complete surrender
of the self, based upon willingness to die to the good
24 and evil of natural existence, will allow the love
that makes for eternal identity to appear. Jesus
Christ is identified in the heavens of consciousness,
and he that overcometh may sit down with him in
28 the Father's throne, even as he overcame and sat
down with the Father in his throne.

One student, eager to progress, said, "If I knew
what I was expected to overcome, I would gladly
32 proceed." The author said, "Overcome all that
you know and are, and you will be an overcomer."
All that man knows or is that is not Wisdom and
Love makes up the ego who is to die in order that
36 the I Am may appear. Every perception of sense

consciousness, however good and lovely to mortal 1
man, was developed in absence of wisdom and
love (male-female in unity), therefore is void of
Truth and Life, being temporary in nature. Going 4
into nothingness as respecting all the aspects of
personal sense is the conscious dissolution, the
daily dying, which, when climaxed, leads to iden-
tification in immortality and eternal being. 8

He who seeks to save his life shall lose it, but
whosoever shall lose his life for the sake of uplift-
ing the Christ shall find it unto life eternal. "For
what shall a man be profited, if he shall gain the 12
whole world, and forfeit his own life?" Conscious
existence is a form of life, and man is expected to
gain out of it that connection with Christ which
will give him spiritual birth and permit his ascen- 16
sion into eternal consciousness, or spiritual reality,
this including the identification of the whole spirit
(spirit, soul, body, and mind) in alignment to the
Divine Will. 20

It is written of Jesus that he was tempted in all
points, and that he was an overcomer. An over-
comer is one who has something to overcome. His
title of Master is likewise indicative that it was 24
attained through mastering something. While the
spirit of Christ was operative in the heavens of
his consciousness, in his humanity he partook of
the sinful nature of mankind. This accounts for 28
his overcoming and his growth in grace and godli-
ness. As Christ he was perfect in Ideal, that is,
arrived at the consciousness of conception as to
what constituted man's relation to God. The gain- 32
ing of the Ideal is Truth, hence, Christ is Truth.
It was in the revealment of the Ideal that Jesus
overcame the obstructions that hid the Christ,
reducing to naught the elements of his mortality. 36

1 Those things which are mastered and overcome
are the activities of the flesh-and-blood conscious-
ness. This includes overcoming the attachments
4 to the good of mortal sense, and desire for it, even
as it includes the overcoming of attachment to the
evil, and the repulsion for it. The good of mortal
sense reaches its highest form of expression in the
8 loves of the flesh, this being the means of develop-
ing the humanity of consciousness with which the
divinity connects to bring forth spiritual man. But
the ego does not make connection with the divinity
12 or Christ except through renouncing the loves of
the flesh, the turning of the will (love) of the flesh
in the direction of God or Divine Will being that
which makes for the translation of the mortal into
16 the immortal nature. Good and evil both make up
the I ego who is crucified in order that Christ may
be resurrected; hence, good and evil must be
identified in righteous relation before the non-
20 resistant state, inducive to the development of
divine love, can be set up. Failing to cognize this
truth, many stumble, not finding the way of Life
and Love.

24 The test in the wilderness, that time of sojourn,
when the ego, perceiving his spiritual powers and
capacities but not fully conscious of the import of
the perceptions, is an opportunity to gain good for
28 self through the utilization of spiritual law, and
to remain for a while a superior, selfish, mortal
being, later to go into the melting pot of universal
chaos in order to be moved upon by a higher intel-
32 ligence, or to overcome every vestige of the per-
sonal sense, both good and evil, to gain the
spiritual. The latter is the hard way, but leads to
eternal glorification, the identity of the Something
36 (Christ) of God, when the ego has established

willingness to be as naught in himself. The way 1
of utilizing spiritual law for selfish purposes, when
persisted in, is the broad way that leadeth to
destruction, and many walk therein in this day. 4

Human happiness is desirable and must be
known before it can be unknown, but the highest
human attainment is still nothing before the law of
God, and conformable only to spiritual law when 8
it is renounced for the kingdom of heaven's sake.
The will of the flesh, identified in pleasure, is sur-
rendered in pain, but the pain overcome furnishes
the proper attractional matrix to permit connec- 12
tion with God's law and to identify consciousness;
this is to say, to establish the ego in conscious
knowing and being powers, which consciousness,
in its real aspect, is. Overcoming of both the good 16
and evil aspects of developed powers surrenders
the whole man to God for godly use, and offsets
the intervention of human will as a directing
power, as well as eliminating the limitation inci- 20
dent to its activities. So long as the ego can
desire anything for self, be it health, happiness, or
whatever, he is separated from God and still
identified in self-will, or sense of not having God's 24
powers and capacities operative.

The capacity, in this day, to realize the good
desired as already being, reducing all things
desired to their identities in Being, is one way of 28
acknowledging God as omnipresent, and of
developing the selfless creature. Yet, the fuller
surrender of the self to God is continually in
order, as powers and capacities are known, until 32
Jesus Christ, the will of God identified, takes over
the consciousness and begins to fashion himself.
Then it is man's chief work to desire nothing, and
to be nothing, thereby promoting the proper con- 36

1 dition for God to be all and in all. When this
 condition is established, the ego is crucified with
 Christ (being crossed with Christ in his repro-
 4 ductive energies), having already been crucified
 in the flesh (crossed error with Truth). The cross-
 ing of the divine-human qualities with the will of
 God (Jesus Christ) is that which brings forth
 8 spiritual being.

These two crucifixions constitute the first and
 the second death in conscious expression, though
 in the second death (crucifixion with Christ), the
 12 element of No-thing gained is the Mother sub-
 stance out of which a creature alive in Christ is
 formed. This No-thing is consciousness reduced
 to spiritual essence, the capacity of Being, its
 16 formation being Christ Jesus, the god revealed in
 the second coming of Christ. When the will of
 God or Jesus Christ is introduced into the physi-
 cal elements of the creature, the reproductive
 20 forces are utilized in the bringing forth of spiritual
 man. This man is not brought forth under sexual
 law, but is born out of the movement of Divine
 Will, though the forces progressed in the will of
 24 the flesh (sexual law) form the elemental base in
 which Jésus Christ functions to bring forth the
 ego of Christ, or the Christ-Man. Because of this
 truth, it is written that the divine type (Jesus) was
 28 born among the cattle, there being no room in the
 Inn or natural expression for his manifestation.

The No-thing of consciousness, the Mother ele-
 ment in which Christ is formed, is not in the sense
 32 that something is not, but it is that which has been
 All in one cycle of progression, and, conjoined with
 a higher Power of God's emanating, becomes the
 natural and organic spiritual base in which the
 36 fuller revelation of Being is shown, manifesting in

its fulfilment as the Something, or God's Son, the 1
man of eternal identity. Even as the Father is
glorified in the Son, so the Mother comes into her
eternal glorification in her season of revealment. 4
The effort to unearth the Mother-God Principle at
this time is the demand preceding the supply, and
appears on the surface of things at Her appearing,
the without being governed and controlled by the 8
within in righteous order.

The world of humanity is greatly in expectation
toward the coming again of Jesus Christ, and
many well-meaning souls anticipate beholding 12
him in the flesh even as he walked the earth as of
yore in the identity of Jesus. Jesus Christ will
come again, but will be the revelation of the
universal Body of Christ, the offspring of the Bride 16
or Mother, who fulfils in the second coming
(operation of Divine Will: Jesus Christ) the work
of the first coming. Scripture indicates that as
Jesus disappeared he will again appear. He dis- 20
appeared above the plane of matter as a living
spirit, and he appears again above the plane of
matter as a living spirit. He disappeared in in- 24
corruptible flesh, and he appears again in incor-
ruptible flesh. He disappeared in the "clouds of
heaven," and he comes again on the clouds from
heaven, that is, in the chaotic disorders of con-
sciousness which must precede the establishment 28
of a new order. Operative in consciousness,
always, today the spirit of Jesus Christ (Divine
Will) ascends in those who are fertilized by the
Seed-Word at his first and second coming, for it 32
requires the two baptisms to manifest a Man, com-
plete, whole, one. At the same time that the spirit
of Christ ascends to form the Christ Mind, the will
of the spirit, or Jesus Christ, descends into all who 36

1 have raised up the virgin substance in which the
Christ Seed generates itself and reproduces the
man in the likeness of the Son (Jesus Christ). In
4 this way, both the kingdom of God and of
humanity progress as one, Jesus Christ being the
Center in which forces of consciousness both from
heaven and from earth inflow and outflow in their
8 creative powers.

Jesus Christ comes again in the flesh, but in the
flesh of the Word, being the Spirit of Truth which
is to bring to man's remembrance that which he
12 identified; though the Spirit of Truth, which is his
spirit, must have its bodily identity, or center in
the earth, in complementary and reciprocal rela-
tion to the heavenly center. The One of the All of
16 heaven and the One of the All of humanity, that
is, Christ and Jesus, must ever meet in conjunc-
tional embrace to promote the whole (one) spirit.
God's function is humanity, the raising of the Son
20 as Father, and the Daughter as Mother, establish-
ing the Bridegroom (Man; image; I) and Bride
(Woman; likeness; Am) of all Christed egos in
position to bring forth the completed conscious-
24 ness in identity, or Christ Jesus. Christ Jesus,
while having racial capacities in the immortal
man, has its complementary expression in the gods
who form the fourth dimensional plane of expres-
28 sion at the end of mortality.

The Spirit of Truth, received in consciousness,
and identified in humanity (humanity being con-
sciousness in the operation of Divine Will) frees
32 man from the bondage of the law of sin and death
(marriage in its material sense; the law of affec-
tional desire centered in self), and makes him
alive in the Christ Jesus law of life. Being a living
36 spirit, the coming of Christ Jesus in the flesh of

the devotee of his spirit must make for immor- 1
tality in contradistinction to mortality, though in
the ascending principle the spirit of God is
revealed as consciousness identified in eternal life 4
and being. The conjunction of the soul (wife) of
the individual with Christ brings into manifesta-
tion the Bride of the Bridegroom, or the inde-
structible Christ-Man as the fruit of the union. The 8
multiplicity of this conjunction in consciousness
furnishes the essence out of which the Bride, in
her individualized identity, is fashioned.

Universally, the bride is the Church, the 12
redeemed soul of humanity, or the Mother prin-
ciple of God out of which are to be formed the sons
of God. Since the soul consciousness is the
womanhood of humanity, it is out of the woman- 16
hood, identified in Christ, that the Mother Prin-
ciple of God is to be raised up, though individu-
alized as the Word Center. The identity of the
individualized Word Center in the second coming 20
completes the function of the Word, and thus men
and women, in their inward natures, are restored
to their righteous relation. The Lord, in his first
coming, was united with the adulterated will of 24
the womanhood of the race, but, in his second
coming, conjoins with the masculine will. Through
these two conjunctions, the masculine and
feminine aspects of the race are adjusted to the 28
Divine Will, and humanity is placed in a position
to bring forth the Jesus (divine-human) type of
man.

The operation of the Holy Spirit in the first and 32
second coming of Jesus Christ will cosmically
offset the sexual sense, the "serpent's head" being
bruised by the Woman Lord Principle, or prin-
ciple of Divine Love. This is to say that sex sense 36

1 is superseded by love of a spiritual character. Sex
means to cut. To cut is to sever apart, or to make
two where before union existed. The two severed
4 in sex sense are united in the principle of Christ
in his second coming, and thus the Man and
Woman are joined (married) in the Lord. Man
and woman constitute the parental matrix through
8 which the spiritual and natural worlds are com-
plementally progressed.

Both the creative and the reproductive aspects
of the parental matrix are aligned in Divine Law
12 toward the further revealing of the glories of God
in the race, though these periods of alignment,
being effected in the Lord, are necessarily accom-
panied with destruction and chaos. The disorder
16 accompanying the passing of a cycle of conscious-
ness is the necessary alchemical process preceding
the establishment of a new and higher order of
progression. Because of this truth, the Spirit of
20 Truth comes to bring a sword rather than peace,
though in the final dissolution of the material
world, and its lusts, there would be revealed in
sequential order the harmonies of God. At this
24 point of progression, eternity is made actual and
time passes, both time and space giving way to a
fourth dimensional manifestation in which the
egos would partake of the limitless rather than
28 of the limited nature.

The first-born Son of God became to humanity
what a grain of wheat becomes to the wheat to be
harvested from its implanting in the earth. In its
32 appointed season of death, corruption, and
growth, the germ of a new life appears, prepara-
tory toward forming the blade that is to bring
forth the wheat. Just as surely there must appear
36 in humanity the parent stock, out of which are

revealed the children of God, who will partake 1
of the characteristics of their Father-Mother, the
Lord in Man-Woman identity. The appearing of
the Lord in Woman identity is the second revela- 4
tion of God in the earth, the feminine parent stock
in which is also the masculine, being that out of
which are fruited the immortal beings and the
gods. The corruption of adultery is a necessary 8
prelude to the appearance of the Woman Prin-
ciple, standing as it does for the dying of sin. The
adulteration of forces of sense consciousness is the
"clouds from heaven," that is, chaos or divine dark 12
produced by the light, in which Jesus Christ
reproduces the likeness of himself.

It is the adulteration and nothingness of
mortal consciousness which, when it is fulfilled 16
in universal ferment, shall be moved upon by
Jesus Christ, the now governing Head of the Body
of Christ to be formed. When the Heart or Holy
Mother principlé is identified, then there will be 20
established in the earth the parental matrix which
God idealized in male and female image and like-
ness, through which Jesus Christ, in his Father
Principle, can operate to reproduce those who 24
believe on His Name (partake of his character).
All who are putting on the truths of the Christ
Mind and the love of the Christ Body, conjoining
desire and will as one in Christ, are partaking of 28
the spirit of Jesus Christ and making themselves
ready to be present at the marriage feast when the
Bride and Bridegroom of God's election mate in
holy love to bring forth the children of God, the 32
biune (two-in-one), offspring of the Father-Mother.

The identification of this parental principle in
the earth also sets the standard of parentage for
those who, greatly purified, but not redeemed from 36

1 the need of re-embodiment, must usher in the
divinely natural humanity in reproductive laws.
When identification in Jesus Christ takes place,
4 parentage, involving re-embodiment of egos, is
forever made null and void, the ego raising up
himself into the Father-Mother Principle whereby
spiritual being is reproduced. But the race must
8 ever progress the descending God powers, bringing
forth the humanity that complements divinity, out
of which other sons and daughters of God are
eventually brought forth. Those who go free from
12 generation at the end of mortality become cosmic
centers of parentage in service to God, being the
means by which the love of God is projected into
the consciousness of the race. Both the creative
16 and the reproductive principles operate as one
in the laws of God, thus progressing the heavens
and the earth.

Jesus is the identity in humanity of the center
20 through which the Lord operates to perform the
services of the Father-Mother. Jesus is the aggre-
gated essences in form in which the substance of
the Christ-Seed (Word) is ready to perform its
24 transmuting and transforming work in the race.
Jesus Christ is the Lord, the Law of God, the prin-
ciple of knowing and being as one. Christ and
Jesus Christ are one in Jesus, or the three repre-
28 sent the celestial, spiritual, and natural planes of
consciousness in coordinated relation to function
the principles of God. The query as to whether
Jesus existed in the flesh is answered for one who
32 realizes that without a center of consciousness in
humanity through which the principles of God are
projected, there would be no knowledge of God
and no consciousness of Man. In reality, there
36 would be no manifestation of God and His powers,

they being expressed by means of consciousness 1
(Man; humanity), except they were embodied by
persons in the race whose function is spiritual
rather than material in the service they render. 4

The spiritual principle is always objectified on
the manifest plane, the union of the objective and
the subjective constituting that conjunction of
spirit and matter, or heaven and earth, by which 8
more of the Unknown is made Known, and the
Known is reduced to the Unknown. It is Jesus
Christ that is the eternal principle in the Godhead
and which becomes the flesh of the Word in Jesus, 12
the earthly objective of the spiritual principle.

God is unexpressed and unmanifest except
through humanity, Jesus being the center of
divinity developed in humanity through which the 16
direct action of God (Christ) is projected into the
race whereby it may reveal more of the powers of
God. The humanity of consciousness gained is the
beginning of Jesus' identification, the divinity and 20
humanity constituting the center of the Word
through which the heavens and the earth are
equally progressed. The Jesus ego embodies at
the end of a cycle of progression the ideals ideal- 24
ized by the Father-Mother in the beginning to be
attained. These ideals become the standard of
progression and attainment in the cycle following
the coming of Christ. Through divine laws the 28
principles underlying the ideals are projected into
the consciousness of the race. This is accom-
plished through the cross of Christ and the Geth-
semane experience. Jesus is always the "Lamb of 32
God who taketh away the sins of the world,"
though he functions as the Lamb's wife at the
revelation of spiritual man, since it requires the
Mother-God function to give birth to tangible 36

2 children of God.

Jesus Christ, in his identity in consciousness as the Word of God in action to reveal Itself, contains the triunity of forces designated as Father, Son, and Holy Spirit. The Holy Spirit is the essence of divinity that is gathered at center (Jesus) in the dematerialization of the flesh and blood of the mortal ego. This essence goes out as rays of light and radiations of love in the theocrasis of the Body of Christ, and constitutes the baptism which Jesus commanded those who partake of his spirit to receive. Being the Father, Son, and Holy Spirit, his appearing revealed in the earth the Son, climaxing in the Holy Spirit in humanity and the Father in heaven. The Mother is contained in the Father, and is the No-thing of heaven but the Something of humanity. It is she who gives birth to the Son. This Something of humanity the Virgin Mary typed in its first principle, she being the Mother Principle of God. The second principle of the Something in earth is the Woman of the Man, the Mother of the Son in conscious identity. Jesus was born out of God's will, identified in humanity, therefore partook of the elements of adultery or cross of spirit and matter, which implied the necessity of dying to sin. This typified Light mastering its own, though negatively generated, darkness. When death to sin was effected in the Master, there being subconscious desire from the blood of Mary rather than conscious desire from her will, she having willed her conception in God, death itself was greatly crossed out in the whole consciousness of mankind.

Jesus Christ became the Saviour, or saving principle whereby others may be likewise redeemed.

Life and freedom are in Jesus Christ and attain- 1
able now through the Son, who has his identity in
the human element of consciousness and is raised
as the ego dies to sin (dies to desires centralizing in 4
self-love or sex love). The idea, promoted in this
day of religious thought, that all are sons of God
even as Jesus Christ is a Son, is a delusion. Jesus
Christ is the identified Son of God and all who 8
are in him are sons, the offspring of the primal
Son Principle. Jesus Christ is the first-born of
every creature, the beginning of the creation
(creature) of God. The many sons born from the 12
Son Principle will constitute the Son of God in
their heavenly relation and the Son of Man in
their earthly identification, they constituting the
many members of the One Christ-Man. 16

Also, the entertainment of the belief that Jesus
Christ is *only* a historical character to be treasured
in thought and sentiment is another fallacy of
mortal sense indicating that those so believing 20
have not the Son, nor do they know Jesus Christ
in his true nature. Jesus Christ is the Son of God,
a principle of Being, *innate in consciousness*, and
through him all partake of the character of son- 24
ship. Sonship is developed in Jesus Christ and is
not an attainment of self-will. It is operative only
in those who have the will-less consciousness,
having died to self desires in their seeking after 28
Christ. All consciousness, inclusive of both know-
ing and being, must centralize about Jesus Christ
before God can be known and spiritual being
revealed. 32

Jesus is the human identity of God's divinity
(Christ), and is identified to serve both God and
Man. Conjoined with Christ, God's celestial
nature, the ego Jesus becomes Christed, that is, 36

1 united with the powers of God, and through him
 they are disseminated into the race. At his disso-
 4 lution, Jesus became the third of the trinity, or
 Holy Spirit, this being the united spirit of God and
 man in which is the creative and reproductive
 essence of God. The Son of God became identified
 8 in humanity, impregnating consciousness with
 Christ-truth and love gained as the Holy Spirit, it
 being the fathering-mothering element out of
 which the children of God are to be formed. Jesus
 12 Christ is the Father-Mother in consciousness at
 the end of mortality, and out of Him-Herself
 begets the children who are to be revealed as the
 144,000 redeemed who make up the Body of Christ.
 Jesus Christ is the Lord and director of the devel-
 16 opment of humanity which now has the capacity
 to reveal heaven in the earth, even as it was indi-
 vidualy revealed in the organism of the man,
 Jesus. The revealed mystery is the Womanhood
 20 of humanity Christed, this being the beginning of
 the creation of God (the gods) and the righteous
 earth (reborn humanity).

Jesus Christ is not man, but God in identity.
 24 Jesus is the humanized form of the Christ Spirit,
 the vehicle of the Divine Will's expression in the
 direction of mankind. All ultimately partake of
 the nature of Jesus Christ, and through him, as
 28 principle, reveal the immortal being. Immortal
 being Christed reveals the eternal nature of God,
 or spiritual man. The ego knows God through
 Jesus Christ, the capacity in consciousness to
 32 know and to be godlike being Jesus Christ as
 principle of Being in expressing powers. The
 climaxed result of Being is manifestation and is
 always revealed in humanity, constituting, as it
 36 does in its true estate, the bodily identity of spir-

itual ideas. In this manner God is revealed among 1
men and known of them.

God is never man, nor is man God, though God
manifests among men as the Son of Man, or God 4
identified in humanity. This identity is progressed
in God's will (love) into the Son of God, though
at the appearing of this reality the human element
gives way to spirit identity, and the flesh of the 8
Word is given off as an emanation of Father-
Mother (Wisdom and Love) to reveal more of
Being. "Except ye eat the flesh of the Son of man
and drink his blood, ye have not life in yourselves. 12
He that eateth my flesh and drinketh my blood
hath eternal life; and I will raise him up at the
last day." This is the *last day* of the dispensation,
centralizing around Jesus Christ as Father, or 16
about the first principle of God demonstrated.
Those who have eaten the flesh (substance) and
have drunk the blood (love) that Jesus Christ in
the Man and Woman Lord Principle incorporated 20
into consciousness (humanity), are to be raised
up in this day (last day). These are they that are
purchased out of the earth, being virgins, having
attained their relation with the Principle through 24
overcoming the defilement with women (sensual
elements of mortality).

Jesus Christ, in his first manifest identity, did
not reveal Man in completeness, though he 28
climaxed in perfection the principle of the Word
in its masculine power. He demonstrated the
Father pole of the Godhead, that is, of the trinity,
and identified the Man of the Woman pole of 32
humanity. In his second operation, Jesus Christ
demonstrates the Mother pole of the Godhead,
and identifies the Woman of the Man pole of
humanity. Through these two movements of 36

1 Christ in organic identity, the male and female
of God's idealizing are established in humanity as
working factors of consciousness, and the race
4 is in a position to unfold its righteously God-
ordained powers and capacities.

Jesus Christ as Son is identity of God, resident
in humanity, and as Father is identity of human-
8 ity, though resident in God. As function, Jesus
Christ is Jehovah God, the will of God by which
all that He idealizes, that is, created, is made. In
this respect, he is the Lord and the Law as well
12 as the Lawgiver, being the supervising factor of
consciousness in both the aspects of Wisdom and
Love. With Isaiah, the author proclaims, "And
his name shall be called Wonderful, Counsellor,
16 Mighty God, Everlasting Father, Prince of Peace."
And, out of consciousness more fully evolved god-
ward, adds, And He shall be the Bridegroom of
the Bride, the Man of the Woman, the Male of
20 the Female, the Father of the children of God to
be reproduced from his seed through the Mother
principle of his identifying, now ascending above
the sea of harlotry to usher in the second-born
24 sons that will manifest in the earth another
ingathering into the one fold and the one shep-
herd.

"In the days of the voice of the seventh angel,
28 when he is about to sound, then is finished the
mystery of God, according to the good tidings
which he declared to his servants and his proph-
ets," writes St. John concerning the identification
32 of the second dispensation of Jehovah God. "Then
shall the kingdom of the world become the king-
dom of our Lord, and of his Christ: and he shall
reign for ever and ever."

THE TWO GREAT COMMANDMENTS OF LOVE

. . . Hear, O Israel: the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these Mark 12. 29-31 R. V.



A commandment is a declaration of 1
Law whereby one in discipline to it 1
is benefited. The benefit to be de-
rived in keeping the two great com- 4
mandments is the restoration of consciousness to
the One. The One is the Lord, the Law of God.
Unity of the four departments of being, designated
in the commandments as heart, soul, mind, and 8
strength is that which conforms the forces of the
individual to the principles of Being that are
inherent in his consciousness. The keeping of
the second commandment is automatic with the 12
attainment of the first, for, if all the forces of
consciousness are identified in the Love of the
Lord, the love of the neighbor will of necessity
express. 16

All activities of living are included in these
commandments, those pertaining not only to the
relation of the self-consciousness to God, but also
his relation to his fellow men. Every activity is 20
four-square, involving forces of spirit, soul, mind,
and body. The development of the individual is
in the relation he bears to his fellow men, all
external aspects of consciousness constituting the 24
neighbor. While the love of the self is gained
through the love expressed toward one's neighbor,
yet, paradoxically, there is no love expressed
toward the neighbor until the love of the self is 28

1 gained in Christ. Experiences of life afford
opportunity by which forces of spirit, soul, mind,
and body are developed, the love and wisdom
4 gained having a subjective and an objective aspect.
The subjective is toward the Lord, and the objec-
tive is toward one's fellow men. What one gives
expression to in the outer nature, that one receives
8 from within, the loving of one's neighbor in the
manner of mortal development being the means
by which one gains the qualities within which
counterpart the forces developed in the outer
12 nature. But since the love of the flesh is not the
love of the Lord, a reversal of the forces of love
developed is essential before the spiritual equiva-
lent can be gained and consciousness can enter
16 into the spiritual love that is genuine.

Since Love is the great paradox of being, and
what appears to mortals to be love is hate, and
what appears to be hate is love in the process of
20 becoming, it is well to realize that until the forces
of the entire being are gained in Christ, one is not
in a position to know what love is until Truth
reveals it. Truth is the activity of the wisdom
24 and love of God united as one, their unity being
the Lord, or Law of God. The purpose of the
first commandment is to develop capacity to gain
the Lord, which will gain the love of the neighbor
28 without self-effort. All activities of life con-
sciously understood in their spiritual significance
are wisdom and love gained, and are one in Divine
Law.

32 The Lord is the identification of God in con-
sciousness, the spirit of Divine Will by which all
activities are gained in love and wisdom. The
Lord is the will of God in which is the potential
36 desire of Being. This potential desire is the Love

that prompts all being (activities). It is the 1
impetus that prompts man to move in the direc-
tion of perfection (Christ) or to manifest the Man
idealized by God to be. In reality, there is but one 4
Lord, one Principle of Perfection, one Truth, one
Love, one Life, one Man, one Way of attaining the
Christ consciousness. The one Way is outlined in
the Great Commandments of Love, though until 8
activities of Life unfold consciousness so that it
may comprehend the operation of the spiritual
laws, the most potent truths are hidden from view
and are of little use to the evolving ego. 12

Consciousness is identified in universal expres-
sion as the many egos, the multiplied reproduction
of the One Christ Principle. In consciousness
there are as many lords as there are ideals as to 16
what constitutes perfection, or truth. This accounts
for the many transgressions and transactions of
evolving mankind, attributed to the Lord, some of
which are detailed in the Old Testament, while 20
others are present in modern civilization. The
lords of consciousness are not *the Lord*, but the
diversified expressions of the One Principle. The
gaining of the forces of consciousness in the Lord, 24
thy God, is that which overcomes the diversities
and confusions with unity and truth.

Jesus Christ is the Lord Principle, the same
yesterday, today, and forever. The gaining of this 28
Lord Principle in humanity (consciousness; uni-
versal Man) fulfilled the Old Testament of devel-
opment, giving a new covenant (law) by which
consciousness of love and truth could be gained. 32
A living Way superseded the letter of the law
wherein Love would ultimately fulfil Law and
usher in a new social order: one in which the
Brotherhood of Man would dominate. Before the 36

1 new and living way could be identified in con-
sciousness, the old way of the law (discipline in
the flesh) had to be exposed in its fallacious
4 aspects. Fulfilment implies an emptiness created
to receive it, and accounts for the agitation among
mortals when new ideals arise on the sea of
thought. Preconceived ideals of perfection must
8 be ruthlessly exposed as machinations of the lords
of personalities, and questioning of the truth of
the principles aroused before consciousness of the
genuine Ideal of Being is gained. Progression
12 after this manner does not appear to be in keeping
with the commandments of the Master; but,
nevertheless, to evolving consciousness all that
brings a sword which cuts away something of the
16 imperfections leads also to development of under-
standing, more righteous judgment, and ultimately
to the identification of the Christ Mind wherein
the Lord Principle makes of the ego a new crea-
20 ture in Christ. Thus it can be seen that tribula-
tion among mortals is the only way by which
these commandments may be fulfilled until under-
standing supersedes ignorance and desire to
24 express the God-man dominates the self-con-
sciousness.

The universality and individuality of the Lord
Principle are illustrated in the Master's reiteration,
28 "David himself said in the Holy Spirit, The Lord
said unto my Lord, sit thou on my right hand, till
I make thine enemies the footstool of thy feet."
Mark 12:36-37 R. V. The Christ Principle, identi-
32 fied in consciousness, enabled David to discern
that there was a Lord communing with his own
Lord. In its individual identity, the Lord is the I
Am or Over-Soul of consciousness; the Divine
36 Spirit in action. Through redemption from the

wills (desires) of the fleshly nature, egos are 1
identified in the I Am of Being, coming under the
jurisdiction of the Universal Lord, the Will of
God. In other words, Christ gained in individual 4
consciousness is the Lord of each ego, but all egos
gained in Christ are one in spirit and in truth,
therefore, in the government of the Universal
Lord, Jesus Christ. When egos gain the universal 8
spirit, as they do when selfishness is superseded
by selflessness, they partake of the nature of the
universe and are governed by the Cosmic Lord.
The individual (Christed ego) merged with uni- 12
versal spirit (Jesus Christ) is himself the Lord
Principle in action, the function of God being
operative by means of consciousness gained in the
Divine Principles. 16

It should be perceived that the Lord Principle
does not function in Man until the activities of
forces that make him animal are overcome; there-
fore, he does not commune with the Lord within, 20
though governed by the lords of Nature, Fate,
Destiny, etc., that represent the materialized and
personalized aspects of the Lord Principle. After
identification in the Lord is made, man's work is 24
to be nothing of himself, accomplishing through
surrendering of all sense desires more than when
functioning in the I of self-consciousness. It is the
purpose of the Lord Principle to fashion the Man 28
God has idealized to be manifested. Through let-
ting Christ govern and control the consciousness,
the Laws of God are set into operation, which
reproduce in their own will and way the Son of 32
Man. The admonition, "Be ye therefore perfect
even as your Father in heaven is perfect," implies
capacity to attain the spiritual qualities of con-
sciousness, though it is the Lord who worketh to 36

- 1 will and to do his good pleasure in bringing forth
the Christed ego, when the will of mortal man
has been consciously surrendered.
- 4 Evolving mortals are ever in touch with advancing
thoughts and ideals given them through the
Hierarchies or Lords that control the destiny of
the soul. Many of these fall short of Truth because
8 the "my Lord" of consciousness, that is, individual
centralization of thought and feeling, has not
advanced enough to receive higher impetus of
being. When the Lord speaks, it is always to
12 impress an aspiration or idea of Truth, that is, to
convey to the consciousness an impersonal idea.
The intuitions pertaining to mortal sense and
experiences in life that make for instruction and
16 advancement are from the lesser lords. The per-
sonalized Lord factors give man knowledge per-
taining to his advancement in sense consciousness,
their operation being in keeping with the desires
20 of the soul. Because the Lord Principle can be
no farther advanced than is the desire nature of
the ego, atrocious things are done in the name of
the Lord. So long as self-thought and self-will
24 control the man, the "my Lord" factor of con-
sciousness is operative as a directing head, but
when the Lord God Principle is identified as a
governing factor, the petty things of sense are no
28 longer considered.

The Lord thy God is in reality the Lord God
Principle identified in consciousness, the activity
of God. The standard of Perfection is implanted
32 in consciousness as God's Ideal to be attained,
egos being developed in forces of spirit, soul, mind
and body in the attainment. When advancement
permits, the Lord God becomes an active factor
36 of regeneration, transforming the limited thoughts

and feelings developed in the "my Lord" of sense 1
into the qualities of Truth. Truth reveals its own
ideals and laws to be unfolded. As man conforms
the forces of heart, mind, soul, and body to 4
Truth's standards of perfection, he grows in
capacity both to know and to be a higher type of
being until he comes into coordination with the
Lord God, or principle of spiritual man, that is, 8
Jesus Christ.

The personalized Lord (standard of perfection)
engendered in beliefs of mortal mind is not the
"Lord thy God" Principle, but a counterfeit 12
expression of it common to self-consciousness.
The belief that allegiance to his personalized Lord
is all that God expects of man is founded upon
ignorance of the fact that man is the manifesta- 16
tion of God and the means by which Perfection is
ultimately to be revealed. Hence, the personalized
standard of perfection must ever change in order
that love and wisdom may be progressed. The ego 20
must eventually surrender the limited thoughts of
mind, feelings of soul, activities of body, and
impulses and ideals of spirit, to Truth, coming into
the limitless expression of consciousness. 24

The heart of consciousness is the point of con-
tact with the Divine Spirit. It is the center of the
individual consciousness; hence, it is that which
looks toward God and that which looks toward 28
man. It is in the heart that man receives the
inspirations of the Almighty that make for under-
standing. The Heart is the Cosmic Mother Prin-
ciple of Being that underlies the external spirit. 32
The forces of the individual make contact
with the Heart of Being, giving rise to spirit-
ual activities, the fathering spirit. Inspirations
impressed in the heart are pure, spiritual, and 36

1 manifest as perfect understanding, when self no
longer obstructs their influx into consciousness
However, it was in the heart that adultery arose
4 as self-consciousness was developed, hence, it is
the heart that is defiled. A change of heart is
essential before man can love the Lord thy God
with all its forces. Conversion implies a change
8 of heart, induced by repentance. Repentance is
the turning away from ideals, ideas, and desires
heretofore thought to be the will of God for man,
but involves an understanding of higher principles
12 of Life if it is to yield a spiritual benefit. The
letter of conversion or repentance, while serving
the ego in an outer way, has no effect on
the inward consciousness unless accompanied
16 with an understanding of God's laws for man by
which one may unfold the highest qualities and
live to the glory of the spiritual nature.

In reality, repentance is a turning away from
20 that which makes for sense consciousness to that
which makes for Christ consciousness. John the
Baptist, the factor of cleansing and baptism, repre-
sents the scientific knowledge that must go before
24 and make straight the path of the Lord. The
metaphysical sense of repentance is found in
reversing the mortal tendency of thought with the
idea that transcends the physical, this producing,
28 where realization is made, a change of feeling as
well as of mind. It is what one feels that deter-
mines what has been accomplished in mind, for
mental deductions, based on abstractions, may be
32 thought upon without effecting a change of heart.
For this reason it is admonished that one may gain
all knowledge and not gain love. Love is the heart
conception that accompanies the perception of a
36 spiritual idea. Therefore, to love the Lord thy

God with all the heart is to feel all that is 1
thought, and to think only that which is Truth.
This is possible only when repentance has been
succeeded by regeneration, and spiritual birth 4
through action of Divine Will has been identified
in consciousness.

Self-love, engendered in false intelligence and
desire, is not the love that constitutes the “love of 8
thy neighbor,” for it is not the love of the Lord.
Self-love is the force of Satan, or darkness
evolved, and must be transmuted out of its mortal
elements before the love of the heart of God’s 12
identifying can be cognized and expressed. When
the selfishness of both good and evil of mortal
existence has been forsaken in order that the ego
may bear allegiance to God with his love, the Lord 16
thy God principle of consciousness becomes the
dominant will of execution, and love that is divine
in its character and brotherly in its scope of action
is born into expression. 20

Loving the Lord thy God with all thy heart is
progressed under God’s laws governing the
advancement of man, and in its season of fulfil-
ment shows forth a love as unlike the love of the 24
world as day is unlike night. Considering the truth
about love, one can perceive the impossibility of
peace, harmony, or love among mortals gestated
out of the adulterated forces of light and darkness. 28
Spiritual birth must supersede the desires common
to mortals before the genuine love of both God and
Man is begotten. Spiritual birth will identify
consciousness in its divine-human state, making 32
man capable of loving in the genuine spirit. “Out
of a man’s heart are the issues of life.” When
man’s heart is identified in its forces in the love
of the Lord, the impulses of being will be promo- 36

1 tive of life and harmony.

The soul is the identified radiations of spiritual inspirations and impressions that make for conscious existence. It is the seat of conscious knowing and being, the center of forces of feeling. The soul is the feminine pole of consciousness, the mate of the spirit. The soul of mortals is the seat of the self-consciousness, the identification of personality. The gaining of the impersonal capacities is the spiritualization of the soul and its consecration to the Lord thy God principle of Being. Mortals develop, through the personalities, the limited concepts and feelings of sense consciousness, ultimately gaining the impersonal concepts of life and love. The identification of the impersonal capacities of consciousness is the establishment of individuality, the center of humanity with which Christ conjoins to manifest illumination and spiritual intelligence.

20 The soul is the seat of the feeling forces; hence, its forces must be conformed to the principle of Perfection (Lord thy God) before one can love the Lord or the neighbor. This implies the necessity of stilling all the emotions, of identifying the forces of feeling in purity of purpose, of conforming all sense of affection and other expressions of sense consciousness to the divine standard of love. The forces of soul centralized in the love of the Lord identify the ego in poise of soul. Poise of soul is mastery of self; it is attained when the self ceases to desire, the government of Divine Will being the controlling factor of the individual. When emotions and sensations of sense consciousness no longer touch the soul, its forces are not dissipated, and the oil of Christ love is ever present as ointment to heal the wounds

engendered in the conflict of the flesh and the 1
spirit.

Before the feeling forces can be established in
righteousness and the soul be fully evolved, one 4
must keenly feel. Yet, paradoxically, the capacity
to feel deeply and keenly on the plane of sense
must be fulfilled by immunity to feeling on all
of the planes of sense consciousness. When im- 8
munity of soul is established, the compassion of
Christ love opens in consciousness, and feeling is
born on a higher plane of expression. Compass-
ion transcends sympathy, being moved by 12
understanding rather than ignorance. The reader
must determine his status of development before
he attempts to put into practice the principles 16
herein expounded. This book is written more as
an explanation of the various phases of advance-
ment than for the purpose of saying that one
condition is right and another is wrong. Deep
feeling is right to sense consciousness before 20
not feeling can be put into practice. The opening of
the feeling forces on a higher plane of expression
in the operation of spiritual law, makes it right to
feel deeply in the Lord, for all the forces must be 24
alive and active when the qualities of soul are sur-
rendered to the Father (Law of the Lord; Lord
God).

There is a law of development: "Till heaven 28
and earth pass away, one jot or tittle shall in no
wise pass away from the law, till all things be
accomplished." The law covers identification in
mortal consciousness, and progression in spiritual 32
consciousness, ultimating in unfoldment in Christ
consciousness. Through the first two steps the
ego works out his salvation, aligning the forces
of consciousness to the laws of Being; but in the 36

1 third step the Law of God takes over the forces
 developed, utilizing them toward manifesting the
 new creature in Christ, whose soul will be united
 4 with the spirit in Holy union. All forces devel-
 oped on the self-conscious plane must be fin-
 ished before the ego can ascend into the love of
 the Lord and function in impersonality and
 8 divinity of feeling (love).

It is the conviction of the author that many souls
 are in a state of suppression as respecting their
 natural feeling-nature. But the Law of the Lord,
 12 at the ends of cycles, liberates their forces, forcing
 them to feel and think in conformity with the
 operation of Divine Will. Suppression is healed
 by expression, though ungodly and licentious feel-
 16 ing must always come under the law of retribu-
 tion, hence is not the proper healing remedy for
 suppression. There is great need for unselfish
 service that the spirit of selfless love may be
 20 developed. Unselfish service is the prelude to
 service in divine love and the means whereby
 attention is turned away from self to the neighbor.
 While unselfishness in personality is developed
 24 prior to the establishment of immunity of feeling,
 unselfishness on the spiritual plane in the expres-
 sion of spiritual good is only now in the process
 of progression. True Christianity consists of min-
 28 istering to the spiritual and physical needs of
 one's fellow men at some point in the Path in
 order that genuine love of the neighbor, founded
 upon service, can be known.

32 Only those who have loved much can receive
 the redemptive message of Jesus Christ, the Prin-
 ciple of God that deals with the forces of both
 heaven and hell. Each one must determine
 36 through the illumination of Truth when he reaches

the point of transition and is to "Go and sin no 1
more," that is, cease being active in the develop-
ment of sense consciousness. But until the ego has
fulfilled self-expression and reaches the limit of 4
progression in good and evil of mortal sense, he
cannot gain the soul in God, for his desires and
affections are turned from rather than toward
the Father. When the knowledges gained in the 8
dual tree are sufficiently bitter to the soul, the
ego's desires are turned in the direction of the
Lord, the repudiation of the forces of sense auto-
matically inviting knowledge and love of a higher 12
character.

There is an exoteric and an esoteric side to
every proposition of life, and one functioning on
one plane of expression should not be condemned 16
by one functioning on the other if love is to pre-
vail. It is an interesting fact that those in exoteric
development take exception to those more greatly
advanced. Those on the higher planes of advance- 20
ment can always behold that which is lesser, but
those on the lesser cannot behold that which is
beyond their development. Antagonism toward
that which is advanced is one way in which the 24
lesser progressed are developed, repulsion to any-
thing in its order of fulfilment attracting that
which is repulsed. When the laws of Life are
understood, all things are seen as modes of pro- 28
gression, though only egos identified in wisdom
and love can see in the eye of Truth and be at
peace.

The greater the spiritual advancement the more 32
removed is the consciousness from the thoughts
and love of the race. Yet, to transcend the race's
progression is to open the soul to the opposing
forces of the race, though the service rendered in 36

1 the conflict of spirit and flesh serves well the
advancing ego. "Blessed are they that have been
persecuted for righteousness' sake, for theirs is the
4 kingdom of heaven. Blessed are ye when men
shall reproach you, and persecute you, and say all
manner of evil against you falsely, for my sake.
Rejoice and be exceeding glad: for great is your
8 reward in heaven: for so persecuted they the
prophets that were before you." Matt. 5:10-12,
R. V. One functioning in spiritual insight, per-
ceiving the spiritual significance of all things,
12 is in a position to forgive those who, not knowing
what they do, slay on the altar of materiality the
ascending forces. One in fully developed soul
powers is ever called of the Lord to project into
16 the earth the fuller light of Intelligence and Love,
even though there be engendered the displeasure of
the multitudes who love the broad way of sense
that leadeth to destruction.

20 The governing forces of the race, the chief
priests, scribes, and leaders of the world, are
always the adversaries of Christ and best serve the
Lord in resisting the spiritual advancement. When
24 one loves the Lord with all the soul and knows the
mysteries of creation, realizing that all is right in
its time and place to further the Divine Plan, he
knows that both hate and love are essential to the
28 fulfilment of the Divine purpose. The Prince of
this world must come and do his destructive work;
but one established in the understanding Christ
Mind is unmoved by the forces of evil that must be
32 aroused to destroy themselves.

The soul is gained in the love of the Lord God
(Divine Will) when the ego has finished his mortal
course and has gained the feminine-masculine
36 qualities of consciousness as one. When all con-

demnation is overcome with understanding, the 1
love of the soul is present. This is not to say that
one condoles or condemns that which is adverse
to Truth, nor that one implies that it is all right, 4
not needing to be remedied. To see all in service
to the Divine Law, whereby consciousness will be
eventually delivered to the Father for approval, is
to know that even the adverse forces exist for a 8
purpose, and to be unmoved by their attack.

The soul of mortals is not immortal. The con-
junction of the redeemed soul forces with the
spirit of Christ is that which marries the soul 12
(wife) to the spirit (husband) and establishes the
ego in the individualization of the Lord Principle
of Being. The dying of the soul in sin which made
it mortal is complemented by the dying of the soul 16
to sin, which polarizes it with Christ, and identifies
the ego in eternal character. The death of the soul
to sin is effected in the Lord or Divine Will in the
mystical death on the cross, and is that which 20
converts the sinful soul forces into their equiva-
lent spiritual realities of being. When the soul is
returned to the love of God, the ego becomes the
Bride of Christ, through which is identified the 24
Mother-God Principle that gives birth to the Son,
or spiritual being.

The mind is the aggregated forces of intelli-
gence; it is the operation of forces of light and 28
darkness (knowledge and ignorance) by which
consciousness of Truth is ultimately gained. Yet,
Truth is born of the Spirit of God, and not of the
mind of man. The development of forces of light 32
and darkness, that is, what is known and what is
unknown, makes for the establishment of the
faculties of consciousness, the brain being the cen-
tralized function of intelligence. While mind 36

1 functions by means of brain, the brain of the
mortal is not the organism through which the
inspirations of God are received. Knowledges
4 developed in mortal existence in turn form the
forces of the brain, subject as it is to change
according to the advancing intelligence. The brain
governs the cellular organism, the intelligence
8 functioned in the entire organism being no more
advanced than that functioning in the brain. As
knowledge of the sense consciousness is super-
seded by spiritual illuminations, the cellular
12 structure of the brain as well as the entire organ-
ism is changed and the ego prepared to function
a higher rate of energy of intelligence.

The love of the mind is the energy rate of the
16 ideas converted into thoughts, and is in keeping
with the quality of intelligence developed. When
consciousness of Truth is gained, the love of the
mind is gained in Christ, and the Christ Mind is
20 enthroned. Consciousness of Truth is the result
of the marriage of the soul and spirit; this is
effected when the will of the flesh, or principle of
body, is subjected to the Divine Will. In other
24 words, the four departments of consciousness are
identified separately, but in reality are one in
action. The beginning of the consecration of
the love of self to the Lord is the beginning of the
28 redemption of all departments of being. Turning
the love of self in the direction of the spiritual
prompts illumination of mind, conservation of
soul, and overcoming of the fleshly will. When the
32 forces of the four departments of being are gained
in the principle of Being to a sufficient degree, the
Spirit of the Almighty which giveth understanding
floods the mind with illuminations of a spiritual
36 nature and transforms the brain cells of the whole

organism into a greater degree of light. 1

Truth is not thought, but known. This is to say that the faculties of consciousness, developed through much thinking, form and become the organism through which forces united in their wisdom and love principles are functioned. For Truth is the united wisdom-love, or the united male-female principles of Being. When spirit, soul, and body are united as one in Christ love, mind is automatically identified, it being the heavens, the first principle of consciousness relating to the outer man. Mind is the consciously identified intelligence, and in reality is made up of realizations of Truth. It is the Christ Mind that functions Truth. The Christ Mind is enthroned when the mind of the flesh is overcome. The mind of the flesh is the aggregation of forces developed in sense consciousness. The seat of sense consciousness is the love of the senses. When the love of the senses is overcome by the love of the spiritual, mind, soul, spirit, and body enter into the unity of Christ and are henceforth subject to the government of Divine Will. 20

It is a scientific fact in regeneration that the brain must be entirely transmuted out of its impressions of sense before Truth can be the dominant aspect of thought. The brain, the highest gain of mortality, is the generated essence of sense consciousness, the product of sex forces. Mind does not function in sex force, but in substance. Substance, the base in which Truth is generated, must be gained as the Virginal principle of being before the ideas of Truth can be known. The Virgin is one with the Eunuch principle, the two constituting the matrix of God through which are gestated the ideas and energies 36

1 of Divine Mind. Until one has the matrix or womb
necessary to gestate the divine principles, he can
not know them, nor can they operate to transform
4 the mortal elements into their equivalent immortal
essence.

Man perceives spiritual ideas by means of the
brain function, the absence of brain character-
8 izing a disordered state of mentality. Through
coordinated brain function one comes into cosmic
intelligence, but cosmic intelligence is not Truth.
But a renewed mind means a transformed will,
12 which is receptivity to the will of God which
identifies Truth. Truth is born of God and is not
a mortal gain. However, the mortal gains sur-
rendered to God in spiritual love and service
16 make the ego negative to the Divine Will, through
whose function Truth is identified. The develop-
ment of knowledge and love on the mortal plane
is for the purpose of forming the facilities of con-
20 sciousness, these having their coordination in the
brain organism. When the brain organism is made
up of Christed energies, Truth is known without
the effort of thought. Truth is born from the Mind
24 of Christ and begets the body of Christ; hence, its
identification implies bodily regeneration and
redemption.

The will of spiritual ideas is established through
28 keeping the mind stayed in spiritual thought. The
brain is thus transformed (changed in form and
texture), its animality of essence being converted
into substance of Truth (generated essence of spir-
32 itual ideas perceived), and Mind is actually iden-
tified. Simultaneously with the identification of
Mind, both Man and God are known, and the
unknown becomes at one with the known, so that
36 there is no more unknown, Mind being instantly

in touch with all that is needed to promote intelli- 1
gence. Mind is the exoteric side of Spirit, and is
the masculine pole of consciousness. Mind is
Spirit identified in consciousness. 4

Love of the Lord cannot fully envelop the mind
until love engendered by the senses is transmuted
out of its materiality by the fires of purification.
"Let that mind be in you which was also in Christ 8
Jesus." It is through the Christ Mind that spirit-
ual man is revealed. The Christ Mind is put on as
one is renewed in the spirit of Truth (Christ) and
is no longer conformed to the world in either 12
thought or action. Paul admonished that the
mind of the flesh is enmity against God, declaring,
"It is not subject to the law of God, neither indeed
can it be. For the mind of the flesh is death; but 16
the mind of the Spirit is life and peace." He adds,
"They that are in the flesh cannot please God."
Romans, Eighth Chapter.

Man is in the flesh when his love, the impetus 20
of being, is centered in the development of self-
consciousness. This persists until mortality has
run its course, at which time the ego is turned in
the direction of the love of the Lord, being ready 24
for spiritual birth and translation. It is at the end
of mortality that egos are reaped, entire, in the
kingdom of God, having spirit, soul, mind, and
body identified in the Love of the Lord. Through 28
the action of God the love gained in the individual
Christed egos is turned in the direction of the race,
and thus the love of the neighbor is identified
through those who gained it during mortality. 32
Always the love gained by the individual is made
to serve the race, not in ways of men, but in ways
of God.

The quality of strength is that used to charac- 36

1 terize the forces of the body. The capacity to love
 the Lord with all one's strength is proved in the
 degree that the actions of the external man are
 4 conformed to principles of wisdom and love,
 transcending the aspects of brute force and selfish
 domination. Strength implying endurance is the
 physical aspect of the will. Will is the authority
 8 of the body, the enduring quality being for the
 accomplishment of spiritual realities when one's
 love is gained in the Lord. Strength is ultimately
 related to joy, the joy of the Lord being man's
 12 strength. The joy of the Lord is present when the
 strength is utilized to develop spiritual victories.

One loves the Lord thy God with all the strength
 when all the bodily activities serve to identify
 16 godliness. The surrender of those activities of the
 flesh that do not make for the glorification of
 the Real Self, God's ideal man (Christ), is essential
 before the enduring strength of the Lord is
 20 revealed as a sustaining power and presence. "For
 if ye live after the flesh, ye must die; but if by
 the Spirit ye put to death the deeds of the body, ye
 shall live." Rom. 8: 13 R. V. Paul is the apostle of
 24 bodily redemption, giving in idea that which was
 fulfilled in action in the life of Jesus; hence the
 fuller expression in his writings of those activities
 that make for regeneration and redemption.
 28 Before man can love his neighbor in actuality, he
 must conform the members of his own body to the
 law of Love. This is accomplished by overcoming
 the fleshly tendencies that make for selfishness,
 32 greed, and disorder.

Loving the Lord with all the bodily forces
 reaches its climax in the surrender of the body, a
 living sacrifice, in service to the Divine Will that
 36 must ever project the spiritual gains in the direc-

tion of the flesh (form) before God's realities of 1
being can be manifested. This love is known only
to those who put off the corruptible organism and
put on the body of Christ: that is, to those egos 4
who transcend the plane of mortality and are
resurrected into spiritual states of being. These
represent the fruit of the ages, gathered at a
generation's close, the resurrected gods. These 8
are they who die the living death and through
whose function the race is reborn and eventually
redeemed.

To love the Lord thy God with all the heart, soul, 12
mind, and strength means, in the ultimate, conse-
cration of the activities of the whole man to God
in godly use. Since the love of the neighbor is the
second commandment, and possible only when 16
the forces of the four departments of conscio-
ness are consecrated to God, it is easily discernible
why peace, love, harmony, and good will are not
operative among men. Love is not known until 20
sanctification of man's whole being has taken
place and the business of the Father made the
business of man's life. The business of the Father
is to bring forth spiritual man, and one so engaged 24
makes everything count toward his spiritual
advancement. One in the Father's business is
without self-desires, seeking only to be an instru-
ment of use through which God may reveal the 28
divinity of being. This is primarily to make the
common things of the daily life serve toward
revealing a higher wisdom and love.

Loving one's neighbor as one's self is possible 32
only when man understands himself, which is to
understand God and his relation to Him. As man
realizes that humanity is one body, knit together
in the substance of God's love, he will have no 36

1 more desire to hurt, slay, kill, mentally assassinate, or malpractice others than the foot would slay the hand, or the upper lip crush the lower
4 in a grip of hate. All that man does to others he does to himself. Self-preservation that is genuine in its spirit is the promotion of activities of life that make for the godly development of all men.
8 Opinions and actions of mankind based upon selfishness, greed, and aggression, prolong the agonies of all the members of the one Man body, and prevent the fuller manifestation of God's love
12 in the earth.

When the ego has advanced to the point where he would rather be hurt or killed than to hurt or kill, love of the Lord is in the ascendancy and all
16 men are perceived as neighbors, be they friends or foes. Forces of evil (Satan; unillumined and unredeemed) serve man even as the forces of Christ, until he has come into the identification of
20 the love of the Lord; they force cultivation of forgiveness, forbearance, generosity, and other godly qualities essential toward the manifestation of the Christ Man, the only man there can be. Until one
24 climaxes his cycle in mortality, it is as essential that he be hated as that he be loved. "Woe unto you, when all men shall speak well of you: for in the same manner did their fathers to the false
28 prophets." Luke 6:26 R. V.

Mortals feel that to be loved is the goal of attainment, whereas to be hated is that which indicates one's advancement. However, one must
32 be hated because of allegiance to Spirit and its activities, this being operative because love is genuinely expressing. To please the world and to be loved by it is to be an enemy to Christ, for the
36 world is in adverse relation to God's activities, not

knowing the love of God or being able to function 1
it. Always there are those drawn out of the world
to love and sustain the spiritual advancement.
These are the representatives and promoters of 4
the genuine love of the neighbor; though when
the kingdom of the world (external nature) shall
be subjected to God and His Christ, neighborly
love shall prevail, the love of the Lord being the 8
dominating will of progression.

Mortals are greatly deluded about the operation
of love among men, calling love that which is a
form of hate and destruction, and hate that which 12
is the identification of God's love in the earth.
Understanding the Truth alone will enable man to
cognize the love of God, and conformity to divine
principles in living will permit him to recognize 16
an expression of divine love in the life of another.
Since the material world and its activities are a
reversal of the principles of God's love, being
powers identified in darkness in ignorance of God 20
as the primal cause and the Lord as the governing
head (Intelligence), the action of the love of the
Lord will be an opposite expression to the love of
the world. 24

The new creature in Christ aspires, feels, thinks,
and acts from a standpoint radically different from
the mortal man. "Why call ye me Lord, Lord, and
do not the things which I say?" Luke 6:46 R. V. 28
Why have a concept of a higher principle of love
and life if one does not expect to set it into opera-
tion in works? It is the doing of the spiritual
ideas (Truth) felt and thought upon that enables 32
man to love the Lord with all the forces of being.
If one never executed the ideal perceived, the will
of the flesh would not be subjected to the will of
God, nor would man be transformed into the 36

1 image and likeness of the Divine Pattern. It is
 the manifestation of an action of God among men
 in works that permeates consciousness with the
 4 conviction that God is and that man may reveal
 His presence and power.

The works that are done in the Divine Will are
 not of the self but of the Father, yet only those
 8 born of the spirit can discern the wisdom and love
 of their expression. As a self-consciousness the
 ego works to know himself, self-knowledge gained
 being the knowledge of his relation to God. At
 12 this point, surrender of the self-conscious gains is
 entered into, the self decreasing as the Christ
 increases, until, at the polarizing point of the No-
 thing and Something gained, the ego is identified
 16 in the Divine Will in which is the operation of the
 Love of God that fashions the new creature in
 Christ. The new creature in Christ is the works
 of God to be revealed, all activities of life ulti-
 20 mating in the operation of Divine Love out of
 which is born the Christ-Man. This is conscious-
 ness returned in all departments of being to the
 Creative Force, the Lord God of being.

24 When every man speaks truth for his neighbor,
 then will the love of the Lord rule in the earth.
 One speaks Truth for his neighbor when he
 reverses in thought every aspect of inharmony
 28 with that which stands for the harmony he would
 see manifested, thereby making of none-effect all
 activities of consciousness evolved in ignorance of
 spiritual laws. To reverse the thought, one must
 32 of necessity reverse the word and actions of life,
 and out of the godly activities of soul and body
 expressing must come the new earth in which are
 to dwell righteousness and peace. Yet, a universal
 36 action of God is required to set up the kingdom

of heaven in earth, the best works of self-consciousness being but Naught in the operation of the Divine Will. 1

Loving the neighbor as oneself, and loving oneself as Christ, centralize affections in principles of life rather than in attainment of things, and make sharing with all the chief mode of love. Loving and giving are identical in spirit. Any form of giving which does not include conscious love cannot give one spiritual gain. Much of the giving of the present race, like its loving, is not in love, but in hate and opposition. However, the letter must precede the spirit in the progression of this inverted world, and eventually the ego returns to center and finds the love that has been stimulated within through the performances of external duties. The progression of the material ultimates in the uncovering of the spiritual reality. External wealth well given brings wealth of spiritual love. All are neighbors in the ultimate sense when all are joined in the same spirit of love and truth. This is the true community spirit, and is manifested through spiritual development, though through material advancement one receives and rejects that which is essential or nonessential to the attainment of unity and fraternity. 4 8 12 16 20 24

Jesus admonished that upon these two commandments of love the "whole law hangeth, and the prophets." This is to say that love is gained through the fulfilling of the law, and without law there could be no love expressed. The Law in its primal spiritual identity is the Lord. This is the Absolute government of all progression. The manifest function of law is to discipline, thereby forcing progressing consciousness to conform to the laws of its being. Discipline results in obedi- 28 32 36

1 ence, and obedience eliminates sin and ushers in
love. The future status of man ("prophets") is
dependent upon the conformity of the forces of
4 heart, soul, mind, and body to the laws of being.
This in its progressional state is conformity to the
ideals cherished. Through living up to one's
ideals, the ego more closely contacts the inner
8 Spirit, until the Lord or Law written in one's
inward parts is allowed to take over the govern-
ment of man, and the reality of God appears. This
reality is man in universal service, governed in
12 Divine Will, conformed to the likeness of a Son,
and revealing the glory of the Father among men.

Man in the central consciousness is the authority
of the Lord over heaven and earth, that is, in the
16 visible and invisible realms. The microcosmic
center is the gain of heart, soul, mind, and body in
God, the Holy or whole Spirit. From this center
the standard of the age to be is projected, and the
20 activities of progression that have served their
purpose are fulfilled. The Law of God or Lord
is embodied in human identity at certain times in
the ongoing of the races, and through this Principle
24 the worlds are formed and destroyed in their
elements. All forces receive a regenerating and
transforming effect from the microcosmic center
and its function: and love, the impetus of life, is
28 replenished and renewed, as well as uplifted in
standard and pattern of attainment. When law is
fulfilled with love, all shall know the Lord from
the least unto the greatest, that is, shall be
32 governed in the Divine Law or Lord of Being,
which is Love itself.

Loving the Lord thy God with all the heart, soul,
mind, and body is something more than a senti-
36 ment or a belief. It is a transformation wrought

through long ages of progression, and involves 1
conformity of all the forces of one's being to the
law (Lord) that emanated them. Yet, when
gained, it is a conscious attainment, and makes for 4
man alive in Christ. It is the unity of all con-
sciousness in one purpose, one truth, one love,
having its outward activity as service rendered in
the joy of expression. 8

Life is expression in conscious realization that
all things are means of growth, though when love
has fulfilled law the many inharmonies which are
innately repulsed have been eliminated from pro- 12
gression through the Lord, in his second coming,
thereby permitting all activity to be a joy and a
blessing. Through man, principles of being are
progressed, but through Divine Will (Lord), the 16
finishing touches are put, by which that which
is to be is exalted and glorified, and that which is
not to be is reduced to the primordial base from
whence it came. At this point, law is fulfilled in 20
love, life is gained, truth is identified, and the
"Lord thy God" is enthroned as Lord and Master
of all there is.

THE PURPOSE OF RELIGIOUS LOVE

And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple. But he answered and said unto them, See ye not all these things? Verily, I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. Matt. 24:1-2 R. V.

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4

Religious love is innate in consciousness, and is that aspirational desire of the soul to know God and Jesus Christ whom He hath sent; this is to say, to know the Reality of Man through knowing the Ideality of God. Religious love is the means whereby reality of consciousness is gained. It is first developed in faith, but ultimates in understanding. The understanding of the spiritual nature of man is the Ideal Plan unfolding that leads to the revelation of real being, for one can understand only that which is in the process of becoming. It does not matter how low in evolution the man creature may be, there is found evidence of the cultivation of religious love. Man instinctively feels adoration toward a Supreme Being that is responsible for his existence, and yearns for the love of his spiritual Father-Mother with the same intensity that the child yearns for the love of unknown parents. This instinctive feeling is the connecting link between the external nature of the ego and his spiritual nature, and is the means by which the intelligence of the Christ Mind is called into conscious activity.

Diversity is registered on the plane of the manifest, while in the spiritual realm unity is the chief characteristic. The natural world reverses the aspects of the spiritual world. Back of the natural and the spiritual planes is the celestial, the Abso-

luteness of Infinity, from which the spiritual and 1
the natural planes receive their impetus of being.
When the natural has been developed to a point
of unity with the spiritual, both planes come under 4
the domination of the celestial, and a new type of
heaven and earth appears. The natural plane is
coordinated with the spiritual through the
development of religious love: the means by 8
which Christ, Lord of the celestial, is eventually
called into direct government of the heavens
(mind) and the earth (body).

Religious love, developed on the plane of mor- 12
tality, begets diversity of opinions, culminating
in the various creeds, dogmas, societies, and
churches, all of which are outside the Christ-
center or true church, though connected with it 16
through the current of religious love. The effort
to effect unity in personality is made without
cognizance of the truth that only in Christ can
unity exist. Dissatisfaction and inharmony con- 20
tinue to characterize religious organizations so
long as the external organization lasts, for, since
it is a violation of the unity of Being which is in
Christ, diversity cannot be converted into unity; 24
hence, harmony cannot be. God's will is to be
done in the earth, as it is in heaven, but unity of
spiritual ideas (God's will) must be effected within
the individual ego before it can be expressed on 28
the plane of the manifest (earth). This unity is
brought to pass through the resurrection of the
holy marriage principle. The principle of mar-
riage is the essence of religion, and not until the 32
man and woman principles of creation are in-
wardly joined in consciousness can the ego
project the pure religious love. Religion is from
the word *re*, again, and *ligare*, to tie, meaning to 36

1 tie again that which has been divorced or severed
in progression. It is the man and woman prin-
ciples of consciousness that have been put asunder.
4 The fallacy of marriage underlies our present fal-
lacious religious systems, and the alignment of
marriage to the Divine Principle of unity will like-
wise adjust the religious systems.
8 Jesus Christ is the will of God identified in the
earth, constituting the Jehovah (Man-Woman) of
God's creating. When the Man and the Woman
of Jesus Christ, designated in Scripture as the
12 Bridegroom and the Bride, both are identified in
consciousness in the function of the Word, the true
church will be formed. Jesus Christ is the Head
of the true church (Body of Christ), and will set
16 up his government among men when egos, identi-
fied in the selfless spirit, are ready to receive the
quickenings Christ Spirit and to manifest the new
creature. However, the overthrowing of the
20 religious systems, developed in the sense of mor-
tality and materiality, is not effected through
personal will, but in the operation of cosmical
law that functions at ends of cycles to bring into
24 manifestation a further revelation of God's power
and presence.

The churches and religious movements of
modern civilization represent the identified ideas
28 of spirituality in diversity, about which the
religious love of mankind centralizes. Founded
upon diversity, cliques, societies, creeds, etc.,
characterize the religious consciousness, all seeing
32 in their own identification the one called of God to
manifest His perfection. In Truth, His perfec-
tion is not manifested until the symbol gives way
to the reality and diversity is swallowed up in
36 unity in Christ. The dissolution of the literal

church system must precede the establishment of 1
the genuine church of Christ. Before man can
have the new wine of spiritual attainment, he must
forsake the material skins of the old. "Ye cannot 4
put new wine into the old wine skins, else the skins
burst and both the wine and the skins be lost."
New wine calls for new skins. Illumination in
Christ demands a new creature, a living temple of 8
God revealed. The Master discerned this truth
when he assured the disciples that the external
temples, in which people thought they worshipped
God, must be thrown down before the temple, not 12
made with hands, could be raised.

It is interesting to note that the churches
founded during the "reign of the Gentiles" have
been established by the masculine personality and 16
identified in the letter of the law rather than in
the Spirit. In these latter days, the new order of
Israel (Is-Real) is springing up with the feminine
quality (soul), characterizing its establishment. 20
One who understands the law of polarization can
see in the religious achievements of this day the
beginning of the dethronement of the letter of
ecclesiastical lore and the ushering in of the true 24
religious consciousness of man. The seed of the
Woman (wisdom and love) bruises the head of
the serpent of knowledge generated in the I Will
man, and comes over the letter of the law with the 28
spirit, which makes for an expression of genuine
life. It is the Woman who is divinely commis-
sioned by the Lord to preach the gospel of a risen
Christ; therefore the identification of women in 32
religious work at the time of the ascension of
Truth upon the horizon of thought is in order.
The Woman, being the symbol of the Divine
Feminine Principle in which God functions to 36

1 manifest his Son, or Truth, becomes the prepared
channel through which God presses out his mes-
sages of spirituality that supersede the religion
4 developed in the intellectual aspect of conscious-
ness.

Universally, the Woman represents the Soul,
though naturally its identity predominates in the
8 feminine forces of mankind. The church systems
of the material order, controlled by the males of
the race, exercise jurisdiction over the material
religious organizations; but the message of a living
12 Christ and omnipresent God is projected greatly
by those who, having united the male (wisdom)
and female (love) principles of consciousness,
partake of the nature of the bisexual man, whose
16 ministry they promulgate and commemorate. The
males and females, identified in the virginity of
consciousness, are equally able to receive the
anointing of the Christ Spirit and to disseminate
20 truth.

Genuine ministers are called of God, and only
those who have risen above the plane of sex sense
can enter into the Word (Christ) and express from
24 the spiritual standpoint. Truth is not generated,
nor is one capable of cognizing God's laws, until
the primal male and female poles of consciousness
are established in their righteous relation to the
28 Creative Principle. "There is a Spirit in man, and
the inspiration of the Almighty giveth them under-
standing." The "them" represents the male and
female of consciousness, the generative matrix out
32 of which are generated ideas of spiritual character.

When the ego is separated in his male and female
forces, as he is so long as he functions in sex
sense, he cannot gain Truth, nor can he preach the
36 gospel of a risen Christ. These scientific facts

account for so much "dead" work expressed under 1
the label of religion. "He who hath the Son hath
life; he who hath not the Son hath not life." Until
one is prepared to open the way for the identifica- 4
tion of life in the consciousness through rejecting
that which produces death, he cannot be made
alive nor identified in the Son (Christ), nor can he
give forth a live message that will beget the 8
religious love of humanity that makes for the
fellowship of all in the One Spirit.

The coming of a new era of light automatically
exposes the fallacies of the old, yet there is no 12
condemnation in the mind of him who sees from
above. The churches, founded upon the letter of
the law, like sex sense, serve their place in the
evolution of mortals, and only become stumbling 16
blocks to advancement when they fail to sur-
render their attainments of self-desire and self-
will. Yet, since offenses must be in order that the
Divine Plan work out, and it requires forces of 20
equal but opposite nature to permit the Law's
operation, even the apparent fallacies of mankind
serve the Divine purpose, though not as those
promoting them think. When the law of polariza- 24
tion is fulfilled, and a certain cycle of growth is
attained, that which has been the means of pro-
moting the advancement of mortality is reduced
to nothing, either through self-conscious sur- 28
render, which invites the next and higher step with
less tribulation, or through force of nonattrac-
tion. Nonattraction is the natural emptiness
which predetermines that the nothingness of a 32
cycle has been reached, and serves to point man-
kind to new and untried paths into greater
heights.

The failure of religious organizations to attract 36

1 the following that spiritual progression should
demand is itself a sign of their own lack of spiritu-
ality. But the message of the living Christ is open
4 to all meek enough to receive it, and, fortunately,
church and religious affiliations are not essential
to its promotion, no one receiving the Christ-
Truth until freed from the consciousness of
8 religious organizations. Whether the scribes,
chief priests, lawyers, and Pharisees of this day
receive the Christ-Truth remains to be proved, the
chastening spirit of God coming upon the world
12 to determine the gain of wisdom and love (Christ).

Heretofore, there has been no great marked
difference in the manifest life of the Christian and
the non-Christian. Since the fruits show forth the
16 faith of a man, we must conclude that the old
order of Christianity was founded upon a faith not
yet actively alive in Christ so as to produce fruit
of a spiritual character. Man, conscious of his
20 unity with God through Christ, must think, speak,
and act from a standpoint different from that of
the man of the world. Yet, the works of Christ are
not to be construed to be the works of this world,
24 the gaining of spiritual man being the culminated
result of the works of Christ in the soul. This
gain is revealed at the end of mortality, and in this
way those who have the spirit of Christ are made
28 manifest.

The good of mortal consciousness has been
evolved through the religious influence, and the
church has been instrumental in trending con-
32 sciousness in thought in the direction of God,
though in a dead manner, its faith without works
being evidence of its inherence in death. The
good of mortal consciousness is the opposite and
36 equal expression of evil, and constitutes the moral

element of character which is conducive toward 1
the operation of religious love in the life of man.
Through moral character, human love, the highest
evolved expression of mortals functioning outside 4
Christ, is brought to its fruition and conscious-
ness made receptive to the illumination of the
Christ Mind.

It is not a calamity, that churches and religious 8
movements, based upon the law of Moses
(morality and mortal love), should be brought to
naught at this time and their emptiness revealed.
Emptiness invites fullness under exact laws of 12
God, and the religious states of consciousness may
receive the anointing of the Christ Spirit when
the letter of the law yields to the spirit of Christ
at the passing of the material world. 16

According to Scriptural calculations, we have
come to the end of the day of the Gentiles, and
Messiah begins to reign in Divine Love. Because of
this, the dissolution of the old order of civilization 20
in "fervent heat" has been going on. The churches
of the reign of the Gentiles must also pass before
the church of Jesus Christ's founding can be
established. Love of the many must be transmuted 24
into love of the one governing head, Jesus Christ,
Lord of the Messianic reign. Jesus Christ is not to
reign over the present religious organizations, but
over his own center of organization, man, cog- 28
nizant of Christ (wisdom and love), with self-will
renounced, preparatory toward being the manifest
temple of God's own building. Man cannot be
organized as the living temple of God until the 32
love of his nature be aspirant toward God. At
some point of his transition from the symbolical
church to the reality, he must renounce the form
and desire the spirit with his whole heart, mind, 36

1 soul, and body. "The hour cometh and now is,
 when the true worshippers shall worship the
 Father in spirit and truth: for such doth the Father
 4 seek to be his worshippers." John 4:23, R. V.

Man must always come to his base of nothing
 as respecting all his mortal attachments and attain-
 ments before he can consort with the Infinite
 8 Something within, and receive the baptism of the
 Holy (whole) Spirit and be recognized as the
 "beloved son."

The tendency of the newer religious movements
 12 to encourage attachment to the "old skins" of
 belief (organized churches), at the same time
 aligning with the new school of thought, portrays
 the ignorance of the promoters of the new move-
 16 ments of the law of progression. There is no
 passover from one state of consciousness to
 another until man, through the cross of renuncia-
 tion, crosses out the attachments set up during the
 20 reign of self-will. Man deceives himself and
 misses his transition through trying to serve that
 which points in two directions. The organized
 religious systems of the old school are material-
 24 istic in their nature; for, being progressed in the
 mortal consciousness of the race, they can be
 nothing else. Likewise the *organized* systems of
 the new school of religious thought are material,
 28 though positively expressing. Out of the friction
 of the two systems there arise those free-born
 souls who, understanding the purpose of all things
 as modes of progression, bear allegiance only to
 32 the Christ within, though acknowledging the Truth
 however presented, being freed from belief of
 creed or organization.

Since every spiritual principle is first objectified
 36 in the natural world, the symbol of the real church

to be would necessarily precede its reality. This 1
symbol is made up of the free-born souls who
promote the gospel of Jesus Christ, without organi-
zation, creed, or literal membership. Its members 4
constitute all who are alive in the Spirit of Truth.
The ascension of these members into virginity at
the end of mortality constitutes the real church of
Christ. The real church of Christ is consciousness 8
Christed, that is, resurrected from the elements of
mortal sense. The members of this church are
knit together in the spirit of Christ, having no
outward affiliation until after the passing of the 12
mortal state. However, connections between the
old and the new orders are maintained for trans-
mutation purposes, and those who are free in
spirit but bound in body to the old organization of 16
church and marriage constitute the means by
which the spirit of the new order impregnates the
old, and the whole lump is leavened.

In truth, one cannot be equally attached to the 20
spirit of Christ, and worship God in spirit and in
truth, and maintain allegiance to religious organi-
zations. It requires considerable moral courage to
detach from that which has served its place in 24
one's growth, but which is no longer needed. The
overcoming of sentiment (one's own and others),
the allegiance to principle for the good of one's
own soul as well as for the advancement of others, 28
are essential to effect the passover from attach-
ment to the letter to attachment to the spirit. But
there can be no living temples of God manifest
until the double-minded standards governing 32
mortals give way to adherence to Principles of
Truth. The temple of God is the church of Jesus
Christ's anointing, and is Man, Christed in Mind
and Body.

1 Jesus Christ is the capacity both to know and to
do the will of God. His spirit expresses only when
man unites his will with the love of truth and is
4 willing to suffer persecutions among mortals
rather than to forsake allegiance to Principles that
govern the revealment of spiritual man. The
worshipper of God should be willing to die to the
8 aspects of carnal and personal sense rather than
to be a liar before the inner tribunal of his own
soul. Citizenship in the Body of Christ, which
is the church of Jesus Christ, is based upon the
12 renunciation of the "old man, with his deeds."
The tendency of all religious systems to keep
covered the truth relative to the sex nature that
makes for the "old man and his deeds," even when
16 faintly perceived, is an indication that there is as
yet little religious love expressing among those
who profess to serve the Christ. Mortal love, the
evolved product of sex consciousness, character-
20 izes the religious systems of this day and prompts
helpfulness and service among evolving mortals;
yet in it all there are embedded the highest forms
of selfishness.

24 A student of the Bahai philosophy who attended
a lecture given by the author, who makes the
teaching of the "cross and blood" of Jesus Christ
her foundation stone, was impressed with the idea
28 that the author was also a student of the phi-
losophy she loved. She came to the office of the
School the next day, radiating good will and fel-
lowship, to ascertain if her deductions were
32 correct. The author informed her that she had
never studied the philosophy, but that she knew
something about its standard of beliefs. As the
author advised that she knew truth through the
36 action of Jesus Christ instead of through the Bahai

literature, she could feel the good will and fellow- 1
ship of the student withdrawing. To teach a
lesson, and to emphasize the principle of divine
love, the author said, "The Bahais make the unity 4
of all men in Christ one of their most dominant
principles. Then if you and I are joined in Christ,
what difference does it make whether we are
joined in Bahai or not? If I am in Christ to such 8
an extent that I portray the spirit that you think
should characterize a Bahai student, that of love
and brotherhood, why love me less because I am
not a Bahai student, when I am more than that, a 12
student of Truth in Christ Jesus?" Religious love,
in its spiritual aspect, is as yet greatly unknown
among those who claim to promote the divine
qualities, and will continue to be unknown so long 16
as personalities have not renounced and forsaken
the activities that make for selfishness, creed,
hypocrisy, and idolatry.

Adverse forces are especially promoted so long 20
as religious organizations develop love and
attachment to their particular tenets to the exclu-
sion of developing a similar love for other
religious groups. While real religious love cannot 24
be in the present diversified religious progres-
sion of the race, yet it should be perceived that the
One Intelligence in infinite modes of expression is
developing the forces that make for conscious love 28
and wisdom, and that all are right in their time
and place to further the advancement of the race.
This knowledge disseminated by the religious
heads would permit religious love to go forth, and 32
would also establish the fundamental principle of
the Christian religion among those who claim to
promote it.

Only those who have forsaken the limitations of 36

1 the fleshly nature constitute a center in the con-
sciousness of the race through which God carries
4 in the earth. All other teachers and ministers,
laymen and priests, constitute the hierarchy that
Jesus Christ repudiated in the woes he pronounced
upon the scribes, chief priests, and Pharisees who
8 shut the kingdom of heaven against men. "For
ye enter not in yourselves, neither suffer ye them
that are entering in to enter . . . for ye compass
sea and land to make one proselyte; and when he
12 is become so, ye make him twofold more a son of
hell than yourselves. Woe unto you, scribes and
Pharisees, hypocrites! for ye are like unto whited
sepulchres, which outwardly appear beautiful,
16 but inwardly are full of dead men's bones, and of
all uncleanness. Even so ye also outwardly
appear righteous unto men but inwardly ye are
full of hypocrisy and iniquity." Matt. 23: 13, 15, 27.
20 This uncovering of error constitutes one of the
acts of divine love, expressed by the Master, in
the Lion of himself, which was as vital in its
potency to react wholeness upon him who served
24 the good of the whole, rather than himself, as was
any expression he made in the Lamb state of
consciousness.

Mortals trained in the unilluminated schools of
28 religion have been taught to believe that it is an
act of love to keep error hidden, or to refrain from
exposing it. This is sound advice while one is still
in bondage to the error himself, for until one has
32 removed the beam from his own eye he is not in a
position to remove the mote from his brother's
eye. Nevertheless, to keep error covered is also to
keep truth hidden, and this course of conduct con-
36 stitutes an act of hate, rather than of love, and

makes for greater woe and confusion in the con- 1
sciousness of the race. If consciousness is filled
with error, needing to be redeemed, there is no
room in it for the birth of Christ, and only the 4
exposure of darkness to the light makes possible
the action of the will of God to identify the
spiritual powers and capacities of the evolving
ego. One must die to self in order to serve the 8
whole and to establish the true religious love.
Since the self is made up of identifications of per-
sonal sense, in both its evil and good aspects, the
dying to these elements of mortality constitutes the 12
main essential toward developing the minister of
God who shepherds the flock of His anointing
and ushers them into the land of "milk and honey"
of spiritual consciousness. "If any man will come 16
after me, let him deny himself, take up his cross,
and follow me."

Experiences in sin force consciousness to Christ.
Not that sin is conducive toward the identification 20
of Christ, but that it reduces consciousness to its
pole of nothingness, and into the nothingness is
identified the something of God's spirit that makes
for a higher and truer expression. Herein is per- 24
ceived the dangers of the systems of religion now
springing up which do not make the "cross and
blood" of Jesus Christ an essential toward redemp-
tion. In other words, religious systems which do 28
not teach the overcoming of that which made for
sin and separation from God, viz., the evil and
good of mortal consciousness climaxing as sex
sense, are built upon the sand and are a denial 32
that Jesus Christ can come in the flesh. Since it
is sex consciousness that makes flesh mortal,
sinful, and dying, the failure to show the way of
renunciation of that which makes for death, and 36

1 the ultimate law of redemption through Christ,
prevents the manifestation of the Jesus Christ type
of man. The Word is made flesh and dwells
4 among us when the sexual forces are transmuted
out of their animality and the essences of repro-
duction are identified in the creative power of the
Word.

8 No one is saved until the end of a cycle, the
saving consisting of establishment of righteous
relation of spirit, soul, body, and mind to the laws
of God so as to bring forth the spiritually born
12 creature of Christ. No one knows these laws
except he is himself aligned to them, hence the
real teacher or minister of God is one who shows
the way through being it. A recent revelation
16 declares that a body of "Wayshowers" will be
raised up who will constitute the Spirit of Truth's
vehicle of expression in the race. These are the
servants of God, and are identified in the Divine
20 Will, being revealed to minister unto the race
rather than to seek after worldly gains and power
under the guise of religion, as characterizes much
of the religious progression of the present day.

24 The good and evil elements of nature have
their inception in the sex consciousness; there-
fore, the understanding of the sex consciousness,
and its relation to the spiritual progression of
28 the ego, is the primal foundation of the genuine
love that Jesus Christ brought to light. To use
laws of God to offset suffering induced by sin,
without engendering regeneration that will
32 inspire urge to eliminate the sins that cause the
suffering, is to misuse force and to be workers
of iniquity. Shall man be freed from suffering,
the effect of sin, and be made more comfortable
36 so as to promote sin in ease and pleasure?

Since experience in sin is the schoolmaster that 1
brings man to Christ, he must be allowed to be
whipped by the lash of the law until he is ready
to forsake his sin. How can he forsake sin when 4
the ministers cultivating the religious nature of
humanity do not teach what sin is, or free them-
selves from the enticements of sex sense that
make for sin? 8

The tendency to declare "there is no sin," when
there is little else but sin expressing, is the anti-
christ religious systems reaching their high point
of progression in the adversary or devil, their 12
father from the beginning. "If we say that we
have no sin, we deceive ourselves, and the truth
is not in us. . . . If we say that we have not sinned,
we make him a liar, and his word is not in us." 16
I John 1: 8, 10, R. V. All lack of perfection is sin,
and it is the Father's mode of making Perfection
known to first make it unknown. Otherwise, man
would be without knowing or being powers, or 20
Being would not be. Hence, if we say we have
not sinned, we make the Father a liar, and His
word (Son: Christ) is not in us. Sin is progres-
sion in unillumination and is the falling short of 24
the mark of Perfection. Since consciousness can
not know nor be without experience in the dual
state, it must fall short of Perfection before it can
attain the perfect state. In the falling short, karma 28
is set up, and eventually laws of redemption oper-
ate by which humanity is freed from the aspects of
sin. The principle of redemption is Jesus Christ
(Jehovah: Man-Woman Creative Principle), and 32
operates in the overcomer who has gained the
primal virginity of consciousness and through
whom the Word functions. All redemption is in
and through the Christ-Center, or microcosmic 36

1 Man, who, constituting both the spirit and the
body in alignment to Divine Law, is the means by
which the will of God is projected into the entire
4 consciousness of the race.

Chastity and celibacy are essential toward the
progression of the spirit of Christ, and these
principles must characterize religious love. This
8 is to say that love does not gain the Christ degree
of quality except in Christ, the pure principle of
Being. Christ is developed in consciousness
wherein sexual love and mortal thought have been
12 overcome. If the present religious systems of
whatever nature were in Christ, love and truth
would be everywhere present, and the glory of
God would fill the earth. In reality, it is at the
16 final end of mortality, though only in a group
ordained by God for this purpose, that Christ gains
his virginity of consciousness, and, acting through
this Word-Center, projects the redeeming powers
20 of God into the race. Those in this group are uni-
versal in their spirits, being the finished result of
the development of spiritual love. Spiritual love
transcends religious love, being the result of
24 detachment to the good and evil of mortal sense,
effected by Christ in his movement in conscious-
ness at the end of a cycle.

The chastity and celibacy to express in the
28 members of the true church, or Christed con-
sciousness, are purities gained in forgiveness of
sins and the fulfilment of karma which naturally
characterize those who have finished their course
32 in the flesh-and-blood nature and are redeemed
out of mortality through the operation of the
Divine Law. The fulfilment of karma and sin is
controlled in the Lord (Divine Law), though
36 humans present the soil ready for transmutation

from mortality to immortality (mutation of 1
being), without death, a principle provided for in
the Creative Plan.

Religious organizations, identifying the idea of 4
celibacy among those in whom is vested the min-
isterial authority, uphold the symbol of a prin-
ciple, the reality of which cannot prevail in the
soul of one bound to the symbols of the world. If 8
celibacy and chastity are the means by which one
can more closely contact the Christ Spirit, those
who act as teachers and priests should also instruct
the people so that they, too, may come into the 12
illumination of the Christ Mind. While secrecy is
associated with the sacred laws of God by which
spiritual being is gained, dissemination of the
ideas that lead to the gaining of the mystery of 16
the Christ-life cannot be overlooked when the
principles are known. Man expresses what is
unfolding within, and where the sacred principles
of Being are not voiced, they are not known. 20

Preaching and teaching based upon ignorance
and deceit are not the means of promoting Christ
in the earth. Symbols only represent the genu-
ine progression to be gained. Unless the ideal, 24
word, and act conform as one in the identification
of godliness, the so-called minister, priest, or
teacher is a false prophet, and not a promoter of
the church of Jesus Christ, that is, of man alive 28
in Christ. Consciousness of truth alone sets the
soul free from the attachments of sense, and truth
must rest upon the foundation of knowledge,
honesty, frankness, and sincerity. The healer, 32
practitioner, teacher, priest, or minister cultivates
religious love only as he knows how to serve in
the true way. One can serve in a true way when
identification in divine love is established. This 36

1 identification is made only in the genuine over-
coming of the enticements of sex sense.

The tendency of religious leaders to encourage
4 material organization and attachment to them is
not based upon truth and love, but upon the
elements of selfishness and greed. Religious pro-
gression is always in keeping with the material
8 development of a race, and it must be served on
its own plane of advancement, hence the adapta-
tion of religions to the need of the people. But at
certain times of the race's progression, some one
12 must arise to identify the spiritual consciousness,
producing by contrast the opportunity by which
people may perceive the true love and wisdom, at
the same time discerning wherein the systems of
16 the world, both governmental and religious, fail to
express the justice and love of God.

Leaders symbolize spiritual principles in gov-
ernment of consciousness circulating about a
20 given center, and are necessary in the discipline
of mortals not yet illumined in truth. The genuine
leader is the ego who sets himself free from the
necessity of leadership or discipline, for one soul
24 freed from the bondage of the letter of religious
development projects a greater spirit of wisdom
and love into the race than is ever projected by
the many affiliated members of church organiza-
28 tion. When one is advanced to the point where
he may look toward the Christ within for his lead-
ership and guidance, he is ready to surrender
devotion to the letter of the law and to embrace
32 the Spirit with his whole being. Then will the ego
be free to bear allegiance to the Truth wherever it
is expressing, thus worshipping the one true God.

Prior to the awakening of the love of the true
36 church (Soul or Woman) within, the evolving ego

attaches to that in the without which symbolizes 1
the genuine, but should ever be allowed freedom
in working out his salvation from external church
affiliation, for in gaining freedom from all outer 4
alliances, conserving the love of the soul within, is
Christ gained and the true church identified. The
attention of the devotee cannot be equally directed
toward the letter and the spirit (without and 8
within). Since the kingdom of heaven or spiritual
consciousness is within man, as the Master
advised, it is the turning toward the within that
opens the fount of religious love and permits 12
Christ to be formed in man. To lay the founda-
tion of the temple not built with hands (one's
own bodily organization in Christ), one must
withdraw his attention from the symbol (church 16
organization).

Religious movements that seek to hold their
following must be freed from the spirit of per-
sonal dominancy before the quickening spirit of 20
Jesus Christ can be identified in their midst. The
exaltation of leaders, the attachment to the
external symbol, the love of the particular church
to the exclusion of others, seeing in religious 24
organizations the source of spiritual illumination,
all is idolatry, and a violation of the command-
ment, "Thou shalt have no other gods before me."
One established in the truth and love of the Christ 28
Mind sees back of the identified channel of expres-
sion the Spirit of Christ, and renders his praise
and thanksgiving unto the one God, from whence
cometh the light that lighteth every man. This 32
attitude of mind begets love that is divine, and
sets all free to ascend into the heights of spiritual
illumination. Eventually, when the symbols have
served their purpose in the progression of the race, 36

1 mortality, which is itself a symbol of the spiritual
 plane of progression, passes away, and the true
 church, in which all bear allegiance to the
 4 One God in brotherhood and good will, is identi-
 fied in the hearts of humanity.

There is but one teacher of Truth, and that the
 Spirit of Jesus Christ (Truth) identified in the
 8 heaven (mind) and earth (body) of man. "When
 he, the Spirit of Truth, is come, he shall guide you
 into all the truth: for he shall not speak from him-
 self; but what things soever he shall hear, these
 12 shall he speak: and he shall declare unto you the
 things that are to come. He shall glorify me: for
 he shall take of mine, and shall declare it unto
 you." John 16:13-14 R. V. When people, develop-
 16 ing religious consciousness, learn to glorify Jesus
 Chrjst, the identified wisdom and love of God
 within, then they will be freed from the petty
 jealousies and personal antagonisms incident to
 20 religious organization and exaltation of personal
 leaders. Through the Spirit of Truth, man is
 enabled both to know and to do the will of God,
 that is, to manifest spiritual man, the living temple
 24 of God. Every idea of truth realized from the
 reading of this book has been made possible
 through the inherent Spirit of Truth aroused to
 action in the consciousness of the reader in the
 28 presence of Truth; and, because all Truth comes
 from the one teacher within, the reader should
 render to God all praise, and honor, and glory for
 the expression of this book. Through allegiance
 32 to the Spirit of Truth within, love of God is quick-
 ened in the heart of the individual, and a purer
 love is projected into the world of men.

Truth, realized and expressed for the Christ's
 36 (Principle) sake, is itself the reward of attain-

ment, and praise and condemnation affect alike 1
the one chosen of the Lord to further promote his
spirit in the earth. When the son glorifies the
Father, the Father will glorify the son. When 4
man is honored of God, he does not seek honors
of men, nor does he do his alms to be seen or
appreciated of them. Man radiates love in the
direction of his fellow men only when he radiates 8
truth. Truth is the impersonal, impartial expres-
sion of spiritual ideas perceived and conceived,
out of which is generated love that is divine. The
love of the neighbor is dependent upon the con- 12
secration of the forces of heart, soul, mind, and
body to God alone. It is spiritual love, based upon
truth, that must eventually perfect all in One, and
that One, Jesus Christ—the power to know and to 16
do the will of God in the earth.

As man is illumined in the truth of his spiritual
being and the real purpose of his existence, his
allegiance is transferred from the symbolical 20
church to the church of his own consciousness.
Man becomes his own priest, and is free at last to
perceive the Spirit of Christ, wherever it may
appear, freed from all ecclesiastical cloaking. As 24
he renders all that he thinks and all that he does
unto the Lord, the all-powerful forces of the
Infinite One minister to his needs, for faithfulness
to that which stood for God on the plane of 28
unrighteous mammon (external church and state)
is fulfilled with the riches of one's spiritual inher-
itance when Christ is crowned Lord of the soul.
When bondage to the letter of religion has been 32
broken, and detachment from the without has
been effected, man can mingle among people of
any cult or creed and radiate the Spirit of Truth
that knows only the love of God. 36

1 The goal of religious love is oneness of spirit in
Christ with all men. This is spirituality gained.
Spirituality is fraternity and good will emanating,
4 though friends and enemies of Christ are seen in
distinctness, the purpose of each being understood
in Divine Love. Like God who rains upon the just
and the unjust, one identified in His love sees all
8 right in its place, not condemning the dual and
opposing force, but perceiving the service it
renders. The love of God will characterize the
race when law fulfils itself and all dual states are
12 made one in the Divine Will that "levels down the
high and exalts the low" at the end of mortality.
For in the "tribulation that comes upon the world
to try them that are upon the earth," the purpose
16 of the dual states is to be gained, those gaining the
"tree of the knowledge of good and evil" being
eligible to entrance into the "tree of life" and
spiritual expression.

20 The goal of spirituality cannot be attained so
long as religious sectarianism of the old and new
schools of advancement is promoted, hence, the
dissolution of sectarianism is one of the chief
24 functions of the Truth that comes as Christ at the
ends of cycles. So long as there is an organization
or a creed to defend, one is not free to defend the
Truth. Religious organizations cannot promote
28 the one true God, though they serve in developing
the religious love of their adherents. Organiza-
tions automatically dissolve as the wisdom and
love of the Christ Mind are disseminated into the
32 consciousness of the race. There is always a time
when people must forsake the organized religious
bodies in order to know the Truth.

Truth is the only religion worthy the name, and
36 Christ love is the only love, but neither truth nor

love can be born into the soul of man until the 1
attachments of self-knowledge and self-will, set
up during the reign of sex consciousness, are for-
saken. Self-knowledge and self-will identify in 4
mortals as the pleasures and pains of the flesh-
and-blood nature. The effort of religious organi-
zations to regulate the pleasures and the pains of 8
mankind is commendable, in that religious sys-
tems symbolize the work of the Lord on the
manifest plane; but when the Lord operates
directly to transform consciousness, it is never in
the organized religious systems, but in the nucleus 12
of free-born souls who, having forsaken the letter
of the law, have conformed their whole being to
the inward Spirit (Christ). These accept all
things as of God, being no more concerned about 16
the pleasures of existence than about the pains.
Through receiving both as of the Lord (God's
action), they are converted into their spiritual
qualities, and eventually egos, graduated from the 20
dual plane through overcoming the dual sense of
things, enter into the eternal joy of God.

One of the pleasures of the I man is "my church,
my religious affiliation." Wholly unconscious that 24
to centralize the forces of love about anything is
finally to effect dissolution of the thing beloved,
mortals ignorantly think they serve God in loving
the objectified expression. In reality, the object 28
is the means by which consciousness of love and
loyalty, as well as other kindred qualities, is
gained, but with the gaining of the genuine the
symbol is to be renounced. However, even attach- 32
ment to the symbols serves the Divine purpose,
the love directed toward the idols or symbols
being the means by which they are eventually
destroyed and dissolved. All the identifications 36

1 projected in the love of the flesh-and-blood con-
sciousness must be reduced to their nothingness,
which serves as the attracting base toward build-
4 ing a fuller and freer expression of the man. The
Master perceived this law of dissolution when he
advised the disciples that not one stone in the
material temples would be left standing when the
8 temple of Man is reared. All the fabrics of mortal
sense, as well as their material correspondences,
must be dissolved when the light of Truth pene-
trates consciousness and resurrects the living
12 Christ in the organism of Man, making him the
temple of God and the center of all spiritual
progression.

Mankind, as a whole, is coming to its No-thing
16 as respecting its former religious attachments. It
is fruiting its cycle of evolution in darkness, and is
inviting, as a result, the light of a New Day, in
which Jesus Christ is to set up his kingdom in the
20 earth. His agents, egos redeemed from the loves
and lusts of the flesh, are being identified to carry
on the redemptive work. The spirit of Jesus
Christ has already descended in the earth, and
24 many await his coming as the Word made flesh
(redeemed egos). Out of the various organiza-
tions of both the old and new schools, the free
souls are being fruited to make up the church of
28 Truth, founded in the grace of God.

When the ego is developed in his religious love
to the point of identifying the good of human
sense, he invites the opening of the cosmical or
32 mental centers of consciousness through whose
illumination he gains knowledge of God and his
own spiritual nature. Cosmical knowledge, how-
ever, is not truth, but mental perception of
36 spiritual laws of Being. Under the law of pro-

gression, cosmical knowledge sets up a different 1
religious system, and thus the purpose of the
fundamental principles of religion is reaped in
the newer orders. When the Christ Spirit takes 4
up its abode in consciousness of humanity, reli-
gious love is converted out of its selfishness and
limitation into the selfless love of the Christ Mind.
Truth is born of this selfless love, since it is the 8
identification in the organism of man, primarily,
of laws of Being by which the new creature in
Christ is revealed. This creature will be new in
body as well as in mind, but cannot be revealed 12
until mortality has conformed its elements to
immortality and corruption has surrendered to
incorruption. Truth is spiritual being, or Man
revealed in Christ identity. The ultimate purpose 16
of spiritual love is to reveal spiritual man.

Religious progression indicates the development
of the race, and the disorders engendered in the
religious systems always herald the identification 20
of a new order to be progressed, they indicating
the breaking up of old states of thought and love.
In reality, the hates and loves of mortal sense
reach their heights of feeling in religious progres- 24
sion, the elements of destruction being generated
within its scope of action as well as the elements
of construction. When the dual world shall have
been transformed from diversity to unity, and all 28
are merged in the Christ Spirit, religion will
consist of the spiritual progression of the race
under the direct supervision of the Lord or Divine
Law. This change will not be brought about 32
through personal will or domination, but by cos-
mical laws that control the constituent elements of
both man and the universe. The free souls,
spiritually born, constitute the nucleus in 36

1 humanity in which the cosmical laws operate to
bring to pass the transformation from mortality
to immortality, though simultaneously effecting
4 their own redemption and resurrection, the
“elect” becoming the central function of the
Church of Christ, the Bride.

The ultimate religious system is to be the Body
8 of Christ, the manifest expression of the sons and
daughters of God, the branches of the Vine. Its
members bear allegiance to the one governing
Head and Heart, Jesus Christ, the identified wis-
12 dom and love of God in consciousness, and,
through the expression of spiritual powers, glorify
God in the earth continually with works of godli-
ness. Since man is the temple of the Church of
16 Christ, the promotion of love and wisdom so that
one may be organized, spirit, soul, mind, and body
in Christ, constitutes the religious service of every
devotee of him who proclaimed, “As ye have done
20 it unto the least of these, my brethren, ye have
done it unto me.”

THE HOLY CHURCH

24 The holy church of God appears,
To crown the growing race;
Unfettered from the dogmas drear,
Established in His grace.

28 The Truth is her emphatic stand,
And Love her sacred shrine;
Her temple is the Living Man,
Now rooted in the Vine.

32 Her priests are all the worthy ones,
Who from the dead are raised;
The pure in heart, the victory won;
36 To Christ be all the praise!

Throughout the earth, her Spirit shines, 1
And makes her members known;
Conjoined as one in heart and mind,
They build upon the Stone. 4

This living church is of the Soul,
Evolved through Love Divine;
With heaven in earth its finished goal, 8
Where Truth and Love combine.

O Living Church, thy work proceed,
To do God's will sublime;
Unite with thought the godly deed, 12
And vanish evil time!

I. M.

LOVE, THE GREAT PARADOX


Let us love not in word, neither with the tongue; but in deed and truth.

Hereby shall we know that we are of the truth, and shall assure our heart before him: because if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight.

And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him.

And hereby we know that he abideth in us, by the Spirit which he gave us

I John 3.18-24 R V.

- 1  Love is the great paradox, the contradiction of existence. In love are found the harmonies as well as the experiences of
- 4 woe. Love yields its friendships and it brings its foes. Love is that action of life that makes for the common good of all; in this action those who are hurt are as much benefited as those
- 8 who are directly blessed in identification of good. The way one is beloved is determined wholly by his motive in life. Motive is desire, desire is love, and love is will to be. Whatever the ego wills to
- 12 be, that is the character of his love; if the will to be is not ascended in the direction of the divine, the hurts received chasten the soul and awaken responsibility that leads eventually in the direc-
- 16 tion of God. One who administers the lash that drives out of the temple of consciousness the betrayer of the innocent forces of life does not love less, but infinitely more than when he
- 20 tolerates wrongdoing. Only an understanding of

life will enable one to love intelligently, and to 1
serve both God and man genuinely.

Man's love is always in equality with his intel-
ligence and is an index to his progression. All 4
expression is feeling developed. While feeling is
not love until it is subjected to intelligence and
ascended into judgment and spiritual develop-
ment, yet, to one not so ascended, the activities of 8
feeling constitute his love. It is so considered in
this chapter, which is for the purpose of indicat-
ing how much of so-called love is not love, and of
permitting the reader to ascertain what he really 12
knows about love.

Love that is truth in action, which is the only
love in reality, is the one pure emanation of God
in which there is no shadow of turning; therefore, 16
all the aspects of feeling that can operate in
exactly opposite manner, and that are called love,
are delusions in the first place, having nothing of
love therein. The belief, common to mortal sense, 20
that there is no love without jealousy, gives the
lie to the idea that there is any love expressing,
for there is nothing but love where love is.
Jealousy has nothing in common with love, but is 24
a feeling in reversion to the feeling of love, though
never arising because of love, but because of hate.
Where love really exists, there is nothing that is
unlike it in operation. Love, in its ultimate 28
development, is nonresistance, a state of poise
and peace attainable only in the realization that
there is only Love in the universe. The Love that
identifies the nonresistant state is God. 32

The realization that God is all and in all is the
truth that begets the only love there is. In realiza-
tion that God is all and in all there is nothing to
fear, nothing to resent, nothing to combat, nothing 36

1 about which to be concerned. This nonresistant
state does not come through denying the existence
of a power opposite to God, or a force opposed to
4 good, but is developed through comprehending the
apparently opposing forces in their relation to the
Creative Principle and merging them in use as
one, to produce the harmonious whole. So long
8 as one thinks he believes in God as the one
presence and one power, and beholds that power
and presence as Love, and combats something, one
is not in love but is still in the lie and the liar.
12 This lie of combativeness cannot be overcome
through promoting more lies, declaring that what
is is not, or what is something is nothing, but it
must be met with the Truth that will reveal the
16 nature of both the something and the nothing, and
their dependence upon each other as the means of
bringing forth the expression of Love.

Truth is consciousness gained, and embraces
20 love known. Love is known when all that makes
for the lie of twoness or dualistic consciousness is
unknown. Only when anything is understood is
it known and love allowed to take the place of
24 condemnation directed at the force apparently
opposed to good. To know the Truth about the
dual states is to make unknown the lie, even as to
know the truth about a misunderstanding is to
28 eliminate the misunderstanding. The ultimate
realization about the dual states is that the two are
one, equally opposed to each other but represent-
ing the two poles of Creative Law, by which con-
sciousness is gained. Consciousness gained is Love,
32 law having been fulfilled in the discovery of the
relation of the dual states.

The mortal tendency to let go of evil and to lay
36 hold of good develops consciousness upward, but

it does not usher in the love that is God. Both the 1
dual states must be equally perceived to be nothing 2
before the resistance of mortal sense can give 3
way to the nonresistance of the divine status and 4
love be known. When enemies may be perceived 5
as friends, and friends as enemies, the mortal and 6
the human sense of love has been reversed with 7
the divine, and love that knows neither friends nor 8
enemies is made the dominant characteristic of 9
consciousness, man being established in the Love 10
that is God at this point of advancement that 11
knows nothing of personality nor partiality. 12
Ponder well these statements, for, being written 13
from the paradoxical standpoint, they are apt to 14
appear as nothing when they are something, or 15
something when they are nothing, both being 16
important to effect development of consciousness 17
godward.

Honesty and dishonesty, joy and sorrow, friends 18
and enemies, patience and impatience are all un- 19
known in the One Principle of Love that is All; 20
and all dual states must have been transmuted 21
into a higher expression before Love can be. The 22
honesty of men is an abomination unto the Lord, 23
for, having still to do with the attainment of things 24
of the world, it is an obstruction between the soul 25
and its Maker. As one approaches more perfectly 26
the love of God, he finds himself in an 27
apparent position of dishonesty as respecting the 28
eyes of the world; hence, he gains nothing at any 29
time by catering to what is thought in the mass 30
mind, except Truth be thought. Consider, for 31
example, the paradoxical statement: "Love is 32
patriotic; love is not patriotic." To love one's 33
country, to ally with its ideals, to believe in its 34
policies, is considered patriotic, and an expression 35
36

1 of love, while to love all countries, to behold them
as the members of the Body of God, to claim no
allegiance to any particular country, is to be con-
4 sidered not patriotic, should the occasion demand.
Yet the latter state is vastly more expressive of
love than the former limited state. People looking
through the maze of their own limitations will say
8 that the person who is loyal to his country, hating
the inhabitants of other nations in times of war,
is honest and loving, while one showing forth the
universality of comradeship, fraternal feeling, and
12 love, in case of war, is a traitor, a slacker, a dis-
honest person, though expressing the greater love.
What, I ask, does the average person know about
love? I repeat, the loves of men are abominations
16 unto the Lord, standing between the soul and his
ascension into that godliness and love of God
which he is here for the purpose of attaining.

Love, that is really love, functions in the all and
20 includes the all within the scope of its loving. This
all-inclusive love is possible only when under-
standing supersedes judgments of mortal deduc-
tions. When one understands the motives that
24 prompt the activities of men, one can be loving in
his thought and forgiving in his spirit, though
bringing the erroneous activities that prevent
love's expression, to light. Greed, selfishness,
28 avarice, national aggressiveness that prevent con-
sidering the good of the all, should be grouped
under the head of hate, and a good citizen be
recognized as one who includes the good of the
32 whole in his scope of loving. The development of
any other sort of feeling is not love, therefore must
ultimate in universal catastrophes and wars,
meant to soften the hearts of mankind and bring
36 them into the consciousness of love.

When one reaches the zenith of his sojourn in 1
duality, finding both the joy and sorrow of mortal 1
sense obstructive to the identification of the 1
genuine love, he is ready to merge his will with 4
the Divine and include the all in consideration 4
that makes for love. Tribulation in the flesh is 1
the sword that drives man to the inner Fount of 1
Love, and prompts ascension into the One Spirit 8
of Love. As one identifies in the One Christ Spirit, 8
the parent tree of good and evil, from whence all 1
dual states spring, is uprooted and made non- 1
productive; the "tree of life," with its fruit of 12
genuine love springing up as the "tree of the 12
knowledge of good and evil," falls into the ground 1
and dies and is known no more.

Many paradoxical states of love exist in 16
developing consciousness, as is indicated by the 16
paradoxes grouped at the close of this chapter. 16
The average sojourner in life is a wanderer in this 16
maze of feeling, yet seeking love as the goal of 20
existence. Love is the goal to be attained, but a 20
love that is so different in its impetus and motive 20
as to be wholly unlike the so-called love of mortal 20
experience: the divinity of love reverses the 24
humanity of love quite as much as humanity of 24
love reverses the animality of love. The love that 24
can give man the satisfaction he desires cannot 24
come into expression until the dualistic activities 28
of love have passed away, or have been trans- 28
muted out of their mortal expression into their 28
legitimate nothingness, and a higher force de- 28
veloped from their nonbeing. 32

Scientifically, that which is reduced to naught 36
gives rise to its complementary and offsetting 36
energy, so that vacuums are unknown in the pro- 36
gression of consciousness. All empty states simul- 36

1 taneously give rise to their complementary full-
ness; hence, there is never any loss accruing from
feelings transmuted. The paradox, "Love lost is
4 love won; love won is love lost," particularly
illustrates this point of transmutation. Love lost
or dissolved in its expressing element is that which
is lesser, disappearing in order that a greater love
8 may appear. There is no losing without a comple-
mentary winning. Time intervenes in the process
of transmutation only because the ego, feeling that
something is lost without a corresponding knowl-
12 edge that something is simultaneously gained,
cultivates excessively the belief in the loss, keep-
ing it identified and thus forming an obstruction
to the identification of the equivalent gain.
16 Capacity to see the dual state as one, the one phase
appearing as the other disappears, would allow
them to polarize quickly, and the one substantial
essence of eternity to be formed.

20 However, since mankind is definitely identified
in both poles of the proposition of life in distinc-
tion, it must work to merge them into one. This
leads to the transmutation of the dual into one
24 expression, the expression of the one being vastly
different in character, though containing within
itself the essences of the dual pair. The expres-
sion of life coming out of the *one* consciousness
28 gained from overcoming the *two* or dual state is
divinity, the action of Christ.

The "Lion and the Lamb" of divine love con-
tain within their scope of expression all the repul-
32 sions and attractions of human existence, though
both states are expressed in the Lord, therefore
expressed in love. The rebukes of the Lord, iden-
tified in the humanity of Jesus, are quite as loving
36 as are the direct blessings expressed from the

Christ spirit, though they still appear nonloving 1
to those not functioning in love and truth. The
capacity of the Master to rebuke the ignorance of
the Jews and to repulse the subtleties of the scribes 4
and chief priests was as promotive of their higher
good, therefore, as loving, as his capacity to heal
the sick or less aggressive states of consciousness
to whom he ministered. To rebuke error is the 8
work of a Master, and only love can prompt its
expression; for error uncovered and rebuked is
always for the purpose of effecting healing and
not of condemning ruthlessly. Exposing error 12
without also presenting a healthy remedy is not
love operative, but hate. Only one identified in
truth and love can expose error and rebuke sin.
Having lived through the cycle of sin and gained 16
its counterpartal redemption, one throws light on
conditions of woe in order that they may be
dissolved and a true state built.

Repulsion to sin precedes redemption from sin, 20
and this feeling, engendered in the race, is the
prelude to the establishment of a higher state of
progression wherein love will reign and the sin
repulsed be no more, though repulsion must be 24
freed from condemnation before love can be.

The "Lion" of love brings a sword, but a sword
that cuts away all that holds the ego rebuked in
bondage, the attainment of freedom made possible 28
by the exposure being the testimony that love is
operative and truth expressing. Naturally, love,
expressed in the "Lion," contains in itself the posi-
tive factors of consciousness in contradistinction 32
to the blissfully innocent activities of the "Lamb"
expression. Love expressed in agreement is
always more pleasing on the surface than love
expressed in disagreement, but where the cross is 36

1 present there is always the greater development
godward when truth directs. To love an enemy
is to promote more godliness of character than to
4 love a friend. Hence, the Master admonished that
one's loving should be inclusive of the all, if it
would be made promotive toward developing con-
sciousness into the perfection of the Father in
8 heaven, or Ideal state to be made real by means of
man.

When one can love the just and the unjust, then
is the love of the Father operative and the prin-
12 ciple of Perfection in demonstration. Perceiving
that the unjust are removed from the love of God
by their own activities, compassion fills the heart,
and love that is of God flows out to embrace the
16 offender, and thus all are uplifted in the forgiving
Christ Spirit. Loving the just, while a godly
accomplishment, is not accompanied by the same
development of consciousness, therefore is not the
20 greater love, the love of the unjust constituting the
identification of love that develops the ego
out of mortal sense into the divine or Christ
consciousness.

24 Paradoxical aspects of love present themselves
to the animal, human, and divine states of develop-
ing consciousness, though it should be perceived
that higher gradations of love characterize the
28 human-natural than the animal-natural, even as
the divine-natural supersedes the human-natural
in its expressing qualities. On the animal plane,
where love can be said to be sweet or bitter,
32 ennobling or villainous, selfish or unselfish, as well
as every other exactly opposite expression, it
should be perceived that these aspects represent
the good and evil of existence, and that, in reality,
36 there is no love expressing, but rather a feeling

force, that partakes of emotionalism instead of 1
love and truth.

Impulses govern feeling on the animalistic plane
of existence, with intelligence and judgment not 4
yet holding sway so that a balance can be pro-
duced. Moved by impulse or sentiment, without
judgment or reason, egos, functioning on this
plane, swing from one side of a dual state to 8
another, registering love when pleased and hate
when displeased. So long as one can be both
sweet and bitter in the direction of an object of
affection, the sweetness is in the bitterness and the 12
bitterness is in the sweetness, the feeling expressed
in either manner being an adulterous mixture, and
not love. Love that is love is pure, therefore free
from adultery. The so-called love that is a mix- 16
ture of opposite forces is hate and not love, and
out of this delusive feeling-force, wars, universal
calamities, and woes in general are produced.
Annihilation and death are the natural results of 20
adultery. Love promotes life and is present only
as adultery ceases to be.

On the human-natural plane of existence, feel-
ing registers in the affections rather than in the 24
emotions, and is tempered in reason, judgment,
and understanding, making it more expressive of
love, therefore more constructive in its effect,
though until humanity of feeling is crossed with 28
divine love, the feeling generated on this plane is
still subject to reactionary law and promotive of
woe as well as of bliss. Consider a few of the
paradoxes of love, common to the human-natural 32
plane: "Love encourages; love discourages." Love
may prompt one to encourage another in the per-
formance of certain activities, or it may prompt
one to discourage the activities, both promptings 36

1 being expressed with the intention of rendering
the greatest service of good to the recipient.

“Love attracts parentage; love repulses parent-
4 age.” Love may prompt desire for children, or
love may repulse parentage, environment, condi-
tion of health, and best interests of the unborn
entering into the consideration, in either instance.
8 Human love is expected to transcend animality of
feeling and to trend egos in the direction of the
divine. One functioning in human love may give
to another and serve, or withhold from another
12 and equally serve in love. It is the motive that
prompts expression that determines the status of
love. When the withholding is done in order to
promote the good of another, love is present,
16 though the sword is more apparent than its peace
if agreement is not operative. Love that hurts
ofttimes has in it the truest tenderness; and it is
this sort of love, expressed in service, that con-
20 nects the human with the divine consciousness
and transcends egos godward.

Love may rebuke and still be love; it may over-
look calling attention to errors and express as
24 love; it may fearlessly expose the weakness of
another to himself, and yet be kind; it may expose
the weakness of institutions, touching the good of
the whole, to those adhering to their fallacies, to
28 save all concerned from further consorting in lies
together, and be numbered among heavenly
qualities. The mystery of loving is revealed when
intelligent comprehension, gained in loving and
32 living, has progressed one to the point where he
judges not by the appearance but in righteousness.
When one is able to judge, not to promote his own
good, but in order to establish the righteousness of
36 God (Truth) in the earth, then is judgment an

action of love and abundantly blessed in His laws, 1
though few, as yet, have ascended into a love that
enables them to stand for principles of life at
the expense of the personal. Ability to suffer 4
unpleasantness through upholding principle is
possible only when truth and love prompt the
activities in living and God is indeed felt to be an
ever-present refuge and guide. 8

It is on the plane of conscious expression touch-
ing the divinity of love that the paradoxes of love
transcend all precedent and reveal an action of
love expressing in exact reversal to that known in 12
mortal sense. Consider the following paradoxes
of divine love: "Love of self is hate; hate of self is
love." The mortal creature loves himself and
develops consciousness of love thereby, but one 16
putting on the immortal consciousness loves him-
self most when he hates himself, though the hate
of self is repulsion toward its promotion and is
prompted by the urge to promote instead the 20
godly nature. The self-nature is not the godly
nature, but is the I who seeks to usurp in use the
powers and capacities for human attainment
rather than to utilize the powers expressing 24
toward promoting the spiritual ego. Through sub-
jecting the selfish tendencies to the discipline of a
higher law, one hates the self and thereby
expresses love that is divine. 28

The Master admonished that to be a disciple one
must not only hate or repulse attachment to every
conceivable human love connection, but must hate
one's own life also. The love that is hate is attach- 32
ment to the things formed in the world and
usurped to use in personal sense without con-
sideration of God; while the hate that is love is
detachment from those activities, which though 36

1 they serve the mortal as a means of growth, must
 of necessity obstruct and hinder one who is putting
 on immortality or divinity of consciousness from
 4 entrance into sonship or love of God.

“Love is the cause of death; love is the cause
 of life.” Love that causes death is personal love,
 this being especially operative when one has
 8 ascended to capacity to express in life. While all
 sex love is promotive of death in the ultimate, it
 is not so potent in its destructive power when
 functioned by those attuned to its vibrations,
 12 though all the woes of mankind directly inhere
 in the operation of this elemental force. Sexual
 love, primarily, caused the ego to die, for, being
 cut in two and separated from unity of inherent
 16 male and female potencies, continuity of the
 organic nature could not ensue, the ego ultimately
 falling into a state of cessation, called death or
 dissolution of forces. When sex love has been
 20 transmuted out of its twoness or dual state, and
 the male and female potencies are joined again
 within, life springs up where death has been, and
 the ego thus united in unal nature puts on Christ
 24 consciousness and enters into the divinity of love.
 The love that caused death, that is, sexual love,
 allowed to come to its nothingness of nonexpres-
 sion, causes life to arise; and thus the curse is
 28 transformed into the crown, and the ego is identi-
 fied in life eternal, and genuine love is made a
 working principle in *conscious* progression.

The cause of life is in God’s action, His action
 32 being divine love; but before divine love can be,
 love that is not divine must cease to be, there
 being a period of apparent nonloving at the
 descension of human and the ascension of divine
 36 love. The pure No-thing of consciousness must

be attained and made a conscious realization 1
before the Something of God's presence and
power, or Divine Love, takes entire possession of
the ego and fashions him into the image and like- 4
ness of the Creator. This No-thing is immunity
from either patience or impatience, joy or sorrow
of mortal sense, praise or condemnation; or, in
other words, it is that characteristic that identifies 8
when dual states are naught and Principle per-
ceived to be the one and only.

"Love gained is death known: love lost is life
known." When love is gained, death is known, for 12
one shall have died to self-love, in which death
inheres, to gain love. To die while yet alive is to
become conscious of death and to transmute its
elements of force into higher energies. Sin, the 16
finish of which is death, is a prelude to love
known. Love is the fulfilling of the law, and the
law is sin or duality of expression. Through
dying to the dual or sinful (sense of separated) 20
state, death is consciously generated, its overcom-
ing constituting love gained or known. Hence,
love gained is death known, death being known
as sin is unknown, sin unknown being love known. 24
The love that is lost that enables one to know
life is the love centralized in the dual state. The
dual state is sex as respecting love, the male and
female constituting the dual love factors by which 28
love is both known and unknown, or gained and
lost, or, in other words, the means whereby both
death and life are known.

Love is known and death consciously experi- 32
enced when sex is unknown, the cessation of
sex force constituting dying to sin, which reveals
what death is, as well as uncovering the action of
genuine love. As death becomes known through 36

1 dying to sin, life is correspondingly known, the
loss of love centralizing about sin being the means
whereby life is gained. Love is the known and the
4 unknown, the losing of that which is humanly
loved producing life, while the gaining of a divine
love makes for death unknown, death being
unknown immediately it is known. Life is gained
8 in a living death—a death to mortal love.

Love is the life and death of the natural man, or
the known and unknown in a negative sense; but
love is the death and life of the spiritual man, the
12 unknown and known in a positive sense. Where
the humanly natural ego sees death as the
unknown, the divinely natural ego or spiritual
man perceives death as the known state, having
16 knowledge of death through dying to sin (sex
sense). On the other hand, life to the humanly
natural is the apparent known (though unknown)
state, while the divinely natural knows life auto-
20 matically as death is known, for since death
becomes nonbeing or unknown immediately it is
known, life simultaneously appears as death dis-
appears. The ego, functioning in spiritual con-
24 sciousness, is in polarity of life and death, hence
is constantly renewed in God's law, dwelling in
immortality, until, through Christ, he is theocra-
sized into the Godhead from whence he came,
28 there to become not only at one with the God-love,
but to become the God-love Itself.

The mystery of life is in death and love. The
life gained in mortal love is temporary, therefore
32 not the reality of life. The reality of life or
eternal quality is gained when one dies to the
mortal aspect of love. Dying to the mortal aspect
of love makes death a known factor. Death known
36 is life gained, while life gained is love realized.

Death can be known only in Divine Will, for one 1
cannot of himself die to self. The death that
makes for eternal life is the Gethsemane expe-
rience, inaugurated in Principle, and involves the 4
mystery of love, death, and life. It is the means
of redemption of the body from sin and death,
though consciousness of both sin and death must
be gained in Divine Will in order that they may 8
be converted into the energy of life.

“Love makes friends: love makes enemies.”
Love expressed in agreement of ideas makes
friends, while love expressed in disagreement of 12
ideas may make enemies, though the one express-
ing the idea that becomes the offense is never at
enmity with the one who does not receive the
truth. Enmity is always operative in the lesser 16
developed states of consciousness. One function-
ing from above can always perceive the position
of those functioning below, and, understanding the
condition, is free from condemnation, there being 20
no condemnation when the wisdom of the Christ
Mind is present. The wisdom of the Christ Mind
is the intelligent impetus of genuine love. Those
identified in less developed states of knowledge 24
resent and condemn those identified in advance-
ment. Even this condemnation is not a calamity,
but a means of growth. Resisting the advanced
idea is always a prelude to its acceptance. When 28
resistance has run its course, it invites its corre-
sponding intelligence, repulsion and attraction
operating as one in the ultimate of progression.
One in a state of resistance to anything is always 32
in the capacity to reap a higher identification of
thought, though growth in resistance is not always
attended with harmony and joy.

“Woe unto the world because of occasions of 36

1 stumbling! for it must needs be that the occasions
come; but woe to that man through whom the
occasion cometh!" It is not a disgrace that
4 offenses or occasions of stumbling come, since they
need to come in order that man may grow; but
the one by whom offenses come will always suffer
the reaction of darkness corresponding to the light
8 that is shed. This is not a calamity but a rare
privilege, since the opportunity affords one the
development of mastery and overcoming, inci-
dental to establishing love of enemies. Since one
12 is developed enough to progress others into a
greater illumination, one is also sufficiently sub-
stantial to receive the retribution of the law and to
maintain his balance in love in the midst of any
16 conflict. An enemy is one's best friend, for the
presentation of much that is unpleasant affords
one an opportunity to master and overcome the
inharmonies, thereby promoting service to one-
20 self, to the enemy, and to the race in general.

The Master implied that especially where one
purported to represent God in the earth was it
essential to promote enemies, declaring that to be
24 pleasing to the world, and to be thought well of
was itself an indication that one was at enmity
with God. "If the world hateth you, ye know that
it hath hated me before it hated you. If ye were
28 of the world, the world would love its own: but
because ye are not of the world, but I chose you
out of the world, therefore the world hateth you."
People, claiming to minister in His Name, shaping
32 their messages and policies so as not to offend,
acknowledge themselves false representatives of
Him they claim to serve, for truth must ever bring
a sword to many who, not seeing from above,
36 resent that they have been exposed in their errors,

when they thought themselves securely hidden 1
from mortal gaze. Error resents being exposed to
the light much as some growing boys dislike being
awakened in the morning. Sleep in death is such 4
a harmonious experience to those who seek only
the gains of the world.

When light shines and knowledge of living that
makes for truth and love is perceived, acceptance 8
or rejection of principles is in order, and when
rejection takes possession of consciousness there
is generated in the direction of the one identifying
the truth the vilest form of hate. This is the hate 12
designated in this day as malpractice. Malprac-
tice is not the result of personally rejected truth,
but is the natural force of hate and evil that arises
in the race mind through the circulation of ideas 16
and principles of truth. Malpractice is especially
operative in the antichrist forces, though all forces
are identified in centers, or persons.

Mankind is resident in a sea of consciousness in 20
which forces of thought and feeling mingle.
Forces of opposite character are antagonistic to
each other, this antagonism identifying, in the
direction of the dominant thinker, as malpractice. 24
It is a scientific fact that to think in the race mind
is to be attuned to it, and to suffer no particular
inconvenience, while to think in a higher character
of thought is to meet the attack of its satanic 28
forces. Hence, only one functioning in consci-
ousness that transcends the race mind is persecuted
and malpracticed. This accounts for the tribula-
tions of the spiritually progressed, and for their 32
being persecuted for the kingdom of heaven's
sake. However, malpractice and magic of dark
forces are friends in disguise, for their attack
dematerializes matter and permits the energies of 36

1 spirit that formed it to be liberated. These spiritual energies moved upon by the Christ-truth are converted into the substantiality of the spiritual
 4 body, and thus Satan serves Christ, the two being the opposite and equally progressed elements of darkness and light in their identification in consciousness. Pressure of satanic forces in the
 8 direction of Christ brings into manifestation the new earth in which all duality will be controlled directly in Divine Will, therefore expressed as harmony. There is no hellish condition but
 12 that promotes its complementary good. Hate forces love, and vice versa, until eventually the dual states are swallowed up in victory and the Christ-spirit is resurrected from the tomb of death
 16 and hell.

Hate is the counterpart of love, the two making the conflict by which the world, with its lusts, is entirely annihilated. When one's heart is right-
 20 eous before God, he is unmoved by enmity directed by the satanic identifications, since one in truth always beholds the activities of enemies as a means toward furthering his own spiritual
 24 progression. Forgiveness is readily expressed when one comprehends that all opposition to truth is engendered in lack of godly development. Intentionally directed hate, while operative in
 28 the world, cannot come nigh one cleansed in his own soul from the tendency to hate, except as an opposing factor in consciousness to render a spiritual service. Hate, revenge, envy, jealousy,
 32 and kindred enmities react upon the one projecting them, and add calamity to inharmony when not overcome with the modifying love that forgives these adverse tendencies.

36 "Love brings a sword; love brings peace." Love

brings a sword to those not ready to perceive 1
wherein they fall short of their spiritual expres-
sion. Those set in preconceived opinions as to the
order of life resent the exposure of their igno- 4
rance. Yet the sword that cuts away the obstruc-
tions of ignorance and reveals the true state of
affairs is wielded by a lover of humanity and not
by a hater. No sword expression but must, in its 8
season of fulfilment, yield peace to the soul.
Failure to appreciate the love expressed in higher
service to the race is one of the tests that make
for discipleship. One functioning in the love that 12
is godly expresses in order that principles of life
may be upheld, and cannot consider whether the
result will be appreciated or not. Divine love
considers not the personal desire of any one, seek- 16
ing neither to please nor to displease. Love that
is love brings more often the sword than it does
peace to the present sin-attached mankind.

The person most maliciously maligned is more 20
often than otherwise the one standing for a genu-
ine principle. Consciousness is at last illumined
sufficiently to cognize this truth, and alignment
of "sympathies" is greatly with the minority in a 24
conflict. However, alignment to principle is the
chief requisite of love, and when promoted con-
forms to laws of Life. Though all the world revile
and persecute, truth is eternal. When one is 28
identified in the truth (love), standing by prin-
ciples for their (Christ's) sake, his compensation
is in the Law of God and not in consideration
received from men. One expressing in the truth is 32
immune to both "boosts and knocks," receiving his
satisfaction in genuine service rendered. The
recognition by men of the service rendered indi-
cates their own advancement, but is not essential 36

1 to the one rendering the service. One who serves
in the Christ love does not his alms to be seen of
men, nor does he receive his reward from the
4 world. He who acknowledges God before men is
himself acknowledged of the Father; and in the
Infinite Love is ever sustained and supported in
the promotion of that which projects more of the
8 love and truth of God into the earth. Divine love
ever utilizes the machinations of hate, emanated
by the satanic forces, to perform its services,
destroying matter that its energies may be pro-
12 jected as a higher form of expression. The inaug-
uration of a new order of life means a conflict of
forces of love and hate.

“Love in self-desire is poverty; love in desire-
16 lessness is wealth.” One may appear to gain
things in aggressive desires of the self, but since
the gain is temporary it cannot be considered
legitimate or genuine. Man is in poverty until
20 he possesses himself in godliness. The gaining
of things must prompt gratitude toward the primal
Giver of all good, else poverty comes to pass,
under reactionary law, and the ego is forced to
24 make another ascension. The purpose of life is
to attain desirelessness, which is ultimately to be
all and to possess nothing. All efforts of owner-
ship are for the purpose of establishing conscious-
28 ness of self-possession. Unless actual ownership
is attended with use of the good gained for the
good of the all, it is promotive of stagnation and
death in consciousness, preventing the develop-
32 ment of inherent powers and capacities to their
goal of perfection in Christ.

All self-desire is possessive in its tendency and
likewise productive of poverty and death in the
36 ultimate. The legitimate desire is to manifest

God, and implies the necessity of denial of self 1
as well as the promotion of attainments that do not
take God into consideration. Mankind is in poverty
so long as selfishness is operative. Selfish love, or 4
love of self, promotes its own disasters, which
serve to force repulsion toward its activity; and
thus the soul, ascending godward, is more greatly
endowed with capacity to command the supply of 8
needs though possessing nothing for self.

The fact that a large percentage of people today
live in the present as to supply does not betoken
a world-wide calamity as materialists would pro- 12
claim, but rather indicates the development of a
confidence and trust, inherent in consciousness, in
God as the supplier of every need. The age of
service in which man is to be omnipresently con- 16
scious of God is at hand and selfishness is to be
entirely superseded by selflessness, which, being
a less-self plus-God state, assures to humanity the
abundance of good needed, without the efforts of 20
personal sense. Students of truth are proving
that through eliminating self-desires they invite
rather than compel their good. As understanding
that all that one needs is already present in the 24
idea that prompted knowledge of the need is
definitely established, one can rest in the assur-
ance that abundance is ever at hand and mani-
festing in the form contained in the idea thought 28
upon.

It is thought that gives outline to essences of
substance, and the capacity to think upon what
one would see manifested as already being is the 32
childlike essential requisite toward making every
day a feast day unto the Lord, and one a partaker
of His graciously provided manna. When love shall
have taken on its character of divinity, and only 36

1 that which is godly shall be desired, thought will
be controlled in purity and all hardships will be
forever annulled. The poverty of mankind is the
4 direct result of waste arising in connection with
the expression of forces of love. A farmer, sowing
seed in soil composed greatly of rocks, would not
expect to reap an abundant or worthy harvest.
8 Egos, sowing their seed without reproductive
intent, generate their own poverty states, and reap
in their lives the hardships incidental to love
expended in animality of passion without inten-
12 tion of even human service, to say nothing of
divine service to humanity.

God is love and all who love know God. God
is known when love has ascended into divine
16 expression, though animality of love, low as it
may be, is the most the creature so functioning in
its expression knows of God. As intelligence
ascends, loving is likewise resurrected from its
20 grave of death, and God is known to be only that
which is eternally loving. The love of God is
neither personal nor partial. It is that which
shines on the just and the unjust alike. One
24 functioning in the love of God must likewise see
nothing of two to love, but behold the dual as
one, and both equally operative to promote the
good of the all. When one learns forbearance,
28 forgiveness, consideration, kindness through being
unjustly treated, love is promoted and that which
promotes love is not unloving. The mysteries of
temporal love and life are understood when one
32 becomes as God, "knowing both good and evil";
that is, through beholding the two as essential to
being, and using them in godly use, there is only
the All known and beloved, the All being God in
36 its heavenly and its earthly identification.

Perceiving the paradoxes of love, who can judge 1
when one is loving? Man looketh upon the outer,
but God looketh upon the heart. What may be
loving in one condition may be unloving in 4
another, and what may be love expressed by one
person could not be love expressed by another.
Only when love emanates from truth realized is
it all-inclusive and without shadow of turning. 8
This is the only genuine love, and so strange is it
that when it ascends upon the sea of human
thought, it is most often labeled hate, for, resting
upon principle, it takes no consideration of person, 12
and most often is an offense to those functioning
in the most advanced states of pleasing personali-
ties.

Divine love prevails, not against people, but 16
against their false states of thought and affections.
If hurts arise they do not come out of love, but
out of resistance to the truth expressed and con-
tacted. While love that is truth in action may 20
appear to wound, the hurt is always for the good
of the recipient, and is engendered in the soul of
him who is rebuked in the presence of love. It is
a mighty love operative that can shine out the 24
light that separates the children of the world from
the playthings of self they love to worship, and by
which they destroy themselves; but the reaction
of godliness to such a love expressed is itself the 28
proof of the loving, though ages may intervene
between the sowing and reaping. Jesus, who
radiated the love that is truth, awaits centuries
for the harvest of the selfless seed of love he 32
implanted in humanity. Time is naught where
eternal principles are concerned.

Man alone suffers for his lack of love. Nothing
else promotes his woe. Love is omnipresent as 36

- 1 God's domain in consciousness; but man must
 earn the right to enter the Paradise of Love
 through transmuting animality of love into its
 4 humanity of expression, and thence cast the
 essence of the two dissolved into the treasury of
 God, there to be manifested again by means of
 Christ as the divinity of love that makes for life
 8 eternal. The riches of love gained in mortal sense
 must be exchanged for the wealth of the immortal.
 Man is not only to know the genuine love, but is
 himself to be its embodiment.
- 12 Love! Infinite Spirit of God! Identified by
 means of Christ, Thou art the thought of the mind,
 the desire of the soul, the deed of the body! Thou
 art the re-former of the mortal, the fashioner of
 16 the immortal! The promoter of joys and the
 healer of sorrows, yet knowing neither! Being,
 Thou art ever present, filling all emptiness.
 "Blessed are they that mourn for they shall be
 20 comforted"—blessed because, made empty by
 grief, they are in opportunity of love. Love—
 Being, not trying to be! Simplicity, naturalness,
 childlikeness, freedom! All-inclusive—harmoniz-
 24 ing the whole, manifesting the One. Paradoxes
 swallowed up in Christ! Love gained—Truth
 known, Life expressing; Mother, Father, Child of
 God's progressive order. Virginal maternity; spir-
 28 itual paternity, male-female offspring! The Son
 of Man race is born of Love! Heaven in earth, the
 consummation of Love operative in humanity!
 God manifested as sonship, the consummation of
 32 love operative as divinity of consciousness! Love,
 the beginning and the end! Love, Thou art the
 problem of life and its solution! Love lost; love
 found, yet love omnipresent!
- 36 Analysis of the following paradoxes of love will

enable one to determine how much is known 1
about love.

PARADOXES OF ANIMALITY OF LOVE

(Good and Evil) 4

Love cleanses; love debauches.

Love begets youth; love begets senility.

Love creates; love degenerates.

Love is pleasant; love is painful. 8

Love is pure; love is sensual.

Love is kind; love is cruel.

Love is selfish; love is unselfish.

Love is constructive; love is destructive. 12

Love develops; love retards development.

Love protects; love endangers.

Love redeems; love degrades.

Love cements; love dissolves. 16

Love sensualized is love possessed; love pos-
sessed is love dispossessed (lost).

Thus is the animality of love reduced to noth-
ingness, it never having been love. 20

PARADOXES OF HUMANITY OF LOVE

(Natural Good)

Love encourages; love discourages.

Love is service; love is refusal of service. 24

Love promotes; love retards.

Love is patriotic; love is unpatriotic.

Love is principle; love is personal.

Love is candid; love is hidden. 28

Love increases; love decreases.

Love overlooks; love rebukes.

Love gives; love receives.

Love appreciates; love depreciates. 32

Love pacifies; love makes wrathful.

Love gives; love withholds.

Love is merciful; love is unmerciful.

- 1 Love is divine; love is human.
Love is nonresistant; love is resistant.
Love wins; love loses.
- 4 Love heals; love sickens.
Love makes for freedom; love restrains liberty.
Love of freedom is bondage; love of bondage
is freedom.
- 8 The ultimate of human love is the promotion
of the highest good of the one concerned. It
functions on either side of the plane of expression,
but for the promotion of the good always. Service
12 is preceded by capacity to uncover error and
serve, the capacity to hurt and yet love being the
connecting link of human and divine love. Yet,
when divine love ascends, there is nothing of dual-
16 ity in it, its office being to unite the two as one
and manifest Christ, or love that is love express-
ing without concern for self.

PARADOXES OF DIVINITY OF LOVE

20

(Principles)

- Love of self is hate; hate of self is love.
Love is truth in action; truth is love in action.
Love provides; love taketh away.
- 24 Love brings a sword; love brings peace.
Love is the cause of death; love is the cause of
life.
- Love gained is death known; love lost is life
28 known.
- Love gained is love lost; love lost is love gained.
Love crucifies; love resurrects.
Love of life is death; hate of life is life.
- 32 Love makes friends; love makes enemies.
Love is Something; love is No-thing.
Love builds; love tears down.
Love of things is loss; hate of things is gain.

Love repulsed is love attracted; love attracted is love repulsed. 1

Love sought is love found; love not sought is love found. 4

Love of two in one is union; love of one in two is separation.

Love as mortal marriage is divorce; love as legitimate divorce is spiritual marriage. 8

Love received is love given; love given is love received.

Love detached is love attached; love attached is love detached. 12

Love in self-desire is poverty; love in desirelessness is wealth.

Love expressed is life producing death; love suppressed is death producing life. 16

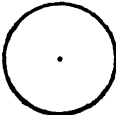

Love ascending is matter transmuted; love descending is spirit transmuted.

Love is the Known and the Unknown.

Love is All. 20

Let him who reads understand.

THE SCIENCE OF BEING

- 1  Being is permanent and changeable;
immutable and mutable; absolute and
relative; ascending and descending; in-
4  tegral and disintegral; unal and dual.
- In its identity in heaven, or interior nature, it is absolutely immutable, but relatively mutable; while in its identity in earth, or exterior nature,
8 it is relatively immutable, but absolutely mutable. This is to say, God in His unidentified state is Absolute and unchangeable, but in His identified state is relative and changeable. Being, identified
12 exteriorly as Son of Man, is absolute and unchangeable in mind, but relative and changeable in body. Truth known is unchangeable and absolute, though in its identified and progressing
16 aspect it becomes relative and diffused. Each ascension of Light precipitates its own darkness; it is the Unknown by which the Known is progressed and gained as consciousness.
- 20 Being is conscious identification of inherent powers and capacities. Inherent powers and capacities are God-identified activities which, liberated in action in humanity, reveal, ultimately,
24 spiritual being. All manifestation comes from God, though forces in their activity generate their subdivisational forms, in which the expression of the whole spirit is not identified. This adulterous
28 aspect of progression is the waste incidental to growth, though, when brought to a cessation, it becomes the soil in which a higher state of being is progressed. The understanding of the formed
32 and the unformed, the visible and the invisible, the manifest and the unmanifest, the fullness and

the emptiness, the known and the unknown, and 1
the something and the no-thing constitutes the
science that includes the all, which Being is, hence,
the science of Being. So long as man, the perceiv- 4
ing state of consciousness, beholds two powers,
the one adverse to the other, without comprehend-
ing their interrelation and ultimate oneness, he
does not yet know himself, nor does he compre- 8
hend God as being all and in all.

There is nothing outside of God, but God is two-
sided even as is all else. This is to say, that there
is a negative and unmanifest pole of God, as well 12
as a positive and manifest. The former is God
Absolute, while the latter is God relative. The
Absolute is projected in desire to be, identified as
the Son of the Father-Mother Being. This Son is 16
Jesus Christ, the only begotten. Mankind is the
infinite diffusion of the potential spiritual quali-
ties aggregated in the Son. All revelation of God-
power in the race is through the Son, though the 20
Father-Mother functions at this center. This cen-
ter is the Word, or Christ-potentiality of being in
humanity. Mankind is the further evolution and
diffusion of the God-qualities of the Son, there 24
being an "elect" circle of humanity within the
circumference of mankind. Hence, "He who hath
the Son hath life, and he who hath not the Son
hath not life." Just as innumerable factors of a 28
machine support and assist the central principles
to perform their particular functions, so the "elect"
or God-center in humanity is supported and
assisted by the innumerable aspects of forces in 32
mankind, all of which work out the ideals of God,
but not all of which are contained in the God-
revelation at its appearing. Thus the world and
its lusts assist in developing the new earth and its 36

1 righteousness, but when the righteous earth
appears, the world and its lusts pass away.

God unexpressed is potential ideality, while God
4 expressed is substantial reality of the potential
qualities. God identified in substantial reality is
Jesus Christ, the Son, His will to be. This identi-
fication is in the "elect" center in consciousness.
8 When the qualities directly centered in Christ
have been substantialized in humanity, spiritual
being is manifested. Spiritual being is man in
the image of God, expressing in God-conscious-
12 ness the Divine Will of Being. Humanity is the
aspect at circumference of the emanations of
Being, and the means by which the powers of God
unfold and manifest. Mankind is the existence
16 in which potential forces of God are progressed,
evolved, involved and manifested as the reality
of being. The reality is the human in which are
identified divine qualities.

20 God as absolute spirit, operating through Christ
or spiritual idea, identifies as Being, or Man, in
which is male-female polarity. This Man is the
image and likeness of God, the manifestation of
24 Divine Principle. He is the objectified expression
of Jesus Christ, the divine principle, and is
directly governed by God. Man is that state of
being in which the male and female powers, dif-
28 fused in mankind, are gathered as One. This One
is the Son, in whom is also the Father-Mother.
The humans make up humanity, while mankind
is the soil in which the human egos are progressed.
32 When an ego evolves through the lower kingdoms
of nature and becomes identified in the humanity
of spirit, which is the selfless good, he invites the
action of God's will or Jesus Christ, and enters
36 into the Son-of-God consciousness. Arriving at

this point, he is able to come into life eternal and 1
spiritual being, not through self-will, but through
the operation of Divine Law in Divine Will.

In order to comprehend Being, and to under- 4
stand Man in the process of becoming, one must
see back of the identification of God as Creative
Principle. The processes by which God becomes
relatively identified are identical with the proc- 8
esses by which Man becomes absolutely identi-
fied. The identity of Man in god-principles of
Being is the identification of the Absolute God-
powers on the relative plane. God not identified 12
is God not being. God not being is not as though
God is not, but is God as absolute, unidentified
principles. This is that God function out of
which more of God comes to be manifested, it 16
being the Creative Mother, the Supernal, by which
all being is.

Man is identified when he is born of the Spirit.
Prior to this time, he knows not himself, nor can 20
he know God; but when the Unknown of con-
sciousness climaxes in the Known, and the Spirit
of Truth becomes active through the operation of
the Divine Will, the ego recognizes the beloved 24
son of himself and is in a position to know and to
love in truth and life. God not identified as con-
sciousness, that is, not manifesting by means of
Man, is the Unknown God. Man, the means by 28
which God functions and is made Known, is Man-
Woman, the coordinated poles of Being express-
ing as One.

Prior to God's identification in Creative func- 32
tion, the forces of Being are unmanifest. Through
the Unknown God becoming Known and identified,
worlds are formed and the function of God takes
on new and heretofore unexpressed qualities, 36

1 there ever being more of God to be expressed. It
is not that God is ever unidentified as Being, but
that the consciousness of God which is the relative
4 aspect of progression is not known until gained
in humanity. God and Man are automatic in identity,
appearing as I Am being, or Truth known. Man not
knowing God is God Unknown, though
8 God Being is omnipresent.

The self-government in which mankind is progressed
is inherent in the God Principle that progressed it.
All accept a Supreme Being as the
12 controller of consciousness and the causative
Cause of Itself. Until the correspondence of the
causative Cause is identified in humanity, it cannot
reproduce the image and likeness of God. The
16 causative Cause in humanity is the Son or Jesus
Christ; and all progression leads to the identification
of this Principle by which the external nature may
be conformed to the inward spirit. The Son
20 is born of the Supernal Mother; therefore the
identification of the Mother Principle of Creation
in humanity is that which will lead to its
manifestation in godlikeness.

24 The Creative Forces identify God as the Creative
Principle, or the All-Knowing, All-Powerful,
and All-Present. The identification of the Creative
Principle by means of the Son in humanity
28 permits the projection of the powers of God and
the idealization of the Divine Being. While the
positive ideal of God is Christ, this is Being in its
unmanifest state, Jesus Christ being the union of
32 humanity and divinity to reveal the power and
presence of God as Man. Jesus Christ is Christ
potentiality made substantial and tangible in
humanity.

36 The tendency to treat God, First Cause, Creative

Principle, Elohim, Supreme Being, and other 1
aspects of God as one and the same expression,
without differentiation, has led to lack of com-
prehension of God in His true character; hence 4
the lack of understanding of man's specific powers
and capacities. Illumination in Christ Mind
reveals that all these aspects of God represent
Being Itself in a state of progression, and that 8
these states are objectified in the revealment of
spiritual man. First Cause, the starting point of
God generally cognized, is itself the result of an
intelligent force generated out of chaos and 12
cosmos, the primal elemental forces; in this com-
prehension we find the true starting point of
evolution and involution on the plane of the mani-
fest. The primal creative matrix of both the 16
unformed and formed states of consciousness is
the Something and No-thing as one in Divine
Will, the Something being the Cause and the No-
thing the Means by which the desires of Being are 20
projected and ultimately revealed. The Something
is the Father, while the No-thing is the Mother
aspect of Being, the latter being the substance in
which the potential capacities of the former are 24
brought forth. No-thing is pure negation in
attractational desire to be; this, moved upon by the
primordial motion of Being, or the Will to be,
emanates conscious desire to be, with humanity as 28
the instrument in which the Divine Plan is worked
out and revealed.

First Cause, operative in its inherent generated
force, gave rise to the positive and negative poles 32
of consciousness in which was identified the poten-
tial father-mother essence of Being or Creative
Principle. The Creative Principle in the male
and female aspects of Itself identified Christ, the 36

- 1 divine representative of forces of Being, unexpressed but capable of correlation. The liberation of Christ in consciousness is the factor that
4 makes for conjunction of God and humanity, and for the ultimate dissolution of diversity and antagonism. The crucifixion of Christ is the descent in consciousness of the God-powers aggregated in the Son or Christ, and is the means by
8 which the forces of the world are progressed to a finish. In the finish, that which makes for spiritual being is ascended, while that which no longer
12 serves a purpose in progression is descended. This is the separation of the "tares and the wheat" which characterizes the end of a cycle of progression. All dual states come from the same Source,
16 though it is not until identified on the plane of the manifest that duality appears; hence, while all that is comes from God, not all on the relative plane returns to the Creative Source.
- 20 The Father-Mother is the creative matrix, the first Principle, the Elohim that creates from the beginning. Beginning relates to identification in consciousness or humanity, the relative aspect of
24 Being. It is the projection and conception of a greater current of God-power to be progressed from the Absolute Unknown to the Relative Known. Elohim is the plural of Eloah, and means
28 God-emanations of Being, these centralizing in the spiritual centers of consciousness as the "gods." The celestial plane, in which inhere the absolute God-powers, emanates its forces to the elect center
32 or spiritual plane, in which is identified Jesus Christ, the ideal of Being with capacity to be. The spiritual plane projects its forces, and forms the natural world, these three planes, viz., celestial,
36 spiritual, and natural, being within the conscious-

ness of Man in his universal aspect. Man universal is the race in its entirety, though the individual is the center of which the race is the circumference. The self, or individual center, has within it the three planes of expression; and in conjunction with universal man brings forth the Son of Man, the race being the soil in which the individual seeds gestate, grow, and come to harvest.

The Mother-God Principle is the supernal womb or No-thing (unexpressed forces) in which ever-present forces of intelligence gestate and take on substantiality leading toward manifestation or identity. No-thing is that which is not, or God Absolute. God Absolute is the Great Mother in which is also the Father. She is beyond the plane of conscious Being, yet when gained becomes, relatively, the beginning of the manifest creation of God. The Son of Man is the product of the Great Mother and when manifested is the Feminine aspect of racial progression, the masculine being in subjection to the feminine in divine order.

The supernal Mother is individualized as the Virgin Mary, in her three aspects of Being. This Mother Principle underlies all manifestation, being directly used in Divine Will to receive and to give forth the absolute qualities of Being. The parental forces of the race partake of the qualities of the Supreme Father-Mother in a reversed manner, revealing progression in mankind according to the ideals projected from the Godhead to be realized. The bringing forth of mortals, in the will of the flesh, is a process incidental to the development of God-powers; but, since it is inverted to Principles of Being, it reflects in adverse manner the powers of God. When humanity has been identified, and its powers centralized in Divine Will, it will

- 1 express in reciprocal relation the spiritual powers emanated by means of the Mother Principle of Being.
- 4 The Mother Principle is Eve in relation to the natural plane, Mary in relation to the spiritual plane, and the Bride or Lamb's wife in relation to the celestial plane, the latter being the third or
- 8 fulfilment of the functions performed by the two preceding movements of God-being. The Supernal Mother-Principle functions the spirit of Being, in which is also the ideal to be, and is comparable to
- 12 the soil in which seeds are planted, the seeds having within them the image of that which they are to be. The seed emanations of God are aggregated as the Son, the supernal mother functioning
- 16 the Son and giving birth both to the spirit and form of that which is to be manifested in the race, when moved upon by Divine Will, the Father action. These movements characterize the begin-
- 20 nings and ends (the two being one) of cycles of progression, and centralize in the Ego who functions the Christ, this ego being Father-Mother-Son in potential and substantial (spirit and body)
- 24 capacity. The "serpent" is always present in these movements of creation, since it is the means by which the spiritual principles are objectified and projected as shadows on the delusive plane of
- 28 self-conscious existence.

Spiritual being is the climaxed expression of the Seventh Day or movement of Creative Principle. It is the fulfilled fruit of the polarity of the nega-

32 tive-positive (female-male) conjunctions, progressed in the days or movements of consciousness preceding. The Seventh is always rest or negation, but earned rest in conscious realization of

36 Being. It is the further evolved No-thing, or

Womb out of which is gestated the fuller mani- 1
festation of God. The seventh becomes the first of
a new cycle of progression, making the first last
and the last first, though this principle persists 4
throughout all progression and ages. Conscious-
ness is always farther along the Path at the
climax of dispensations than it was at the seventh
of a previous dispensation. The Hebrew dispen- 8
sation shows a more advanced state than the
previous Egyptian, and the present Christian a
more advanced state than the Hebrew preceding.
However, at the threshold of eternity in which 12
creation is justified in its own expression, con-
sciousness reaches its culmination in degeneracy
and adultery, though when striking its low point it
simultaneously reacts to its complementary high. 16
Hence, the declarations that "at the end of the
world" (material consciousness) tribulations such
as have never been in the world, or will be again,
will characterize the progression of the race. 20

Consciousness is both retrogressive and progres-
sive in its advancement. The retrogressive is
present at polarizing points, and marks the trans-
lation of material elements to spiritual essences, 24
and vice versa. Retrogression and progression are
both relative and absolute. Disintegration, the
characteristic of retrogression, is that which dis-
solves matter, waste being incidental to all 28
cosmical changes. The progressive and retro-
gressive movements of the universal forces, as
identified in the operation of the heavenly and the
earthly zodiacal functions, have their base of oper- 32
ation in consciousness, forces moving from center
to circumference and vice versa. It is not until
the end of cycles that progression and retrogres-
sion are reciprocal, the forces that are gained in 36

1 Christ ascending, and those gained in the human
qualities descending, both movements operating
from the Word-Center. Calamities and cosmical
4 catastrophes which attend the polarization of
forces represent the destruction incidental to
reconstruction, all forces not usable toward pro-
moting a higher order of life being returned to the
8 cosmical centers for further evolution and
involution. A certain element of corruption is
necessary to fertilize the developing spiritual
energies, and to make them productive of the
12 God-fruit.

Retrogression is the aspect of darkness that is
always present as the Means to the Cause by which
the spiritual realities are revealed. In the retro-
16 gression that marks the end of cycles, when the
Christed forces gained are projected again in the
direction of sinful mankind, the absolute laws of
God control the crucifixion, and in their order of
20 fulfilment reveal the embodied principles gained.
When revealed, the principles of Absolute Law
(God) are the gods that existed as the Elohim
before the world was formed. That which is
24 instrumental in forming the world is that which is
gained when the world passes away, progression
and retrogression of the forces developed in each
cycle ultimating in the harvest of spiritual fruit.
28 The corruption preceding the manifestation of
incorruptible being is the essential soil of death in
which the life germs of spirit fertilize and fruit
themselves as reality. It is in polarity of recip-
32 rocal though dual forces that spiritual being is
manifested.

At the appearance of the masculine identity of
God, the Man, the corresponding No-thing (nega-
36 tion) was objectified in the earth, and chaos began

its ascendancy in the without. When Jesus Christ, 1
the identified Something of the Creative Principle,
was absorbed into the invisible to carry on the
work of progression corresponding to First Cause, 4
the exterior identity of First Cause was set up in
humanity, becoming the fathering power by which
the next identification of God to be revealed is
progressed. In the "second coming of Christ," the 8
counterpart of the Man, or Woman Principle, is
objectified in humanity; these two constitute the
Cosmical Father and Mother by which universal
man (the race in Christ spirit) is progressed. 12
These are both interior and exterior principles,
the two forming the Creative Principle in its iden-
tification as spirit and body. The identification of
the Woman Lord Principle as the Lamb's wife 16
ushers in the Seventh Day, or rest from evolution.
Activity in Christ consciousness will then be
omnipresent in humanity.

Regeneration, necessary to effect polarity of the 20
male and female poles of consciousness in Christ,
with their identity in sex (duality) climaxed in
nothingness, is now going forward, preparatory
to the revealment of spiritual being, the image 24
(male) and likeness (female) of God. In the
Seventh Day, Being polarizes within Itself, the
Something and No-thing divide again, and another
dispensation is carried forward, a period not 28
estimated in time but in progression. Verily,
"Eye hath not seen nor hath ear heard neither
hath it entered into the heart of man, what God
hath prepared for them who love him." Out of 32
Infinity are continually expressed the infinite
powers, there being in reality no beginning nor
end to God in the Absolute aspect. It is on the
plane of manifestation that the Unknown becomes 36

- 1 Known and beginnings and ends are cognized. At these climaxing points the something becomes the nothing, and the nothing the something, or the
- 4 Known the Unknown, and vice versa. Man and Woman constitute the matrix through which the invisible is made visible and the visible is reduced to primordial essence.
- 8 The Creative Word or Lord of progression contains the cause and the means by which cycles climax and reveal in state of being (humanity) the gained result. First, the principles of the
- 12 universe go forth to be progressed; second, when the polarizing point is reached, the universal forces turn back, since there is a negative-positive or unknown and known to every movement of
- 16 Divine Law; third, the transmutation of all completeness takes place. This revelation in substantial being is the fruit harvested from the cycles of progression preceding, and is that point where
- 20 God and Man (humanity) are in reciprocal relation. Energies radiate from God-center, the eternal verity of Being in Christ, to circumference, with their corresponding return from circumfer-
- 24 ence to center. This is evolution and involution in polarized progression. The centrifugal and centripetal forces, arising through evolution and involution, govern the ascent and descent of the
- 28 Spirit of God (Christ). The descent of the Spirit of God is the identification of Christ, the beloved son, in the world, the mortal element in which is the generated and generating cross of spirit and
- 32 matter. This only begotten Son of God is projected into the dual realm, there to die (dissolve) to its own character, climaxing the cycle of adulterous expression into nothingness, thereby bring-
- 36 ing self-conscious existence to Naught. The corre-

sponding ascent of the Spirit of God or Christ is 1
the resurrection into life, the manifestation of
spiritual being.

Spiritual being is I Am. I Am is spiritual reality, 4
the organism of God manifested as consciousness,
aligned in spirit, soul, mind, and body to Christ
principles. Through this organism in the Christ,
or microcosmic center, all organisms are devel- 8
oped and formed. The Word organism is the
Holy (whole) Seed. This Seed is not formed in
sex sense, but is identified when sex sense has
been progressed to its finish in the ego sanctified 12
for this purpose. This ego is the "overcomer" in
whom all overcoming factors of consciousness are
brought to fruition. Thus all are saved by the
Son, Jesus Christ, who, identified in the microcos- 16
mic center, performs the function of the Word in
the race. Since there is only one Man and all are
members of the one body, the identification of the
Messiah is the means by which not only the whole 20
race but the forces of the universe are made
capable of manifesting more of God-qualities.

The true comprehension of God as the No-thing
aspect is quite as important as the comprehension 24
of God as Something, and leads to a proper under-
standing of conscious existence, or life. In divine
natural order, man (humanity) is the No-thing
of which God is the Something. That is, mani- 28
festation in the process of being is the No-thing
moved upon by the Something, so that, when the
manifest plane is climaxed, the two are one, the
essence and substantiality of godlikeness, which, 32
moved upon by Divine (cosmical) law, reveals the
finished result of the action of God. Man is never
God nor is God Man, though God is known only
in Man, or in humanity, there being no operation 36

1 of God outside of His expression by means of the
 race. God unexpressed is the Cosmic Matrix into
 which are gathered the spiritual essences of pro-
 4 gression, these being embodied in the Word or
 Womb Center in humanity at the end of a cycle
 of advancement.

The belief that God is the Absolute, having no
 8 embodiment, is as erroneous as the orthodox
 tendency to see God embodied as Jesus Christ but
 not beholding His omnipresent function in hu-
 manity. The two beliefs are the two poles of
 12 consciousness progressing in duality which are
 swallowed up in naught (nothingness) at the end
 of mortality, neither one being the Truth. Through
 Christ, the unexpressed God powers centralized in
 16 consciousness, humanity is manifested, since it is
 the form of identity of the God-powers idealized
 in Christ to be expressed (pressed out). However,
 when these God-powers are expressed, humanity,
 20 the negative No-thing of God, and the positive
 Something merge as one, spiritual being mani-
 festing at this point of polarization. Spiritual
 being is Jesus Christ, the formed identity of spir-
 24 itual powers, both divine and human.

Jesus Christ, the divine man, is inwardly spirit
 and outwardly form, or, in other words, God in
 divine-human identity, though the person in
 28 which Jesus Christ is identified, is the Man or
 Woman aspect of the form (humanity) of God.
 Jesus Christ is not man in the sense of being
 mortal, but when mortality gives way to immor-
 32 tality, and spiritual being is culminated, this being
 is the substantiality idealized by the Father-
 Mother in the Son (Christ consciousness). Mortals
 are never identified in the Man consciousness,
 36 but constitute mankind, in which the God-

powers that fashion and make Man are pro- 1
gressed and developed. God is Father-in-heaven
(potentiality) but Mother-in-earth (substance),
the conjunction of the two as one, in humanity, 4
bringing forth the Son. The Son is Man in God-
nature. God is manifested by means of the pro-
cesses of race development, yet all the activities of
the race must be reduced to Naught (cessation in 8
their animal tendencies) before they can be used in
Divine Will to manifest the Son of Man. Hu-
manity in God-consciousness will represent the
Son in embodiment, though the bodily nature will 12
be the flesh of the Word, and not the flesh pro-
jected by means of the will of sex sense.

The No-thing is potential capacities in their un-
expressed state, while the Something represents 16
these powers in their expressed state; though, when
expressed, the two aspects of God are one, there
being no dual qualities in the Absolute God
premise. However, the two as one, constituting 20
the eternal twain, are inherent in God, but, when
manifested in godlikeness, are identified in unity
and not in diversity. The two poles of the One
Principle, operating in reciprocal and comple- 24
mentary relation, are the means by which the
Infinite powers are made tangible and substantial,
but, until the two poles of One Principle are united
on the manifest plane, there is no revealment of 28
spiritual being. The No-thing is the womb or
Mother aspect of consciousness, the gestating
matrix of the intelligent forces (positive; Some-
thing). The No-thing and the Something are 32
objectified as the Female and Male factors of
humanity, respectively, the former being the
Means, while the latter is the Cause of all exist-
ence. When these two factors are united as 36

- 1 One in Principle (Christ), they become the means
 by which the righteous earth is manifested. The
 union of the infinite male and female factors in
 4 humanity can be effected only through the union
 of the primal Man and Woman Principle of Christ.
 This union is identified in humanity as the Christ
 in the first and the second coming.
- 8 Attraction is in the No-thing, while repulsion is
 in the Something; therefore, the ego who is func-
 tioning in the No-thing of consciousness is in a
 righteous relation to God. Since humanity is the
 12 No-thing aspect in universal expression, and God
 is the Something, its natural relation to God is to
 be empty and attractive to receive the allness of
 Infinite powers. The culmination of the race in
 16 negation (nothingness) at the end of mortality
 is the objectification of the No-thing Principle of
 Creation and its readiness to receive the action of
 God, by which the powers of the Infinite will be
 20 directly manifested in the plane of effects. When
 this point is reached, the Mother Principle of Crea-
 tion is identified, and the race will unfold from
 the within in direct relation and government of
 24 the Divine Will (Love of God; Son). The divinely
 created No-thing is that essence of emptiness that
 is invitatory only to the action of God, and
 is identified in progressing consciousness when
 28 renunciation of the good and evil developed on
 the flesh-and-blood plane has been fulfilled with
 Christ gain. When the ego perceives his nothing-
 ness apart from Christ, then he is in a position to
 32 identify the No-thing of the Creative Principle
 and to invite the allness of God's power and pres-
 ence into expression.

Since consciousness starts with nothing, it ends
 36 in something. This is to say, in mortal existence

the ego has his beginning in emptiness and his 1
finish in the fullness of personal sense. The noth-
ing and something of personal sense are not the
No-thing and Something of Creative Principle, but 4
only the objectification of these principles. The
something of mortal sense must be reduced to the
No-thing of Christ Principle before the Something
that complements it can be identified. Having 8
reached the highest expression in mortal sense,
having become the highest born of women (affec-
tions of the flesh), the self-conscious ego must die
to the attachments of the fleshly experience, 12
willingly surrendering the loves and hates of the
I-man, before the Something of Divine Will can
begin its operation in the No-thing (Virgin Mother
essence gained in the renunciation) and manifest 16
the Son or spiritual being. In other words, one
must willingly become No-thing, losing self-con-
scious identity in the will of the flesh, in order to
become the Something of God's idealizing and 20
enter into eternal life. The No-thing gained is
the nothingness of self-consciousness, plus God;
that is, recognition of the nothingness of the good
and evil aspects of sense-consciousness, this being 24
possible only in Christ or God-consciousness. Con-
firmation of self-consciousness to the principles
of God-consciousness is the point of transition
from mortality to immortality that invites the 28
operation of the Christ Principle, and which ulti-
mates in the manifestation of spiritual being when
the "Gethsemane experience" has fulfilled law
with love. 32

Man works, as the Father works, to know him-
self, but when the unknown of consciousness
becomes the known, as it does when Christ is born
within, then he must cease to work and learn to 36

1 rest, letting the Father within do the work of
 revealing spiritual man. Man, of himself, does
 not gain spiritual being, but accomplishes the
 4 attainment through Christ, God's identified action
 within. Man thinks he is something in mortal
 sense, when he is nothing; but when Christ
 ascends and he becomes No-thing to himself, the
 8 Something of Creative Principle unites with its
 inherent passive mate, manifesting, in identified
 form, spiritual being. Spiritual being is the fourth
 dimensional expression, the ego having all power
 12 both in the visible (earth) and the invisible
 (heaven) planes of progression. Spiritual being
 is Christ manifested, the Jesus Christ type or god,
 the conjunction of the divine and the human qual-
 ities of expression in righteous desire and will.

The tendency of the metaphysical thought to
 reduce the whole manifest plane to nothing (not
 No-thing: pure essence of Being) is an effort to
 20 reduce consciousness of self to naught and to
 cognize principles of Being, but must be followed
 with the next step of surrendering the something
 (relative good) of personal self and will before
 24 the Christ-Man can be revealed in righteous power
 and humility. Through perceiving God as the All,
 and through excluding the No-thing that equalizes
 and polarizes with the positive Christ Principle,
 28 egos are becoming powerful in the something of
 personal sense, registering in the antichrist spirit
 —thinking themselves something in God before
 experiencing the No-thing, the legitimate climax
 32 of personal sense when the relative good is sur-
 rendered. Having been something apart from
 God, the ego must experience No-thing, occasioned
 by the renunciation of the good and evil of per-
 36 sonal sense, before that essential base of emptiness

is formed which makes for the expression of godly 1
powers in God-consciousness. When man becomes
No-thing in himself, he gains the Something in
Christ. 4

The attainment of personal good is still the
effort to be something, though the ego must pro-
mote certain positive powers of self-expression
before he can automatically rest from efforts of 8
self-will: that is, one must gain the some-
thing of mortal sense or natural good before
self-consciousness is gained. The attainment of
self-consciousness is the objectification of the 12
spiritual principles whereby one is ready to gain
consciousness of the realities of Being. The divine
order of receiving is through giving, and not
through getting. As the ego becomes conscious 16
of superior powers, he must give them in use
toward the good of the whole, in order to identify
in the universal principle which makes for the
ascension of the selfless Christ Spirit. In giving 20
up personal gains, the something of self-will, one
willingly enters into the No-thing, the attractive
Mother Principle of Being, the love developed in
this progression making for the reception of the 24
Christ-equivalent of every personal attachment
surrendered.

Love, the Divine aspect of Being, when joined
with the Masculine aspect, brings forth the sub- 28
stantiality of the ideal man, or Christ. The love
that is the action of God is not the love of the
senses; but the transmutation of the sensuous
nature, which makes up the self-consciousness 32
developed in sex sense, into negation of being,
through the vital action of Divine Will, is the
God love. At the end of mortality, the conscious-
ness developed in the race by means of sex sense 36

1 is dissolved into the No-thing of Creative Prin-
4 ciple. This transition is accomplished in the
 Divine Will operative in the "second coming
8 of Christ," humanity furnishing the processes by
 which the forces of animality are transmuted into
 higher qualities of being. The something of per-
 sonal sense precedes the attainment of the No-
12 thing of Creative Principle, for personal con-
 sciousness must reach its high point before it can
 die to the sensations developed on that plane.
 When the Principle of Being is understood, and
16 the opposing forces perceived as one, resistance
 gives way to love, condemnation to discernment,
 and the means by which heaven is established in
 the earth are allowed to operate.

20 Mortals repel the nothing and attract the some-
 thing, but in the divine order, when Christ is
 operative in consciousness to bring forth spiritual
 being, the procedure of development is exactly
24 reversed. This last lap of the journey in the flesh-
 and-blood plane marks the surrender of the will
 of the self to the will of God, and is the Geth-
 semane experience whereby mortality is trans-
28 formed to immortality and spiritual being and
 eternal life are ultimately identified. It is the
 operation of spiritual law that reverses the meta-
 physical tendency; the spiritual law includes the
32 surrender of both good and evil of personal sense,
 while the metaphysical is the supremacy of the
 good over the evil. Both operations have their
 place in progressing consciousness, the ascension
36 to the metaphysical plane of the aspects of con-
 sciousness developed on the physical plane, consti-
 tuting the heavens that pass away preparatory to
 the establishment of the new earth, in which is
 to dwell righteousness. The descent of the con-

sciousness, raised to the heavenly plane, is the last 1
phase of descending evolution and ascending
involution, inaugurated by Divine Will, by which
the body is redeemed and the reality of being 4
revealed.

The ascent to the metaphysical plane is the
exercise of the God-given authority that makes
for dominion over the aspects of the animal 8
nature, and results in the first heaven gained. The
passing of the first heaven is in the authority of
Divine Will and constitutes Christ in the second
coming: though, because he comes on the "clouds 12
from heaven," this operation may not appear as
desirable to the self-seeking states of conscious-
ness as the metaphysical aspects of development.
But the descent of the first heaven is the coming 16
of the Lord from heaven, the projection into the
earth of the heavenly powers making for the
redemption of the body and the manifestation of
spiritual being. Only those eligible to the resur- 20
rection are fit to die with Christ in this mystical
death, these being those egos freed from the de-
sires of the self.

The introduction of the serpent into the proc- 24
esses of progression is indicative of knowledge
gained in experiences on the flesh-and-blood plane
by means of sensation, the serpent being primarily
the factor of sensation. Esoterically, the serpent 28
is the movement of spiritual emanations within
the Kosmos of Being, the forces of wisdom con-
joining with the forces of love to produce vibra-
tion. Vibration on the plane of the senses gives 32
rise to sensation or sentient consciousness. Con-
sciousness of humanity, which is in a state of
negation or naught, is moved upon by Divine Will,
the Lord Principle. The spiritual qualities are 36

- 1 emanated from the celestial plane in absolute
capacity of being, but become sensualized on the
natural plane as capacity of wisdom and love.
- 4 Wisdom, the male factor of the Creative Principle,
and love, the female factor, are developed in
progression on the flesh-and-blood plane; ulti-
mately the ego gains both the masculine and
- 8 feminine poles of itself. The serpent is the
lord of progression on the flesh-and-blood plane.
Through the serpent, matter is precipitated in
keeping with the quality of spirit progressed. The
- 12 serpent, being lord of the fleshly nature, is in
adverse rather than in reciprocal relation to the
Divine Will, and in the adverse state is called
the devil.
- 16 The devil, or Satan, is God-emanations in
inverted relation to Principle of Being; the inver-
sion is necessary to produce the operation of the
Principle and its ultimate spiritual result. The
- 20 obscuration that arises in the consciousness of
mankind respecting this serpent force is essential
toward the development of independent and con-
scious volition. Without something against which
- 24 to pit one's untried and unexpressed capacities,
there could be no progression. The satanic force
is the unknown progression of the spiritual ema-
nations, but the means by which the unknown is
- 28 made known. The adversary is a friend in the
disguise of an enemy, forcing conscious knowledge
and love; and when mankind reaches a high
point of development in the dual aspects of Satan
- 32 and Christ, the two climax their particular cycle
of progression, both being utilized in the Divine
Law to reveal the spiritual fruit gained. Satan
is the means by which matter is both formed and
- 36 unformed, while Christ projects substance to be

formed, as well as transmutes forces liberated from 1
matter into higher quality of energies.

When an ego reaches the finish of progression 4
on the personal plane, repulsion to the activities
of this plane is set up, automatically attracting
their opposite powers, these being in the spirit
rather than in the flesh. In this way, the will of
the flesh (Satan) surrenders to Divine Will, until 8
consciousness is controlled in Christ, and a new
state of being (bodily identity) is formed. Thus
the serpent serves the Christ and is controlled
indirectly from the God-center; mankind is never 12
able to progress outside of the Divine Plan, though
it has, during a certain cycle of its ongoing,
capacity of choice and independent volition
within the Plan. 16

Free will inheres in God, for God is Free Will.
Spiritual being, which is the being of God gained,
will be free as God is free. The era of free-will
development, characterized as Time or the world, 20
is for the purpose of objectifying the qualities of
Being in freedom. However, in mortality, where
forces are reversed to Divine Principle, freedom
would express as bondage in adultery, sensuality, 24
and kindred factors of sense consciousness. These
factors would be most riotous at the end of the
world (mortality), but at the projection into con-
sciousness of the Absolute Will of God (Jesus 28
Christ), the forces developed in free will (self-
consciousness) are subjected to God and utilized
to produce the freedom that is born of Truth.
Self-will, consciously surrendered to Divine Will, 32
characterizes the "elect" who function the Word
(Christ), this being essential to the control of self-
consciousness in Divine Law. Through the "elect"
the free will of mortals is brought to naught, the 36

1 negation of mortality inviting the positive action
of God by which the principles of the next era
of unfoldment are projected as well as the spirit-
4 ual gain, developed in Time, revealed.

Seven factors of the Creative Principle progress
the race in the last cycle of development in mor-
tality, identified as specific characters, though
8 representing functions of creation operative in
humanity. The function of the Word in its cli-
maxing progression is performed in the Man, Jesus,
who represented the totality of the Christ Prin-
12 ciple progressed in the masculine aspect. This
masculine function is counterparted by the Lamb's
wife, the Woman, who fulfils the era of mortality
and mother-fathers the race into immortality and
16 spiritual being, the Lamb's wife having within her
both God Almighty and the Lamb (action of God,
Absolute; and action of Jesus Christ, relative).
While both these characters represent functions
20 in the whole race, the individual centers of iden-
tity are necessary, God, the Absolute Principle of
Being, projecting consciousness by means of the
relative center of divinity identified in humanity
24 as a specific person. This person is Jesus in the
masculine function. The Lamb's wife receives
the new name of God when personifying the
feminine function of the Word.

28 Jesus, the fulfilled masculinity of the Man pole
of God-consciousness, became identified as the
Father (in whom was the potential existence of
the Mother principle of Creation), being God as
32 Father, identified in the race of men. The Virgin
Mary was to Jesus the Creative Matrix or Supernal
Mother, identified in humanity, in which the God
powers moved to manifest the Son. The Son in
36 humanity became the Father in cosmical function,

impregnating the race at his translation with the 1
spiritual emanations he had become in attaining
spiritual being. These emanations became, to
those capable of receiving them, the cause by 4
which the Mother or Divine Love capacity is de-
veloped, this capacity ultimating in the Bride,
or Woman, in function of the Lord as the "second
coming of Christ." Through the anointing pro- 8
jected by the Lamb's wife, the inherent capacities
of Divine Love are brought to fulfilment in the
race in those who, through progression in matter,
have run their course in the will of the flesh (sex 12
sense), and are ready to ascend into a higher state
of being.

It is the function of the Lamb's wife to reverse
the activities of the first Eve, bruising the head of 16
the serpent with the intelligence of the Christ
Mind, and putting under her feet the lie of sex
consciousness. She is the Judgment, the Wrath,
the Power of the Lord, having in her all that was 20
quickened and fulfilled in the Father (masculine
pole) plus the something progressed during his
reign within. The counterpart of the Man Prin-
ciple fulfils all that has gone before, converting 24
into one the law and the spirit, climaxing the
activities of consciousness with Love, in which
are the potential capacities of Being, fruited and
ready to become the manifestation of Man. When 28
spiritual being appears, then the race shall rest
from its labor of generation in the curse and enter
into the kingdom prepared for it through the
operation of cosmical law through long cycles of 32
evolution. "Ho, every one that thirsteth, come ye
to the waters, and he that hath no money, come ye,
buy, and eat; yea, come, buy wine and milk with-
out money and without price." Isa. 55: 1 R. V. 36

- 1 Enter Love's Jubilee, where all is held in common,
and where the Father's good is shared alike;
where greed and personal aggressiveness give way
4 to service in love, out of which action the re-
deemed earth, in which are to dwell righteousness
and peace, becomes an actual manifestation
among men.
- 8 The current belief that matter is nonessential
to being is fallacious, and is the inworking of error
by which the Truth is ultimately progressed and
spiritual being is manifested. Matter is the aggre-
12 gation of forces in which the substantiality of
being is worked out, though, at the appearance of
spiritual being, both spirit and matter are polar-
ized so as to precipitate substance, the Mother
16 essence in which all Being is identified and
revealed. God is all and in all, and this Allness
does not struggle against another power, though
the Father-Mother aspects of Being present two
20 phases of developing forces, opposite (but not
adverse) and complementary, expressing as one.
Between the two which are one is always the
mediator or pure element gained, free from the
24 two. The mediator is Jesus Christ, the identified
spiritual and human forces in their gained pure
state, or the One Christ Principle, in which Father-
Mother and Son operate in Divine Will to ema-
28 nate and bring forth more of Infinite Being.
- The manifestation of spiritual being or the crea-
tion of God is the identification of the Daughter,
the fourth principle of Being appearing as the
32 four-square consciousness. The Daughter is the
body of virgins that is gained from mortality's
dissolution and translation. The Daughter is the
revelation of the ages, the identification of
36 humanity in the Feminine Christ Principle being

the result of sense consciousness redeemed from 1
sin and death.

The world of science, working from effect to 4
cause, has discovered that every atom has a cen-
tral nucleus about which the electrons of the atom
revolve. The atom is a symbol of Creation. The
central nucleus is the Son center, through which
the Father and Mother principles function and 8
control progression. The Father is symbolized by
the motion of the electron, while the Mother is
symbolized by the infinite "nothingness" within
the province of the atom. This "nothingness" is 12
the invisible essence of being, or the primordial
negation in which all being is progressed, and
constitutes the means in which is the cause of
being. The innumerable atoms represent the 16
formed identities of creation or humanity in
which is the spirit function that produces the
forms. This whole process is comparable to the
microcosmic center established in Messiahship. 20
The central nucleus is the I Am or Christ Prin-
ciple, operating by means of the atomic Cell-Man
in whom are infolded the spiritual processes of the
race. The electrons represent the spiritual 24
organisms in the race that directly receive the
influx and outflux of cosmical forces progressed
from the I Am center to circumference (God,
through Christ, to humanity). In and through the 28
race is infinite negation, comparable to the
so-called "nothingness" of the atom in which all
progression is carried on. This is the Unknown
substance in which all Known qualities are 32
developed.

When the race has reached a certain point of
progression, the Divine Will moves within the
microcosmic Man identified in Divine Law for 36

1 this purpose, unfolding the next step of the Divine
Plan of progression, though simultaneously infold-
ing the progression that has been, polarizing the
4 ascending and the descending forces of Being to
manifest the spirit and body of humanity that have
been gained in the divine principle. In this way,
all that is is usable in the Divine Law to manifest
8 a greater revelation of God-Man. Those which
appear to be opposite powers are only two factors
of one Creative Principle, the means by which
both light and darkness, the primordial ideation
12 of Being and its means of being, are progressed.
The two that developed the manifest world are
united as one in Divine Will in the Word Center.
The Word Center is Christ, the aggregation of
16 Christed forces. The crossing into humanity of
the Christed god-qualities is the crucifixion of
Christ, the breaking into two of that which is One
being the means by which both the spiritual and
20 the natural planes of consciousness are renewed
and replenished.

The spiritual receives the impetus of motion
from the material, by which it is made tangible as
24 reality. The material is dissolved in its nature, the
forces liberated becoming the substantiality of
the spiritual to be formed. In destroying itself,
matter aids the underlying spiritual essence to
28 manifest itself, though when spirit and form are
progressed in polarity of being, spiritual reality
rather than material identity appears. The
appearance of spiritual being in its own identity
32 of form (body) is possible only when materiality
has climaxed its necessity of progression.

The atomic nature of all organisms is changed
in its degree of polarity at the climax of cycles of
36 progression, this change ultimating in the oneness

of circumference and center, when spiritual being 1
is embodied and manifested. The process by
which spiritual being is progressed is also the
means by which the forces of the universe, viz., 4
heat, light, air, water, etc., are changed in their
constituent elements, so that, when the race
appears in a higher state of being, the conditions
in which the race is to progress will also be 8
present. The forces of the organism of man,
including all the kingdoms of nature, as well as
the universal elements, are governed from the
microcosmic center in the operation of the Divine 12
Will in its function in the Word (Christ; Divine
Love). Hence, Scripture records that "In the
beginning was the Word, and the Word was with
God, and the Word was God. . . All things were 16
made through him; and without him was not
anything made that hath been made." John 1: 1, 3,
R. V.

The opinion entertained by the scientific world 20
(so-called), that the elements of nature will
become exhausted, is promulgated without cogni-
zance of the Absoluteness of God and His con-
trolling influence over nature. Density of matter 24
is constantly being lessened until the universe will
come into the sphere of God's activities, the four
elements, fire, air, water, and earth, undergoing a
change in atomic relation at each cycle's close. 28
Ultimately, that which is central in atomic devel-
opment becomes circumferential, there being only
the glory of God revealed. The powers of God, in
universal projection, penetrate the worlds of all 32
planetary systems, the central sun of each system
being identified in the Christed energies gained,
these father-mothering their particular planetary
system in the infoldment and unfoldment of 36

1 cosmical forces.

Man, identified in Christ, is the central Son
 function from which all suns are replenished and
 4 translated in their elements, all the forces of the
 universe, both in the physical heavens and in the
 race, being governed from the Messianic Center of
 the different planetary systems. Interplanetary
 8 forces operate in their own law of service and co-
 ordination, as do the forces in a single planetary
 system. Egos, developing through the forces of a
 single system, are eligible to interplanetary devel-
 12 opment, but must become planetary lords of
 the planet to which they relate before they can
 traverse the spheres of other planets. The belief
 entertained that egos, dying in mortality, can enter
 16 higher planes of development, not only on the
 planet on which they lived, but can migrate to
 other planets, is fallacious. Egos dying in mor-
 tality are not eligible to enter higher planes of
 20 consciousness than those gained in conscious
 existence, and, until the spirit of eternal life is
 gained, do not consciously progress either in
 organization of forces or when they are dissolved.
 24 This is to say, that until Christ is gained and
 eternity of consciousness is identified, egos are
 dead, whether living as self-conscious organiza-
 tions, or, through dying, have entered into disor-
 28 ganization of forces.

Dead forces are without conscious volition or
 will of being, hence, are not free to progress
 beyond the planes in which they were identified
 32 in self-conscious existence. Many lifetimes of
 self-conscious existence bring conscious knowl-
 edge and love of being. At this point, Christ takes
 over the consciousness, and in absolute laws of
 36 God identifies the ego in eternal life and spiritual

being. The acme of attainment on one planet 1
qualifies the ego for interplanetary service, though
this being is clothed in qualities of the Absolute
that transcend anything common to mortal com- 4
prehension.

Natural and spiritual law are the means by
which the Word is progressed in its spirit and
form. Through natural law the invisible spiritual 8
essences are made visible in form and outline,
while through spiritual law the visible forms are
infolded in their essences into the Word Center
to receive another action of the Divine Law by 12
which all progression is carried forward. Sexual
activities are the medium of expression of the
natural law. Through spiritual law the Absolute
powers of the God-head in the celestial realms of 16
being are emanated in the direction of the spirit-
ual realm or cosmos within the consciousness.
This emanation is in direct action of the Divine
Will, since there are projected to center of con- 20
sciousness at the beginning of cycles the God-
powers to be developed during the ensuing cycle.
Through natural law these powers are embodied
in human organisms. Activities of consciousness, 24
that is, spirit, soul, mind, and body, are the means
by which the developing powers organize and
disorganize, ascend and descend, the progression
of both the absolute and the relative functions 28
being carried along until the end of the cycle,
when the two aspects of Divine Law polarize the
spiritual and material forces into the essence of
God-being, giving rise to a new state of mind and 32
body.

The art of Being is in the science, though the
science is known only as the art is developed.
Science is knowing consciousness, while the art is 36

1 being. Since knowing and being are one in reality,
 one can know spiritual principles only in the
 degree that they are progressing in his life. The
4 knowing that appears to precede being is not
 science, but intellectual comprehension gained in
 evolution. When the wisdom of mind is
 united with the love generated by the ideal, being
8 is in the process of becoming. Man develops spir-
 itual being when he is consciously being spiritual.
 To be spiritual being is to express in Omnipres-
 ence, which is to express in Truth. Truth, as ideas
12 developed, forms the spirit essence of the real
 state of being, but it requires the principles of
 the crucifixion to form these essences, they
 depending for their substantiality upon the disso-
16 lution of matter and the forces that arise. When
 the without is like the within, the two that are
 joined in God are manifested in God-being; spiri-
 tual man is the substance gained from both spirit
20 and matter. Being, revealed as Man, is the Son of
 Man in the without and the Son of God in the
 within.

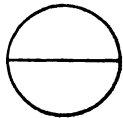
The science and art of being are one, and are
24 identified in actualization in living that which is
 known. Through living what is known, knowledge
 of Truth is ultimately gained, this precipitating
 the laws of Being by which Christ is formed
28 within as Mind and Body. The unity of the two,
 that is, Mind and Body in Christ, is the manifesta-
 tion of Being, the god-consciousness revealed in
 a god-state of expression.

THE INTERDEPENDENCE OF SPIRIT AND MATTER

The first man is of the earth, earthy; the second man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. I Cor. 15: 47-50, 53, R. V.

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? And wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself, handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. Luke 24: 36-39 R. V.



Spirit and matter are forms of energy, 1
dependent and correlative in their rela-
tionship. Matter is solidified energy,
cognizant to the senses, being the result 4
of forces sensualized. That is to say, the egoistic
center, identified as I, feeling but not understand-
ing what is felt, in the darkness rather than in
the light, converts through vibration in darkness 8
the forces felt, solidifying them as elements of
death, or forces "possible of destruction." Matter
is destructible, hence, is in a state of change, con-
tinually yielding itself to the influence of spirit, its 12
counterpartal identification in light. The form of
anything is convertible into the forces that formed
it, hence, matter, a form of energy, is convertible
into the energy that formed it, or spiritual force. 16

Matter is corruptible element. The essences of
corruption or mortality are convertible into
essences of incorruption or immortality. All
forces emanate from the one source, each force 20

1 having power in Divine Law to reproduce itself
when correlated to its complement. Spirit and
matter are the correspondences of each other, and
4 promote each other's progression. The One at
center is two at circumference, the three consti-
tuting the celestial, the spiritual, and the natural
spheres of progression. The spiritual and natural
8 are opposite but equal, and, when polarized in
their progression, their essences of spirit and
matter are converted into the substance of the
Lord's body, or spiritual man, though this process
12 is governed from the celestial or God domain.

God, the Eloah, is spirit and is creative, while
Jehovah God, the Lord, is formative and repro-
ductive. The Lord is God identified in the earth,
16 the formative pole of the heavens of God's ideal-
izing, the earth being the center in humanity
through which God operates to reproduce Him-
Herself as the Word made flesh. The Word is the
20 divine flesh, the solidification of spirit and matter,
evolved out of the cross of duality into the purity
of substance. This flesh is not matter, but has
bodily identity. The disciples of Jesus Christ, at
24 his appearing after his resurrection, could not dis-
tinguish between the mortal and immortal body,
Thomas needing to see the Saviour's wounds
before he could be convinced of the tangibility of
28 spiritual being. Jesus had flesh and bones, but
they were indestructible though convertible iden-
tity, his body being the manifestation of virginal
essences involved out of the evolution of spirit and
32 matter in reciprocal relation.

The materialization of energies generated out
of the vortex of consciousness (whorl of forces)
constitutes matter, while the dematerialization of
36 matter yields again the energy of spirit. Spirit in

absoluteness is intangible essence, and, until 1
coordinated with the force liberated from dema-
terialized matter, is without formative power.
Spirit is identified substance in which is capacity 4
of being, this capacity objectifying as body or
matter. Matter, primarily, is motion of sub-
stance, the motion sensualized in organism
(Man) forming outline of substance or body. 8
Body is material before it is spiritual, for every
spiritual principle objectifies its material aspect
in which the principle functions to beget the full-
ness of itself. The material aspect is the vehicle 12
of form, or outline of tangibility. When form,
body, has been perfected it becomes the outline
of spiritual reality, and spiritual man appears.
The purpose of progression in night or unillum- 16
ination is to prepare the forms or bodily identi-
ties in which the gods are revealed, the gods
being the spirits which are inwardly progressed
in conformity to the progression of the earthly 20
plane. The image of the heavenly is Man identi-
fied in godliness of mind and body, Man being
the manifestation of the god within.

Spirit is never matter, nor is matter ever spirit, 24
but they bear the same relation to each other as
do God and man. Man is never God, nor is God
man. When God identifies as Christ, out of
whom humanity is fashioned, the unidentified 28
elements of God take on limitation, and, out of
the cross of spirit and matter, man, with his
limitless powers, is evolved. Yet when Man
appears, he is the Son and not the Father-Mother, 32
there always being more of God to be expressed
by means of Man. Spirit and matter are insepa-
rable though ever separated. This is a paradox-
ical truth. The two are one, yet ever two—the 36

1 inside and the outside of each other.

The manifestation of God or Man is in substance, the polarized energy of spirit and matter.

4 The ego, progressed out of attachment to both relative spirit and matter, that is, good and evil of self, establishes the spiritual base in which spiritual man is progressed through overcoming
8 the activities of mortal sense. Matter is the negative while spirit is the positive aspect of the flesh-and-blood plane, and since flesh-and-blood consciousness can not enter into the kingdom of God,
12 these positive-negative forces cannot enter in their evolved states. An involution of spirit and matter is going on simultaneously with their evolution, so that, when they are polar-
16 ized into nothingness on the negative side, there arises a new form of energy, containing the potencies of the two elements, but different in character. This difference is effected by cosmic
20 law, or the Lord, the governing intelligence of the visible and invisible planes. It is the work of the Chosen One in whom is potentially the spirit of oneness (Christ) to polarize the adulterated or
24 two states, and to establish the identity of spiritual Being, though this can only be accomplished in the Lord. The Lord is the Jehovah God principle in operation.

28 There is only one Man, and all are members of his body. This one Man is the overcomer, who, at the end of every cycle of universal progression, becomes the Christ Center through which the laws
32 of God (Lord) operate to transmute the polarized essences of spirit and matter into their spiritual reality. This reality is substance out of which are fashioned the sons and daughters of God. The
36 Great Alchemy takes place at the negation of

opposite but complementary forces. This produces an electro-magnetic combustion which restores the generated essences of spirit and matter to their premetamorphic character; though a worked and identified substance is gained rather than an unworked and unidentified one. The new element arising through any process of metamorphosis contains within its quality the potential constituents of the forces that formed it, yet, because of their mergence into a higher power, the lower potentials are negative in quality. The constituent elements are carried along, the highest of one cycle becoming the lowest of the next, until, eventually, spirit and matter lose their distinct character, becoming so interblended (crossed) as to permit substance, the fruit of the action of Christ in the negation, to manifest, and out of this is identified spiritual man. Alchemy is the science of transmutation, the means whereby energies are changed in constituent element; while metamorphosis is transformation, or change of form.

Substance is Christ identified and contains within itself the polarized energies of spirit and matter plus a further action of the Father-Mother to manifest more of the heaven and earth of progression. Life is predominant in substance and partakes of an eternal nature in contradistinction to the animal vitality that characterizes the adulterated progression of spirit and matter. Spiritual man, the deathless being, is generated out of substance, the pure energy of God's emanation of love, which is the Mother essence of the Creative element, and out of which all that is eternal and real is made. Substance in its identification in organic nature is Eve, the mother of all living, the virginity of consciousness that receives

- 1 the impregnation of the Holy Spirit (whole action of God; celestial, spiritual, and natural) to reproduce the man in God's image and likeness.
- 4 The Great Mother or Substance is the primal mater or matter, that is, primordial essence in which is the inherent will or motion to produce substantiality of being. The Son of Man or manifestation of God's Son (Jesus Christ) is born of the
- 8 Mother or Woman, and is immaculately conceived. Substance, the result of the alchemical and metamorphic processes of spirit and matter, is the
- 12 "white stone" of creation. (Rev. 2:17 R. V.)

Neither spirit nor matter is substance, substance being the *involved* essence of the evolution of spirit and matter. Spirit and matter, reduced

16 to no-thing (negation), and moved upon by God's action or will, give rise to an element in which is capacity of oneness or biunity. Christ, the androgynous principle of God, resting in the celestial plane of consciousness, unites with the

20 substance of the earth when it is raised up, and through the conjunction there is manifested into form the Word made flesh, or spiritual man. This

24 man is the Son born of the Father-Mother or primal Spirit-Matter of Creation.

Spirit, in its relative identity, is the good, while matter is the evil, both of these qualities coming

28 out of Jehovah God, and constituting the voluntary and involuntary powers. "I form the light, and create darkness; I make peace, and create evil: I am Jehovah that doeth all these things."

32 Spirit and matter represent the ascending and descending emanations of the whorl of creative forces. There can be no use without its accompanying nonuse; no activity without its associated

36 and complementary nonactivity. Hell is the essen-

tial concomitant of heaven and equally important. 1
Through the operation of hell or unillumination,
mankind takes on the fallacies or inworkings of
error, and through rejection of them gains con- 4
sciousness of truth. Hell has its purifying side as
well as its reign of impurity, though it is not until
hell polarizes with heaven that its operation
becomes the "chastening rod" of the Lord by 8
which one is made perfect through suffering. One
identified in the ascendancy of the heavenly
spirits, the hosts of the Almighty within, may
transmute himself out of an experience in hell, 12
making the inharmony serve toward promoting
his ascension. Thus is discerned the discipline
which inharmony affords.

The "fires of hell" are the processes of purifica- 16
tion through which an ego passes in its progression
from darkness to light. These fires refine matter,
manifest elements, and eventually, when hell is
conjoined with heaven, are the means by which 20
material elements are transmuted into spiritual
substance. The descent of Jesus Christ into hell is
a figurative description of the conjunction of the
forces of spirit and matter with the inherent 24
Christ Principle or Divine Love. Christ is made
to be sin in order that sin may eventually not be.
Pure hell, that is, essences of darkness in comple-
mentary relation to heaven, contributes its quota 28
of forces by which the ego is freed from the en-
casements of matter and by which the spiritual
man is resurrected from the grave of death, that
is, from the elements of the mortal body. All 32
these processes take place within the organism of
man in conscious identity in life when the con-
sciousness is aligned to the Laws of Being and the
Lord is in operation to bring forth Man. 36

1 It is a scientific fact that when light is generated
in consciousness, darkness is likewise set into
4 the material world is formed. As emanations of
light radiated from the God-center of conscious-
ness, their corresponding and complementary
8 the circumference to matter in reciprocal relation
to spirit. The transmutation out of matter into
spirit is carried on as good takes precedence over
evil, though the transmutation of the good into
12 Christ must likewise follow before substance, the
virginity out of which Christ is fashioned, can be
identified and made usable. The ascension of the
ego out of matter into spirit is the ascent of good
16 in consciousness, leading toward a greater influx
of God's power and presence. Automatically,
when good identifies as a conscious realization,
Christ finds in it opportunity of progression, and
20 spiritual refinement of the ego begins. Good is
not actually identified until evil is polarized, that
is, brought to negation in its own element. There
is always a passive and an active capacity in any
24 force, the one remaining inactive while the other
is active, and eventually polarizing with what is
gained in action, thereby producing a continually
progressing expression. When any force has
28 polarized with its complementary one, both are
squared to Principle (Christ) and a new state of
being is progressed. Both God and humanity
furnish the process that leads to a fuller revelation
32 of Being, again showing the interdependence of
spirit and matter as an essential to both.

Spirit, in its incipiency, is an emanation of God;
hence, "God is spirit." Spirit, identified in the
36 world, is the emanation of the Godhead, objecti-

fied as light; it called into expression, at its identi- 1
fication, its corresponding aspect of darkness, the
reciprocal interchange setting up a cross (curse or
friction) which polluted both the light and dark- 4
ness of the identified and limited domain. Spirit
is light, while matter is darkness. Spirit is the
good of the evil, or the something of the nothing
of the limited realm. The crossing of spirit and 8
matter on the identified planes makes up the cross
out of which the flesh-and-blood consciousness is
generated. This is the cross of sex, but is not the
cross of Christ, though necessarily all power 12
comes from the one source. The cross of Christ
operates when spirit and matter have been
reciprocally brought to neutrality, and is the
means by which the ego is eternalized. 16

The primal radiation toward manifestation was
creative energy. This radiation constituted the
love of God, His desire to be. The energy of this
radiation identified as spirit on the plane of light 20
or illumination. As darkness arose because of the
motion of light, matter was formed on the plane
of darkness or unillumination, matter being the
manifest form of the Unknown (not unknowable, 24
but knowable only when its cause, spirit, is cog-
nized). The Unknown, or matter, is continually
becoming the Known, though when it is known, it
is neither matter nor spirit, but substance, having 28
been transmuted out of twoness, or duality of
darkness and light, into Christ. Spirit is the posi-
tive aspect of the Known, while matter is the nega-
tive, the negative always constituting the Unknown 32
or means whereby more knowledge is gained.
When all that is Unknown becomes Known in any
cycle of progression, Christ becomes the one and
only. This manifestation is characteristic of the 36

1 Seventh Day, or Day of the Lord, it being
produced by the polarization of the forces gener-
ated in the six preceding days in their positive-
4 negative aspects, the days representing movements
of God to reveal Him-Herself as the Body of God,
or the gods.

Substance is the love essence, the faith of con-
8 sciousness, the mother of all living. Love governs
the Sabbath or Seventh Day when the immortal
man appears. Substance, being the third of the
two (spirit and matter), becomes the one of a new
12 mode of action, forming the basis of the eternal
life principle out of which are begotten the
children of God, the begetting principles by which
God is continually revealed in humanity. The
16 substance matrix in its organic nature identifies
as the Virgin Mary, the pure virginal essence, yet
having in it the spiritual and human capacities
engendered during its progression. The offspring
20 of the virgin element is alike spirit and matter in
potential capacity; yet, overshadowed by God's
will, the forces of the two aspects of nature yield
themselves to the One until all duality is trans-
24 muted into holiness, its corresponding heavenly
counterpart, and corruption gives way to incorrup-
tion; or substance brings forth its pure offspring,
spiritual man. Jesus Christ, the will of God, is
28 Lord over both spirit and matter, being the
eternally existent God-principle by which all
progressing consciousness is governed. .

Both spirit and matter must be equally known
32 before the all can be one and there be no more
two. The understanding of both good and evil
constitutes the climax of progression in the letter
of the law, and leads to the activities of the Christ
36 Spirit by which genuine love is known. Only in

One (Christ) are the two aspects of progression 1
known. To be in One is to hold the key to all
mysteries and to discern that both good and evil
of mortal sense are no-thing. That is to say, to be 4
identified in the Christ Seed, or Word, is to be
conjoined (married) in the male-female potencies
emanating from God Center to circumference
(Christ to Man), and to be satisfied within, so as 8
to cut off all desires toward either the good or
evil of mortal existence. This state is attainable
only at the end of a cycle, when those who have
gained the Christ within are progressed into higher 12
states of expression. When the desireless state is
reached, Man becomes empty of himself (self-will
or desire), and the will of God, or the Lord, takes
possession of consciousness to reveal Itself, the 16
Jesus Christ type of man. Every immortal
creature will of necessity take on the image and
likeness of God's son, being the offspring of his
seed (Word). 20

Evil had a beginning and it has an ending. It
had its incipency through the involuntary powers
of good; therefore it must ultimate in annihilation
because of good voluntarily surrendered. Good 24
contains evil in constituent element and is subject
under reactionary law to polarization in evil;
hence, adherence to good without its transmuta-
tion into Christ is as destructive to the manifes- 28
tation of godliness as is evil. The effort to gain
pleasure and to offset pain is an advancement for
humanity, but, so long as one functions in the
pleasures of mortal sense, he is subject to their 32
corresponding and reciprocal pains; therefore, the
more capable one is of enjoyment on the sense
plane, the more excruciating can be the suffering.
This is the condition of dual consciousness until 36

1 the attainment of any good is consecrated to God
and willingly renounced, the ego finding happiness
and satisfaction in the direction of spiritual
4 advancement. Matter is developed through hold-
ing on or attaching to the manifest plane, while
spirit is gained through letting go or detaching
from. Yet, mortals, concerned only with their own
8 material advancement, continually transgress this
law of spiritual progression, and so precipitate
their own hell. Eventually, tribulations in the
flesh force receptivity to God, the only power that
12 can give permanent relief from woes and despairs
generated in self-will and desire.

Spirit, in its identity, is the realm of mind with
its ever-expressing spiritual ideas, the Christ Mind
16 in its true relation to God-principle. This mind is
simultaneously identified with the Christ body,
though, until mortality gives way to immortality,
neither one can be manifested. Spiritual ideas
20 radiating in soul, the love element, build the inde-
structible substance of the eternal man. This
substance is known as the "River of Life" in the
celestial body and the seminal fluid of the terres-
24 trial body. The transmutation of spirit and mat-
ter, engendered on the plane of mortal existence,
is carried on by means of the spirit of love
(Christ), though only when thought and feeling
28 are pure is the substance of spiritual man formed.
When spiritual man appears, one is identified in
Christ, above the sex sense of the flesh-and-blood
plane. The reactions of spirit and matter upon
32 the "River of Life" or soul substance make for the
identification of the Christ Mind and Body; hence,
it can be said there would be no manifestation of
spiritual reality without the impetus that matter
36 affords. God, the unmanifest, is manifesting and

thus becoming known through the identification of 1
spirit and matter, and not alone through spirit.

Spirit, in its identified and progressing state, is
no more a reality than is matter; God, the Foun- 4
tainhead of Absolute Spirit, is omnipresent and
eternal, yet ever taking on higher forms on the
manifest plane. That which is subject to change
is not considered reality, hence, spirit in its 8
expressing and changeable state is not reality. It
is the relativity of being. Being is the one reality.
This is to say that Man is the reality of God,
though it must be perceived that Man is Christ, 12
identified, the expression of divine humanity,
universally. When the ego gains spiritual identity
or reality of being, he is eternally existent in the
Godhead. Spirit ever yields itself to the manifes- 16
tation of Being; hence, it is not reality in the sense
that it is unchangeable verity, though omnipresent,
omnipotent, and omniscient in its constituent
quality. 20

The tendency to think of God only as spirit has
led to many misunderstandings as respecting
conscious existence. God is coexistent as seven
distinct though interrelating potencies, all having 24
their identifications in consciousness. At the cen-
ter and circumference the potencies are in purity,
though in their evolution and involution they are
crossed or adulterated in their positive-negative 28
(male-female) essences. Being, gained (that is,
Known), is eternal in its character; the center and
circumference become one at the beginning and
end of cycles of progression. The eternal verities 32
of God yield themselves toward the further revela-
tion of Being, and in their yielding become con-
fined and limited in their progressing state, though
always retaining their inherent capacity to be 36

1 limitless, appearing at the ends of cycles, when
their fruit is harvested, as Being in its primal pure
state.

4 In reality, there is only God expressing Him-
Herself, the various activities of mankind con-
stituting the identification of the Word of Being.
Word is the function of Being and expresses as
8 inspirations of spirit, ideas of mind, love of soul,
and will of body. These four aspects of being
make up the four-square consciousness. Man
appears when four-squared to Principle, and has
12 four-dimensional expression when fully polarized
in spirit and matter.

Matter is the delusive shadow of form in its
primal identity. Through its destructive quality
16 its essences are refined and progressed, thus giving
added impetus of being to its counterpartal but
invisible spirit. Spirit must disappear in its
unidentified potentiality before spiritual being can
20 appear. The disappearance of spirit is its diffu-
sion on the plane of matter, with the loss of its
primal, pure, but unexpressed powers. Out of
this obscuration in its involuntarily generated
24 material forces, the polarized energy of spirit and
matter arises, in which is male-female essence as
one, with which Christ mates to reproduce
spiritual being, or Man, the manifestation of Being.
28 Spirit is the intelligence vibrating matter and caus-
ing it to be. The vibrations of matter revolve
about an identified nucleus of spirit, which takes
over the essences generated in the motion of
32 matter at the time of its cessation, transmuting the
essences thus generated into energy of higher
expression. The next projection of matter is of
necessity of a higher rate of vibration, and mani-
36 fests more refined bodily identity.

The life incidental to the cross of spirit and 1
matter is electrical in its potency, electrical energy
in its highest expression being sex force, or
mortally generated energies of love. The life that 4
is correspondent to electrical energy is mortal,
though at the cessation of its evolution it gives rise
to identification of immortality. The continual
transmutations of the visible into the invisible 8
and the invisible into the visible make for the
crossing of generating forces and lead to the
identification of the body of God, the formed
expression of Being. This form is eternal in its 12
character, being neither spirit nor matter, but the
potential substance of the creative design. It is
identified in the Lord, who directly governs
spiritual expression. 16

The tendency of the thinking world to reduce
evil to nothing and to retain the elements of good
as reality is a certain evolutionary ascension above
the plane where consciousness, controlled in 20
materiality, shakes off its shackles of fear of evil
and exercises its God-given authority and
dominion in the plane of effects. There is but one
Good, and that is God. This good manifested is 24
spiritual reality, the effect of principle expressed.
Principle transcends both good and evil of mortal
sense, and must express, regardless of whether it
brings pain or pleasure to the progressing ego. 28
The ascension of Jesus, the divinity of conscious-
ness, is made through forsaking the good of con-
sciousness, in which are the loves of the flesh, the
evils that contain the resistant states being 32
simultaneously surrendered. It is the conscious
renunciation of the selfish use of apparent gains
that eliminates the self and makes the ego
attractive to receive the action of Christ, which 36

1 will reveal in its season of fulfilment the spiritual
reality of the good and evil of mortal existence. It
is through the proper adjustment of the good and
4 evil of mortality that spirit and matter are aligned
to the laws of Being and the Christ organism is
formed in man.

The declaration, "There is no reality in matter,"
8 with its counterpartal affirmation, "Spirit is all
and in all," is the natural swinging of conscious-
ness from circumference to the center, essential
toward cognizance of Christ and the manifesta-
12 tion of spiritual being. The misinterpretations
arising from these deductions of cosmic knowl-
edge identify rather than dissolve the belief in two
powers. Believing that spirit, the good, is desir-
16 able, and that matter, the evil, is undesirable, egos
seek the harmonious and repulse the inharmo-
nious. This is for the purpose of bringing self-con-
sciousness to a climax, though it is through the
20 surrender to Christ of the good gained that the ego
determines his godliness and becomes eligible to
translation and redemption. The good at its
highest point of development is the love of self.
24 Love surrendered to the Divine Will in the over-
coming of the "loves of the flesh" characterizes the
few chosen as instruments through which the Law
of God works out the resurrection of spiritual
28 man and the redemption of the race from
mortality and death.

Mortals perceive good as a friend and evil as an
enemy, loving the good and hating the evil, but in
32 spiritual progression the evils of existence present
fuller opportunities of overcoming than the good.
Jesus showed it was much more godly to love an
enemy than to love a friend. Matt. 5:43-48. One
36 does not love an enemy, whether it be a force that

antagonizes, a claim of disease, or a person in 1
disagreement and discord, by ignoring them.
Denial of adverse forces as though they were the
powers of the devil, with the accompanying 4
affirmations of Truth, gives the ego mastery but
cannot give love. Love is always gained in
wisdom. Wisdom is the capacity to understand 8
both aspects of consciousness—that is, good and
evil—and to let the will of either have its way.
When one knows God as the one power and
presence, His expressions in the guise of offenses
bring blessings of godliness. Since it requires 12
tribulation in the flesh to dematerialize the dense
encasements of matter, one protecting himself
from inharmonious experiences is saving his per-
sonal life but losing the opportunity to gain 16
spiritual advancement. To desire only that which
will make for the identification of the godly man,
whether this means pleasure or pain to the desir-
ing one, is the selfless state of consciousness that 20
must be gained before the will of God becomes
active in the soul to bring forth the creature of
divinity.

It was the identification of these truths that 24
enabled Jesus, while yet consciously desiring that
his cup of tribulation might pass from him, to say,
“Nevertheless not my will but thine be done.”
The desires of others, allowed to consummate, 28
would have protected him from certain suffering,
but it would at the same time have cut off his
opportunity of overcoming. The Master, no doubt,
as indicated by his activities, realized the interre- 32
lation and interdependence of spirit and matter,
perceiving that it was through dying to self in the
midst of tribulation that permitted the reduction
of involuntarily expressing energies of spirit and 36

1 matter in adulterous or crossed relation to a
state of nonresistance or neutrality, and like-
wise allowed their transmuted and voluntarily
4 engendered forces of virginity to arise. In his
parable of the wheat and the tares, Jesus specifi-
cally advised that the tares should be allowed to
come to the harvest, else in uprooting them the
8 wheat be also disturbed. Here again is illustrated
the principle of transmutation, operative when
forces of opposite but equalized polarity come to
harvest, or to death, giving rise to the new and
12 fulfilled fruit from the dual process.

Spirit is all and in all, but the all includes the
activities of matter as well as all other phases of
expressing consciousness. The reconciliation of
16 all activities to the Lord or Law of progression
alone enables one to receive all as of the Lord and
to make all things yield fruit to the spirit. Jesus
Christ is the Spirit of reconciliation which brings
20 consciousness of Truth and reveals the laws of
Being. "But now in Christ Jesus ye that once were
far off are made nigh in the blood of Christ. For
he is our peace, who made both one, and brake
24 down the middle wall of partition, having abol-
ished in his flesh the enmity, even the law of
commandments contained in ordinances, that he
might create in himself of the two one new man,
28 so making peace; and might reconcile them both
in one body unto God through the cross, having
slain the enmity thereby." Eph. 2:13-16 R. V. The
reconciliation of the two, that is, poles of duality
32 as spirit and matter, good and evil, so as to create
of the two a new man, thus abolishing in the flesh
the enmity that exists between the inner and outer
nature, is not accomplished by declaring matter
36 has no part in the design of God. If God did not

cause it to be, what caused it? Is there a power 1
other than God?

Paul shows in I Cor. 1:26-30, that God chooses
the weak things of the world to put to shame 4
the things that are strong; and the base things
of the world, and the things that are despised,
and the things that are not, that He may
bring to naught the things that are. The expres- 8
sion of the Infinite Intelligence by means of Paul
was the further revelation of the laws of Being by
which the incorruptible, spiritual body is unfolded.
These principles were identified in consciousness 12
through Jesus, the divinity of God, but made con-
scious knowledge through Paul, the humanity of
the race that complemented the divine expression.
Divine Ideas are ever unfolding in consciousness, 16
some one in the race revealing the knowledge that
indicates a higher expression of Being's unfold-
ment.

Matter cannot be understood through declaring 20
it to be nothing and disregarding it. One knows
that upon which he thinks; howbeit, when matter
is really known, it is seen to be the counterpart of
spirit, and an essential toward gaining conscious 24
being. Both spirit and matter are automatically
known as their cessation in duality and their cor-
responding identity in Christ are realized. The
identity in Christ of spirit and matter is Truth. 28
Truth is that which understands the dual pair and
their coordinate relation. Matter is the No-thing
in its finished progression, No-thing being the
"Divine Dark" or Great Mother that is attractive 32
to the action of Divine Will by which a further
revelation of God's power and presence is
experienced.

Ascension into spiritual states is always made 36

1 under stress of tribulation, engendered by the
reduction of either the good or the evil of mortal
sense. Energies, solidified on the manifest plane,
4 form the flesh of the mortal. As evil is reduced
and good is enhanced, changes take place in the
formation of energies, the ego undergoing a refin-
ing process that makes him less vital in animality
8 but more vital in mentality. With the ascendancy
of good, the ego is greatly refined in bodily expres-
sion, and where balance is not maintained, may
appear to be sickly and weak in contradistinction
12 to the perfectly healthy expression of the ego
functioning in lesser states of development. As
good gives way to Christ, a considerable reduction
of material forces is experienced, though ascend-
16 ancy of spiritual powers is most marked at this
point of evolution. What is lost in the flesh is
always gained in Christ, though, to one measuring
man's attainments by the without rather than the
20 within, that which is ascension appears to be
descension. Mortality, in which is the element of
matter, must be broken up; and pain is the means
by which its disintegration is effected and its
24 spiritual energies liberated. Therefore, the higher
the progression of the mortal, the greater is the
affliction in the flesh, ultimating in the crucifixion
with Christ, when one dies to the old man alto-
28 gether and is resurrected in the likeness of the
divine principle (Christ).

Love is desire, in which are will, affection, and
emotion. The materialization of love forces gen-
32 erates death in the organism, while the spirituali-
zation of love forces generates life. Materialized
love essences beget sex force, while spiritualized
love essences beget cosmic knowledge, or knowl-
36 edge of man's relation to the God-self. Sex force

promotes death; cosmic knowledge brings truth 1
and love to light. Sex force is I-identity in dark-
ness, while cosmic knowledge is I-identity in
illumination of light. Wisdom and love, the 4
heavenly parents of cosmic knowledge, conse-
crated to God, bring forth I Am, or spiritual being;
but before spiritual being can be, that is, before
God can be Known, the ego must forsake attach- 8
ment to all that makes for self-consciousness: not,
however, until he has gained all, both on the plane
of matter and spirit (evil and good). The I must
decrease as the Christ increases, which is to say, 12
sex force must decrease (go into nothingness) as
cosmic intelligence ascends, the polarization of
the two as one constituting the identification of
Christ in organic nature through whose action 16
spiritual being is revealed.

God is both the Known and the Unknown, hence,
has in It the primeval basis of spirit and matter,
these two being called cosmos and chaos. Both 20
spirit and matter are the means by which God
is Known, or the Unknown is manifested. God is
known when Man is known, and Man is known
when spirit and matter are understood in their 24
counterpartal relation. When the two are com-
prehended as one, then is heaven at hand, for,
beholding only one power and presence, con-
sciousness is controlled in the Divine Will and 28
God's creation is being formed. Man-Woman is
the first identity of Man in the earth, Man-Woman
being the biune creature, the two (male and
female), joined in unity, constituting conscious- 32
ness, the means whereby God, in His infinite
powers, is expressed. Man-Woman is the matrix
or parental center through which Christ, the
identity of God in heaven, operates to manifest the 36

1 powers of God in the earth. Through this parental
matrix, first as Bridegroom and then as Bride,
both spirit and matter of the dual world are
4 aligned to the laws of Being, and consciousness is
prepared to partake of the substantial nature of
Christ. The essence generated out of the Christ
nature is the substance out of which a world of
8 righteous manifestation is formed.

When immortality is identified, as it is when
good and evil polarize and the actions of God
(Lord) move in reciprocal nothingness, eternal
12 life, in which is sonship, is also made possible.
The crucifixion in Christ follows in natural order
the identification of good and evil in neutrality,
or the blending of natural forces of humanity with
16 the forces of God. Out of this intermingling,
spiritual being is revealed, substance, the essence
of humanity, forming the virgin soil in which
Christ-Seed (Word) germinates to reproduce Man.
20 The Man reproduced from the seed of Christ is in
reality Man-Woman, neuter being, the Son of God
typed as the Son of Man. The Virgin Mary is the
identified essence of flesh-and-blood conscious-
24 ness, the virginal aspect generated out of adultery
of spirit and matter, and is the Woman matrix of
the Man, in which he gives birth to himself in the
will of God. The conjunction of the Christ Seed
28 and the Virgin Mary produces the manifest
identity of the Man, God in his Father-Mother
polarity, idealized; hence, the male-female prin-
ciple is one in one form when Man appears. The
32 furnishing of the proper matrix in mankind in
which God may operate to reproduce His offspring
is the purpose of progression, this representing the
Cosmic Parents.

36 In reality, the ego has choice, but must ever

conform to the Creative design established in the 1
Law of the Lord. There is only one will even as
there is only one power, and that is the Will of
God. God's will to be manifested as spiritual 4
being governs man, but in order to be conscious
of being, the ego must be free to choose his modes
of progression. Choice, however, inheres only in
self-consciousness. When self-consciousness has 8
run its course, the ego surrenders the activities of
self-will to the Divine, thereby choosing to be an
instrument in the laws of God (Being) by which
spiritual being is revealed. This is to offer the 12
body a willing sacrifice unto the Lord or Law, and
is the means by which Truth is known, being and
knowing operating as one principle. It is in the
body that processes of transmutation and alchem- 16
icalization take place by which the forces, pro-
gressed in adultery of spirit and matter, enter their
cycles of completion (negation), and out of which
the essences of life are resurrected. 20

Death is a characteristic of matter, and is the
means by which matter is dematerialized and the
active powers of spirit formed, all the activities of
matter serving the plane of spirit and producing 24
an opposite effect in its domain. Death lessens as
humanity of consciousness increases; and when
the will of God (Jesus Christ; Principle) operates
to transmute both spirit and matter, death is 28
entirely brought to naught. At the time of the
transition of the ego from mortality to divine
natural expression, he is crucified in the flesh,
being chemicalized out of the fleshly nature into 32
immortality. This crucifixion is a mystical experi-
ence and is the means by which spirit and matter
are fused as one and the ego is made dead to self
and alive to Christ. The essences of spirit and 36

1 matter in neutrality, under jurisdiction of the
 Lord, form the alchemical elements in which the
 spiritual ego is identified preparatory toward
 4 revealing the spiritual body. This body is not the
 psychic form of a materialized spirit, but is the
 substantiality of the dematerialized elements
 evolved on the flesh-and-blood plane.

8 Humanity of consciousness furnishes the nega-
 tive base for the organic identification of the
 offspring of God. This humanity is not material
 but spiritual in its aspect, being established in the
 12 supremacy of emanations of light, with desire
 ascending in the direction of Christ in willing-
 ness to manifest godliness; which is to say, in willing-
 ness to manifest God-being. The dissolution and
 16 corruption to which organic forces are subject are
 the work of the alchemical process in the death
 elements that reduces formed energies to naught
 (0), dematerializing matter and allowing the
 20 ascension of their transmuted powers. The
 energies from above (spirit) and the energies from
 below (matter) meet in alchemical relation at the
 substance center or womb of consciousness,
 24 located in its physiological relation just back of
 the heart and lungs; and, through being connected
 with these vital organs, the forces of soul and body
 conjoin with spirit to reproduce the essences of
 28 the deathless man. This center is the Heart, whose
 love the Master admonished should be given
 wholly to the Lord, thy God.

The lungs receive their influx of inspirational
 32 forces from the spirit (Christ), while the heart
 receives the polarized energies of the soul and
 body (seminal force and blood). The conjunction
 of the forces of spirit, soul, and body as one mani-
 36 fests the Christ ego in the flesh of the Word, and

is organic as well as mental in its scope of action, 1
the organic being the physical essences involved
in the processes of evolution. This physical
expression is not material, but the identity of 4
spiritual realities, the manifestation of the Christ
body when fully formed and revealed.

The blood is the life of the flesh and contains
the polarized energies of spirit and matter (spirit 8
force and sex force), and in its relation to the
lungs is continually receiving a baptism from on
high through contacting the inspirational energies
influxing from the inbreathing of the Holy Spirit. 12
The blood has in it the power to swallow up death,
though this power in its identity is Christ, the ray
of light, and not blood; blood being the solidified
energies on the physical plane of forces emanated 16
out of spirit and matter, which primarily was the
love to be, or the desire of Being to form Itself.
The blood is formative in its character, bearing a
reciprocal relation to the reproductive character 20
of the seminal essence, with which it is continu-
ally in consort. In their reciprocal relation, the
blood and air furnish the properties essential
toward identifying conscious existence, or bodily 24
form, and it is the blood that is shed for remission
of sins. The "shedding of blood" is the transmu-
tation of the energies of spirit, soul, and body,
eventually permitting man to function in the body 28
of light.

Sin, with its generated forces of adultery
(death), has its physical identification in the blood
and when superseded with the energies generated 32
in substance or substantial love, the blood is
transmuted out of its grossness in materiality and
takes on the electrical energy of spirit. This is
followed by its transmutation into light, the 36

1 element of love. The ego thus redeemed is not
bound by materiality of either good or evil, but is
enabled to overcome gravity with levity, or the
4 tendency of materiality with spirituality. The
organism governed by levitation rather than by
gravitation has its governing authority vested in
Christ rather than in the flesh, and can appear or
8 disappear in conformity with the desires of the
ego. This is the fourth-dimensional consciousness
of the new creature in Christ.

As has been fully elucidated in other chapters
12 of this book, the creature born of sex-force is not
man, though having in him the potentialities of
Being, and is the ground in which Christ works to
grow his seed and to manifest the image and like-
16 ness of the Ideal. The Real Man is born, not of
the will of the flesh, nor of blood, nor of the will
of man, but of God. This is to say that the opera-
tion of the laws of God in the organism of
20 humanity brings forth spiritual being in their
season of fulfilment, the will of the flesh being
subjected to the Divine Will at the appearing of
Man. The body of the Holy Ghost is characterized
24 in Scripture as the body of Jesus; it is the whole
shadow or outline of being. This body is not a
disembodied spirit nor ghost of shadowy form, but
is the identification of the essences of substance as
28 spiritual being.

A clear comprehension of the interdependence
of spirit and matter can be obtained through
understanding the evolution and involution cen-
32 tralizing about Jesus, the microcosmic center in
humanity. Being primarily the identification of
God as the Word or God-function in conscious-
ness, humanity was formed through the action of
36 this Word, it being the outline of Being or Body.

Identified in mankind, the Word evolved in 1
adultery of forces, the various forms of matter
being the adulterated energies generated out of
the cross of Christ with the race. Being in 4
adultery or the "cross," the forces generated
evolved mankind in death until the Man of God's
idealizing was identified, who, crossing out the
attachment of adultery (good and evil; will of 8
flesh), likewise crossed out the power of death.
Automatically with the dematerialization of forces
of death, the essences that formed them were liber-
ated from limitation in form, and arose as life 12
potencies, which, responsive to the Christ light
operative at center of consciousness of the Word,
brought about the baptism of the Whole (One)
Spirit of God, flooding the human organism with 16
life and light.

Immortality, the identification of the life and
light of Christ, is the result of transmutation of
intermingled but adulterous forces of spirit and 20
matter, the neutrality of energy established in the
polarization of these two forces being the non-
resistant element of love gained, out of which the
Christ substance is evolved, in which the Jesus 24
(divine) type of Man is formed and born. The
Christ substance is the Woman or Womb-element,
the involuted potencies of humanity identified as
the Mother Principle out of which are fashioned 28
the children of God. The manifestation of Jesus is
in form, though the atoms of the body are identi-
fied in living quality, engendered by the unity of
the male-female principles joined in one body. 32

The Lord's body contains the mystery of the
interdependence of matter and spirit. Being identi-
fied in deathless structure, or polarized spirit and
matter transmuted out of twoness into oneness, the 36

1 formed elements were alchemicalized in magnetic-
electric (male-female) combustion, these energies
entering again into humanity, through laws of
4 projection, to be received by all those raising up
their essences of virginity; only those so progress-
ing constitute a matrix of belief in Jesus Christ.
The crucifixion of the Lord's body which was
8 broken on the cross is the severance of the two
poles (male and female) of Being, their qualities
being projected and identified as the potential love
and wisdom of the race to be gained during the
12 Christian dispensation. Those who have the
Spirit of Christ follow him in the regeneration,
appearing at the end of the age as the "over-
comers" in whom the Law of the Lord moves to
16 produce the virgins, or Body of Christ. These
egos or potential gods are mothered by the Bride,
or Lamb's wife, who in similar crucifixion anoints
them with the Christed wisdom and love (male
20 and female principles), thereby enabling them to
put on the whole man, and to be resurrected in
spiritual being. The culminated result of the
ages' progression is the Body of Christ, the many
24 members of His body.

The male-female potencies put off in the demon-
strated fatherhood of God automatically identi-
fied the potentiality of the divine motherhood, the
28 polarization of these two factors at the end of
the era of mortality giving rise to those born into
the kingdom of God. These are they who, having
eaten the flesh and drunk the blood of Jesus Christ,
32 put on the substance and life of the deathless
character of the Divine Man. The Christ Seed
primarily descended was ascended as Jesus Christ;
Jesus Christ as Seed was also descended, and in his
36 season of fulfilment is ascended as the Bride who

is another evidence of the Word made flesh. 1

Matter is a concomitant to manifestation, and is no less godly than God, since manifestation houses God in potentiality. Matter is the unknown, 4 the Mater or Mother pole of Being in its primal identity. When body is identified in perfect outline of form, the Unknown God becomes Known, 8 and matter, with its counterpartal mate, is transmuted into the substance, the Holy Mother element, out of which the new-born humanity is formed. The expression of matter and death is service to the ego, though death in its righteous 12 relation is the dying to sin, leading to the ascension of consciously and voluntarily engendered forces of life. This is the death that is honorable before God and which makes matter something to 16 be considered as an essential receptacle toward manifesting the man, entire, whole, and deathless in his season of manifestation.

Both the invisible spirit and its manifestation 20 are of God, and are God in their last analysis, though God is both the Known and the Unknown. Accepting God as the one power and the progenitor of all reality, one cannot in consistency the 24 next moment declare something as not God and assail matter as a power apart from God. Matter is the power-less, while spirit is the power-ful, but that which is less power or empty is magnetic to receive that which is full of power, while that which 28 is full of power is always projecting itself in the direction of that which is empty, the two becoming one in their progressing spirals. Matter is a 32 form of manifestation, partaking of the nature of the intelligence that produced it. Where lack of spiritual understanding is operative, matter is corruptible; but where spiritual identity is gained, 36

1 the corruptible puts on incorruption and mortal-
ity gives way to immortality. The Unknown matter
is preliminary to the Known spirit, giving empti-
4 ness in which fullness functions; in other words,
there could be nothing known if there were noth-
ing unknown to be known. Since all that is known
comes out of the unknown, there is no occasion to
8 belittle the unknown. Matter is the bodily identity
in which form inheres, form being outline to sub-
stance when it appears.

Disease, sin and death, commonly classed under
12 the head of matter, are disintegrating processes
incidental to the inversion of the Word in its func-
tion on the flesh-and-blood plane. Disintegration
is incidental to progression of diffused forces and
16 preliminary to the manifestation of Being, or the
Integral Word, even as are the processes of purity.
Nonbeing is not Being, but Being in the process
of becoming. While reality appears at the identifi-
20 cation of Being, yet the elemental forces are in the
processes engendering being. Appreciation of all
the forces in their particular planes of expression
and their functions permits harmonious progres-
24 sion, though, until Christ illumines consciousness,
the truths of Being are not absolutely known.

The most materialistic belief is that there is a
power in opposition to God. This belief continues
28 as long as matter, in its relation to Being, is not
understood; those ignorant of this relation are the
chief progenitors of the matter they abhor and de-
nounce. Since all is Infinite Spirit and its mani-
32 festation, all that is manifested must be correlated
to God in known understanding before the ego
can function wholly in conscious realization of
God as the one presence and the one power and
36 be forever free from combating something in

opposition to God. This means, in the last analysis, 1
an entirely different comprehension of evil from
that common to mortal sense.

While asserting affirmations of belief in one 4
power and one presence, a great number in the
school of Life assiduously combat that which they
believe to be a power other than God. Nonresist-
ance, the means by which the will of God is 8
permitted to work out the God-design in the
organism of consciousness (Man), is gained only
through understanding that all forces, good and
evil (so-called), are of and for the Lord (Law) for 12
the purpose of revealing the reality of the spiritual
ideals. All forces, whatever their nature, have their
use in the cosmical plan, though when the plan is
finished and revealed the dual forces by which it 16
was worked out are transmuted and brought to
naught in their elemental character. This is the
burning of the tares at the end of the world. To
see all forces as essential in the plan of progres- 20
sion and to understand their use is ultimately to
consider all as friends, and to identify the love of
God in the heart by which mortality is trans-
formed to immortality. 24

Belief of disease, poverty, sin, and kindred
atheistic thoughts is material, promoting matter,
it having its impetus of progression in false sense
of processes incidental to mortality. The fear of 28
all the aspects of progressing consciousness consti-
tutes the adversary that brings tribulation in the
flesh; yet, fear is not without its purpose, since it
forces the ignorant one to find the light. The 32
denial of sense beliefs dissipates matter, but it is
in the use of the dematerialized energies that con-
sciousness of Christ is gained. The use of the
dematerialized energies of matter is governed in 36

1 the Father (Absolute Law), who works in those
who have finished their mortal course, translating
the substance of polarized spirit and matter into
4 the reality of spiritual being.

Understanding that all action is the emanation
of Divine energy, or the Love of God, enables one
to stand unmoved in the midst of the turmoil, let-
8 ting the will of God be done in the earth (manifest
plane) as it is in heaven (unmanifest). Beliefs
build cell consciousness, and to change the belief
is to convert the cell consciousness of the organ-
12 ism into the form corresponding to the truer belief
entertained. When the consciousness is centered
in Truth, matter is not, but all is substance, the
Lord's body or I Am being. The belief that the
16 body is material is based upon lack of understand-
ing that body is the eternal reality of Being, with-
out which there would be no manifestation of
God. The reality of the ideal is always spiritual,
20 and it has its fullest identification as body, the
body being the third of the triunity, the manifesta-
tion of the Father, Mother and Son as One, or
Being.

24 The flesh of the Word (Jesus Christ; Wisdom
and Love) is indestructible in essence though con-
vertible in form, expression being changeable so
as to reveal more and more of the glory of God.
28 As the spirit of God yields itself to progression on
the manifest plane, so the spirit of Jesus Christ,
the flesh of the Word, is ever changing, thereby
progressing humanity into a fuller revelation of
32 godlikeness. Though both God, the Father-Mother,
and Jesus Christ, the Son, are eternal in principle,
the same yesterday, today, and forever, they re-
veal infinite manifestations through the recipro-
36 cal processes of spirit and matter. Because the

manifest body of Jesus Christ was transmuted into 1
Holy Spirit, and sown as a seed into humanity to
grow the image and likeness of himself (Mother
and children), he is no less a reality. In truth, 4
the reality is the identity and not the form, though
when the reality appears it is in bodily form. This
is to say that the Ideal becomes Real, the Real
being the body of the Ideal, or spirit. At this point 8
the two that are one, through magnetic-electric
combustion, are reduced to their status in eternity,
and both spirit and matter are utilized toward
forming the substance out of which a new era of 12
progression is to be manifested.

The passing of the "heavens and the earth" that
attends the fulfilment of a cycle of progression is
the infoldment of both spirit and matter into the 16
microcosmic center of Jesus, the perfected human,
these essences being polarized and made to form
the primordial dust upon which the Holy Spirit
of God breathes to inspire the ideals of another 20
cycle of progression. Jesus Christ, the identity in
humanity of God's will, is the governing power of
both spirit and matter (heaven and earth), and is
the means by which involution and evolution are 24
climaxed and the fruit of the cycle is manifested.
The manifestation of God is always man in a fuller
revelation of God-power and likeness.

When an ego is evolved to the point of under- 28
standing laws of life, and through obedience to
them has transmuted sensual desires into the love
of God, he reaches that absorptional focus when
physical structure dematerializes and the ego is 32
housed in the throne of the Father or Deific Center
within. The visible man, thus consumed, while
ascending to the Father, automatically descends
into the humanity receptive to his spirit, the 36

1 emanation being the power projected in both
directions. God and humanity are reciprocal in
the processes of progression, and thus every one
4 uplifted into the Christ center of consciousness
uplifts and blesses all, endowing all who are willing
with a similar potential capacity of attainment.
This process is coincidental with every elevation of
8 consciousness, though it is when the will, govern-
ing the domain of the flesh, is redeemed that the
result is organic in its nature and conducive of
physiological change, both in the ego, consciously
12 renouncing, and in those attuned in spirit to the
qualities emanated. A reciprocal relation is always
existent between the Center of Divine Man or
Christ ego (Microcosmic Center) and the domain
16 of the physical, or external organic whole, these
two domains being coeternal and coexistent as
spirit and matter. The Divine Man Center is typi-
fied as the Lord, in his manifest identities of Man-
20 Woman and Woman-Man, the Lord being the
primal cause of all things, both in the plane of
spirit and matter (heaven and earth).

Spirit is the something in motion, while matter
24 is the no-thing in motion. It may appear to the un-
thinking that no-thing can not have motion, but
the no-thing is capacity to be something, the unex-
pressed of the expressing, or the unknown of the
28 knowing; hence, it is as active as is the positive
mate of itself. It is, primarily, the known in state
of cessation, therefore, has in it the inherent
capacity to again be known. Matter is the mother-
32 ing negation of the positive action, the reciprocal
mate of the fathering or active factor. It is the
formative reproducer, the element in which the
generating or positive force moves to bring forth
36 manifestation. Spirit and matter, in their relative

aspects, are the father-mother elements that pro- 1
mote identity, and progress the ego, until, reaching
the climax of duality, he comes within the law of
the Center of Deity (Christ) and generates the 4
new creature in Christ. Energy is constantly
generating in progression of humanity by means
of the sexual law, and materializes as matter or
dematerializes as spirit force. However, the spirit 8
force is not substantial nor tangible until the
external plane of progression has finished its
course, when matter polarizes with the spirit force
and the essence of substantiality of being is 12
formed. The manifestation of this substantial
being can not be until the era of mortality has
passed.

Spirit is life, substance, and intelligence in 16
potential capacity to be. Matter is its outline of
being, the means by which consciousness is pro-
gressed. Spirit and matter are in adulteration in
the organic world, though, through processes of 20
alchemy, matter is sublimated and transmuted
into forces of spirit, while at the same time the
essences of spirit yield themselves toward a
greater progression of matter. Spirit and matter, 24
governed in the Lord, generate the No-thing or
virginal mother essence with which the Something
of God conjoins to reproduce eventually His right-
eous earth, in which the forces of duality have 28
been brought into the spirit of biunity. Until the
ascendancy of spiritual identity of man, life and
death are in reciprocal relation, their polarization
giving rise to a refined energy which reaches even- 32
tually the radio-rate of Christ forces, when the
dual is taken over by the One and death is swal-
lowed up in victory.

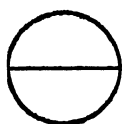
Matter is energy, generated in the Night of God's 36

1 identifying, in which are resistance and repulsion,
these adverse forces generating their own circuit
of death and destruction. Spirit, the generated
4 energy of Day, is the cosmical counterpart of the
chaos of night, the intermingling of the two as
one in cosmical law making the soil in which
God's will breathes (inspires and aspires) to re-
8 produce reality, or Man and the universe in right-
eous relation to the Laws of Being.

When the will of the flesh is reciprocal and not
resistant to the will of God, all twoness is swal-
12 lowed up with oneness, and Man, the spiritual
being, appears, clothed in godliness in Mind and
Body. Spirit, mind, soul, and body, aligned to the
laws of Being, identify Man, the manifestation of
16 the Creative design. This four-square conscious-
ness is the identity of Being which both spirit and
matter have developed. Man of himself does not
attain this righteous identification. When the hour
20 is come that spirit and matter in their duality have
been so intermingled as to invite the action of
God's will, the Lord moves upon the two-as-one
aspect of its own progression, and through another
24 inbreathing of the Holy Spirit (whole spirit) lays
the foundation for another cycle of progression,
and another phase of development of Man.

THE LAW OF POLARITY

For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity. Rom. 1:20
R V.



Polarity is a fundamental law of Being. 1
It has its impetus of action through
Christ, the eternally polarized center of
Being. Christ potencies, emanating in the 4
direction of the manifest world or circumference
of consciousness, are dualized, that is, separated in
component principle, the two factors becoming
opposite and equal to each other. These two fac- 8
tors are called attraction and repulsion on the
organic plane. Through these factors all progres-
sion is carried on, though when the dual forces
polarize, Christ, the Absolute Principle of Being, 12
is present to cause the new state of progression to
be identified.

Polarity characterizes that point of progression
where attraction and repulsion centralize and the 16
impetus of a new expression is identified. Attraction
and repulsion are the two poles by which the
manifest world is formed and unformed. These
two factors constitute the dual center from which 20
all dual states come. Every dual state operates in
attraction and repulsion, the two factors produc-
ing construction and destruction of the energy
generated. The preservative power is in the 24
center, where polarization takes place, construc-
tion, preservation, and destruction being the
modes by which all progression is carried forward,
though polarization is the law governing progres- 28
sion. Polarity is the means by which all dual
states are converted out of adversity and resist-

1 ance into unity and nonresistance. When unity
has been established, the neutral forces receive the
action of the Christ Principle and a new state of
4 consciousness is identified.

Polarity is the *modus operandi* that blends the
negative forces with the positive until there are
no more two, but the twain joined in God in the
8 creation. The negative force is the female and the
positive is the male of the Creative Principle. The
action of polarity takes place in consciousness, at-
tuning the male and female forces in the race to
12 One Principle of Being. The neutral state devel-
oped out of polarity of the dual forces is the mani-
fest expression which, moved upon by Christ,
produces the substance of Being. Substance is
16 the substantiality of spiritual being, and is the
finished fruit of the polarization of all dual forces
progressed on the mortal plane.

Polarity is inherent in the Creative Principle,
20 but operative in diversity only on the external
plane. It is the law by which the centrifugal forces
emanated from Christ Center are projected to cir-
cumference and the centripetal forces progressing
24 from circumference to center are controlled.
At the Christ center, the forces are in
purity, both prior to their circulation and after a
circuit of progress, but during their progression
28 on the manifest plane they are in adultery and
diversity. In the adulteration, forces of spirit and
matter mix, the two forming the essence and the
motion of substance at the Center.

32 Repulsion and attraction are always in oppo-
sition though complementing each other. Repul-
sion distinctly governs the progression of dark-
ness while attraction governs the progression
36 of light. The darkness is the Unknown, while the

light is the Known factor of Being. Through re- 1
pulsing the unknown, evolving egos automatically
attract the Known, though the knowledge gained
comes through the operation of the fundamental 4
law of polarity active in consciousness. When
the known is gained in any degree and repulsed,
the law of polarity operates automatically to
attract more of the unknown. In this way, the ego 8
grows in knowledge and in capacity of expressing
the divine powers, until, when connection with
the Deific laws is established, the law of polarity
fulfils itself with the Law of the Lord or Principle 12
of Divine Love, all resistance developed in the
law of polarity having been converted into non-
resistance. Nonresistance is the totality of the
neutrality developed in the polarization of equal 16
but opposite forces.

All activities of creative laws are reversed to
Principle on the plane of the manifest. This inver- 20
sion is a fundamental operation of Being by which
multiplication of an idea is promoted. Through
the inversion, the invisible and unknown become
visible and known. At this point of progression the
circumference is one with the center, and the Law 24
of the Lord operates to convert all that is pro-
gressed into the substantiality of spiritual being.
The Law of the Lord operates in the "coming of
Christ" and is a Messianic function by which the 28
whole creation is polarized with the Creative Prin-
ciple, that which is progressed being infolded into
center, while at the same time the Creative Plan
of another cycle of progression is unfolded toward 32
circumference.

In Being, attraction governs the darkness or
unknown, while repulsion governs the light or
known. In the external nature or consciousness it 36

1 is exactly reversed. When progressing the material or external nature, the ego repulses the darkness or unknown and attracts the light or known.
4 But when progressing in conformity to the laws of Being that characterize spiritual development, the ego attracts the darkness or unknown and repulses the light or known. On the material plane, where
8 good and evil characterize experiences of development, the ego repulses the evil and attracts the good. On the spiritual plane of progression the ego, developing in Christ law, is in a state of neutrality
12 to the good and evil of mortal sense, and is attractive to the darkness or pure unknown and repulsive to the light or impure known. In this two-fold operation of the law, the whole consciousness
16 is polarized in the positive and negative functions, thereby four-squaring consciousness to Being.

Ultimately, it is repulsion to the highest gains of mortal sense that automatically attracts the
20 activities of the immortal and ushers in capacity of spiritual being. Repulsion and attraction operate simultaneously but in opposition. Hence, that which is bound in the earth or material plane is
24 bound in heaven or spiritual plane, while that which is freed on one of the planes is freed also on its complementary plane.

While the negative and positive poles of being
28 are opposite and equal to each other, there is within the negative, or Pole of Repulsion, its inherent action and nonaction. This is equally true of the positive, or Pole of Attraction. Because
32 of the innate law of polarity in each factor of progression, Attraction is both attractive and repulsive, and Repulsion is both repulsive and attractive. It is in this principle that the spiritual
36 and material planes progress in equal and recipro-

cal relation to each other. It is the cross of Christ 1
with the world or with matter that causes the Word
to be reversed in its action on the material plane.
This reversal develops the resistant forces thrown 4
off in the operation of repulsion and attraction,
aggregating these forces under the head of the
Adversary or Satan. The Adversary is the totality
of resistant forces generated in the duality (attrac- 8
tion and repulsion) of light and darkness, while
Christ is the totality of forces made neutral and
nonresistant in the same process of progression.

Through the law of polarity, the neutral forces 12
are concentrated at Center of Being and the one
Christ Principle is sustained and promoted in the
operation of the two factors, viz., attraction and
repulsion, even as the two are sustained and pro- 16
moted by the action of the One. This is compar-
able to the sun being sustained and renewed
through the energies developed in the earth, even
as the earth is sustained and renewed by the 20
energies projected from the sun. The sun of the
universal Kosmos is the objectification of the Son
of the individual cosmos. When universality of
mind and body is reached, the s-u-n and the S-o-n 24
will come under the Absolute Law of Being, and
all manifestation will be progressed in purity and
unity. This is the characteristic of progression
when the era of "Time" has passed and conscious- 28
ness comes into eternity of expression.

Scientists who fear that the sun will eventually
fail to give light or heat base their deductions
upon appearances of material existence and not 32
upon the infallible laws of Being. One might as
well say that God will run short of the Infinite
powers to be expressed as to presume that His
universal creation can be deprived of the opera- 36

1 tion of the Law that governs its order and con-
tinuity. The sun receives its regeneration and
replenishing, and in turn regenerates and renews
4 the whole universal system to which it relates,
every time the Christ or Son in humanity is ful-
filled in a cycle of progression and is identified
in Divine Will to further promote the race. Like-
8 wise, the whole planetary system comes under the
jurisdiction of the Christ or Son Principle, all the
kingdoms of nature and elements of atmosphere
and ether partaking of the quality of spirit pro-
12 jected into the All by the operation of Divine Will.
The jurisdiction of the Lord, which is the Christ
action in organic expression, not only includes the
earthly and visible planes, but the heavenly and
16 invisible also. All power is given unto the Lord
in heaven and in earth; the whole universal sys-
tem from celestial throne-room of God to the
forces of atmosphere and soil of earth come under
20 the divine authority and are imbued with the
Principles of Being.

Polarity reaches its zenith of operation at the
ends of the cycles, and especially will it culminate
24 the Grand Plan for the race and universe when the
material or mortal existence is conformed to
the principles governing immortal and spiritual
being. The energies progressed in the dual plane
28 of mortal existence are aggregated in the Messi-
anic character at the "end of the world," the hate
and love of mortal sense constituting the repulsive
and attractive forces gathered into one center
32 through Divine Law, by which the dual forces are
transmuted and reconstructed. The focalization
of any form of energy produces a chemical change
in the elements focalized, and in this change will
36 be wrought the transformation from mortality to

immortality. The pivotal point of polarization 1
will be the Woman, who, clothed with the powers
of "God Almighty and the Lamb," will reunite
those who inhere in the eternal life principle in 4
their biune natures, thus preparing the means by
which immortality becomes actualized among
men. This involves the outworking of the mys-
teries of Being, of which many of the principles 8
pertaining to the process are elucidated in this
book.

Christ exercises dominion over heaven, the at-
tractive-repulsive forces of light evolving, while 12
Satan is lord over the repulsive-attractive forces
of hell. Jesus Christ is the Lord Principle, the
mediator, who conforms to the Father or Law of
Being, both poles progressed, and who utilizes the 16
forces of both heaven and hell toward the mani-
festat^on of being gained. Heaven is made up of
the redeemed forces, while hell constitutes the un-
redeemed. Heaven and hell are in exact polarity, 20
that is, for every action of light there has been
a corresponding movement in the darkness. In
other words, for every known factor that is gained,
an element of the unknown has yielded itself to 24
the process. Light and darkness are the equal but
opposite factors of one principle of Being, though
it is only on the plane of matter that twoness in
distinction prevails. On the plane of Being, or in 28
the celestial realm of consciousness, the substance
gained through the movement of the two factors
is pure and undefiled, though possible of mani-
festat^on as a higher state of being only when 32
cycles, in which the dual states are progressed, are
brought to a close and the harvest is revealed
through the Law of Polarity that governs the dual
progression. This Law is the action of Jesus 36

1 Christ, this principle being the Lord of both the
planes of spirit and matter. This is the Son in
which the absolute and relative functions of Being
4 merge as one in Divine Will, or will of the Father.

The Father is the principle of Being in its abso-
luteness, from which all progression proceeds. The
Father also includes the Mother, though, until the
8 establishment of the immortal plane of Being,
the Mother is the Mystery. This Mystery is revealed
as the Lamb's wife, and is that operation of Prin-
ciple that makes manifest the creation in its pri-
12 mal relation to the Supreme Being. Through the
Mother Principle of Being, Satan is conquered and
the world becomes the Kingdom of God and His
Christ. As the Mother is inherently in the Father,
16 so is the Father inherently in the Mother, though
when the Mother Principle of Creation is identified
as being in the consciousness of humanity, the
Father and Mother are One, the unity of this crea-
20 tive Principle being the identity in consciousness
by which the super-race will be brought forth.

The Christ Principle has in it expressing and
unexpressed powers, and likewise has Satan. The
24 expressing powers of Christ are those in which is
vested the spirit of unity, while the expressing
powers of Satan are those in which is vested the
spirit of diversity. The constant interchange
28 going on between the Christ and satanic forces, or
the redeemed and unredeemed, develops the neu-
tral quality in which all sense of resistance has
been dissolved. This force becomes the creative
32 matrix in which God functions to identify the con-
sciousness of Christ. Christ is wisdom and love,
operative as the Principle of Being, the Father and
Mother in the Son, the triunity of Creation united
36 in the Law of the Lord.

The law, "Let everything increase and multiply 1
and bring forth after its kind," has its inception
in consciousness where the unknown quality
yields to the corresponding known and takes on 4
motion. As the forces of the material plane are
increased and multiplied, the forces of the spirit-
ual plane are equally increased and multiplied,
the material plane in its action liberating spirit 8
energy and the spiritual plane in its action precip-
itating the energy of matter. When the two planes
have been evolved to their finish in any creative
cycle, the forces are polarized, their unity and con- 12
densation forming the substance of the state of
Being that is harvested as the fruit of the evolu-
tionary cycle. This harvest is the "Brides and
Bridegrooms" that make up the Body of Christ, 16
the organisms of the participants in the resurrec-
tion being in biune (two as one) rather than in
dual (one as two) state. These become the Christ-
seeds that are planted back in the race, by which 20
humanity is progressed to a spiritual state of be-
ing. However, at the transition of mortality to
immortality, the characteristics of the next cyclic
change, the universal forces will transcend mate- 24
riality, and the ascension in eternal consciousness
begins. At this point, there is no replanting in ma-
terial soil of the cosmical principles, but a con-
tinuity of progression in spiritual law. 28

Satan or the Adversary is powerless in its rela-
tion to Christ, though having within its own
domain the power to increase and multiply its
progressing forces. When these have evolved to 32
a finish, they come to naught, that is, enter their
cycle of negation, their legitimate goal, becoming
the attractive force that automatically invites the
opposite quality. This point of negation is No- 36

1 thing, the Divine Dark, in which is all possibility
of Being. The test of the mortal, confronted with
the good and evil aspects of a proposition in
4 equal intensity, involves choice, representing the
polarity of Satan and Christ forces, and marks
the time when the unknown, evolved in self-con-
sciousness, becomes the known, either in Satan or
8 Christ. However, in the cosmical progression
there is no choice when consciousness reaches its
finish in progression of light and darkness, but the
Divine Will or Law of the Lord operates at every
12 cosmical point of polarization, conforming the
forces developed in Satan to Christ, and those
developed in Christ to the Father. Hence, it is
written that Christ shall reign until the enemy,
16 death, is put under his feet, when the kingdom of
the world is surrendered to the Father, or Creative
Law, which consummates progression in evolution
with spiritual being gained.

20 The principle of involution is automatic with
evolution, there being a corresponding infoldment
of matter into spirit (forces from circumference to
center) with the unfoldment of spirit into matter
24 (forces from center to circumference). Repulsion
and Attraction attend this operation of progres-
sion, the law of polarity making the two, separated
on the external plane, one in the internal realms.
28 Thus the spiritual realms are progressed simul-
taneously with the material realms, the two yield-
ing themselves to the celestial realm, from whence
all authority and government come. This is the
32 realm of the Absolute, while the spiritual and
material planes are relative in their progression
though governed in exact Law.

The neutrality of satanic forces, evolved on the
36 material plane, is effected when one becomes non-

resistant to the powerless states, purporting to be 1
powerful, and can embrace rather than resist the
forces of emptiness, seeing in them opportunities
of higher ascension rather than a detriment to 4
advancement. The establishment of this attitude
toward so-called inharmonious states of the
fleshly course soon robs inharmony of its thorns,
and reveals that which seemed like a foe to be an 8
angel in disguise. Satan is a friend in disguise,
and all his forces partake of this hidden character.
Since Satan is the totality of repulsion engendered
in evolutionary development which is in exact 12
polarity with its complementary pole of attraction,
and attraction is the means whereby the Christ
powers are consciously known, how can the All-
ness of God be known unless the unknown was 16
equally evolved in its resistant states?

The suggestion that one can not know heaven
until hell is known, nor appreciate health until
sickness is experienced, that he cannot rejoice 20
except he sorrow, has in it a science which the
Master cognized when he exclaimed, "Blessed are
they that mourn for they shall be comforted."
Being in a negative state, the mourning one is 24
attractive to freedom from mourning, and since
consciousness in the No-thing automatically
invites the corresponding something, the greater
the capacity of grief, the more capable one is of 28
feeling joy, and vice versa, until, when one has
finished his fleshly course, all dual states are
polarized, and neutrality from either aspect of
duality is established. The dual aspect of joy and 32
sorrow has underlying it an eternal spiritual prin-
ciple which is the harmony to be gained when the
ego is identified in spiritual being.

Paul discerned a truth of being when he 36

- 1 revealed that Jesus was made perfect through suffering. Through continual identification of negation of satanic forces in overcoming them, the
- 4 consciousness becomes all the more attractive to invite the action of Christ powers, until, when repulsion has finally polarized with attraction, Christ is gained and Satan is entirely overthrown.
- 8 Satan's fall from heaven is the identification of darkness in process of development. The fall is complementary to the ascent, its purpose being to make manifest the spirit essences descended. The
- 12 emanation of the Divine powers in the direction of organic existence is Christ being crucified for the life of the world, the forces of Christ disseminated in materiality being satanic rather than godly.
- 16 The Satan element is the Christ element in diffusion and limitation, that is, in reversion to Principle of Being, though this reversion is essential toward the manifestation of Being. When the
- 20 satanic forces have evolved to a finish in their own element, the diffused forces are polarized in the Center of Being, and Christ is consciously gained.
- The gain of Satan and Christ is accomplished
- 24 through overcoming the dual aspects of development. This is to say, the evils overcome are hell gained, while the mortal good that complements evil, overcome, is Christ gained. An ego in the
- 28 gain of hell and heaven (Satan and Christ) has all power within and without, above and below, being eligible to the law of the Spirit of Jesus Christ which is both aspects of progression, yet
- 32 neither. That is, the mixture of heavenly and hellish forces is in Jesus Christ, yet his identification as eternal life is not until the mixture yields its God-substance, the essence of spiritual being.
- 36 It is the anguish, incidental to crucifixion or mix-

ture of the heavenly and hellish force, that perfects 1
the ego and effects the resurrection, the anguish
or element of contrariety producing the alchem-
icalization of forces by which a new creature is 4
formed.

The forces of light, which constitute the good on
the plane of matter, evolve themselves, repulsing
all that is unlike their character, though in their 8
unexpressed elements the forces of light are
attractive to the forces of darkness. The "evening
and the morning" of the Creative fiat represent
the dual but complementary states essential to 12
produce a succeeding action. The dark forces are
evil in a state of evolution, and are equally attrac-
tive and repulsive in their own element, the
expressing force polarizing with the expression of 16
light and the unexpressed polarizing with the
unexpressed of light. When these forces become
identified as energy, as they do when light and
darkness reach their evolutionary zenith, they are 20
cognized by the ego as something, desire to be, or
no-thing, desire not to be. The desireless state is
lack of being on the material plane, the negative
pole in state of repulsion. But on the spiritual 24
plane the desireless state is attractive to the opera-
tion of the Laws of Being, and is the means by
which the spiritual state of Being is gained.

While in reality evil is the power-less, if con- 28
sciously cooperated with by the ego, it becomes a
temporary power within its own cycle of progres-
sion to promote inharmony, though it is always
subject to dominion by the powerful, or something 32
of Light. Good and evil, developed to the point of
polarization, react to each other, though the evil
is the darkness or unknown in which the good is
known. The fall from good into evil is the 36

1 necessary descent that accompanies any ascent,
and is the means by which a greater ascension is
made. The low point of any phase of progression
4 is always higher than the high that preceded it,
though this may not appear to be the case. The
tendency on the material plane to repulse all that
is not good is the operation in consciousness of the
8 innate law that enables man to gain all that is
good. However, the evolving ego must live through
his two cycles of progression before he can attain
the neutrality that identifies Christ and places him
12 in right relation to the cosmical law that permits
man to be no-thing at his highest point of mortal
evolution in order that God-being may be all and
in all. The two cycles of progression are repre-
16 sented by the good and evil poles of conscious-
ness, evil in its potential spirit being no-thing, but
attractive to the All by which the identification of
the infinite powers is made. The ego must gain
20 the conscious attitude of the nothingness of evil
forces before the gain of No-thing is possible.

No-thing is the negation into which both good
and evil polarize. In its primal relation to Being,
24 while not being anything, it is potential capacity
to manifest all Being. The relative evil, developed
in unillumined sense consciousness, is the primal
No-thing in a progressing relation by which the
28 complement of evil, or good, is gained. The ego
could not have consciousness of something without
having consciousness of no-thing, any more than a
glass can be filled without there being an empti-
32 ness to invite the fullness. Yet, the Something and
No-thing of Creative Principle are not the some-
thing and nothing of sense consciousness, but are
these two aspects of progression climaxed in nega-
36 tion and polarized in the Divine Will toward the

manifestation of a state of being in which there is 1
no duality of forces. The understanding of the No- 2
thing as potential capacity of Being enables one 3
to trace and to understand relative evil and the 4
“cycle of necessity” in which the race knows good 5
and evil to a finish or climax of progression. This 6
must be known before the two poles of Being that 7
objectify the One Principle (Christ) can unite with 8
the One and spiritual being be manifested among 9
men. Yet, spiritual being is not manifested in the 10
something of mortal sense (progression of good 11
gained) but in the No-thing of Creative Principle. 12

The No-thing of Creative Principle is gained 13
when the ego is no longer attracted or repulsed by 14
any of the aspects of mortal existence. This is the 15
polarizing point of satanic and Christ forces, 16
where potential capacity of Being is made sub- 17
stantial as spiritual reality. This involves willing 18
renunciation of the gains of materiality in both its 19
good and evil aspects, and is that point of develop- 20
ment where one surrenders to the Divine Will in 21
all departments of being, consciously dying to 22
self-consciousness by which God-consciousness is 23
gained. God fashions the man of His creation 24
when progression in Law is fulfilled and Love of 25
the Lord is enthroned in supreme desire. The No- 26
thing gained in conscious development represents 27
the Mother-substance of Creative Principle which, 28
automatically with its identification, unites with 29
the Father or action of Divine Will to bring forth 30
the Son or Jesus Christ state of being.

One identified in the progression of evil forces 31
has a natural repulsion toward evil unless through 32
repeated activities in this primal element its 33
attractive pole of consciousness is identified. 34
Where the ego is excessively identified in evil 35
36

1 force, the devil is in control until the current of
 consciousness is polarized in its own force and
 brought to naught. Obsession, insanity, psychic
 4 control, and intense feeling forces that centralize
 in the evil current all characterize consciousness
 that has been temporarily thrown out of balance
 in its poles of progression. Instead of being noth-
 8 ing, as evil should be, it has become something to
 the ego dominated by the devil (developed force
 of evil without the modifying influence of its com-
 plement, good). Repulsion to excessive evil, or
 12 the devil, is possible of identification only through
 forces of Christ, and the final overthrowing of the
 developed evil forces can take place only when
 Christ and Satan are polarized and the ego is
 16 entirely redeemed from mortality. For this reason
 the man was born blind, and Lazarus died, as
 recorded in Scripture, that the glory of God might
 be manifested. This is not to say that God is a
 20 personal, designing Creator, who would decree
 that inharmonious conditions should exist, but
 that God is Law operating on the mortal plane by
 means of the dual aspects, and can only fulfil law
 24 with Love by having something opposite to the
 divine qualities in which to work.

Inharmonies persist until the end of the world,
 forces of evil and discord yielding to the influence
 28 of the Law of God, their complete elimination
 being accomplished in this manner. Thus it is
 recorded that Christ comes to heal the sick, give
 sight to the blind, to make the lame walk, to set
 32 free the captives, and to restore mankind to its
 righteous relation to divine principles.

In divine natural order, repulsive forces come to
 naught and produce death and negation, while
 36 attractive forces engender life. When a repulsive

force has completed its whorl of action, it goes 1
into its polarized inaction, at which time its cor-
responding attractive force begins its ascendancy.
At the end of the world, when forces of good and 4
evil are in equalized relation, they are identified
in Divine Law as Christ and antichrist, these two
constituting the ultimate dual poles through which
God works out His new creation. At this time the 8
mystery of duality is revealed, condemnation
directed toward the forces of darkness being
removed in the understanding that all is in service
to the Lord to perfect the Divine will and purpose. 12

The forces of good subject the forces of evil,
being in divine order the positive, so that when
the tare has fallen into the ground and died, the
wheat of a new expression has come forth. The 16
polarity of good and evil is the finish of the flesh-
and-blood plane of progression, but a person
finishing his mortal course understands both
planes of development and is immune from the 20
bondage of either one. Good and evil are both
outside of God's kingdom of absolute law, hence,
"flesh and blood cannot enter the kingdom of
God." But the neutrality engendered in the polar- 24
ization of these opposite forces is the worked soil
of consciousness in which the Divine Will moves
to identify and promote spiritual being. Corrup-
tion of mortality can not become the incorruption 28
of immortality, but the former is reduced to the
fourth dimension of spirit-essence and trans-
formed in the Law of the Lord into substantiality
of being. Without this operation of Divine Law, 32
the invisible spiritual energies would not be
formed or made visible. When polarity is estab-
lished between spirit and matter and indestructible
substance is identified, that substance, having par- 36

- 1 taken of both heaven and hell in their potential elements, is capable of formed or unformed identity.
- 4 Jesus, overcomer of both good and evil, took dominion over both the visible and invisible powers in their expressing state, polarizing the forces of opposite character in neutrality, and
- 8 entered into a state of nonresistance, letting the One power have dominion over his own embodiment, and became one with the One in eternal identity. Through becoming the negative pole of
- 12 the Creative Principle, he drew to himself the forces of that Principle, thus becoming the vortex through which the illumined and unillumined forces of the entire universe passed. In this whorl
- 16 of forces he became the embodiment of the Principle in a state of being superior to the mortal state. At this high point of polarization the forces of mortality are climaxed in negation (No-thing)
- 20 and under exact law their counterpartal elements of immortality appear. Mortality, in which is death in its progressing state, gave way to immortality, and life, its characteristic principle, was brought
- 24 to light in the Messianic character. At the dissolution of the organic nature of Jesus Christ and his absorption into the Godhead, he became the identified principle of Deity by which are further
- 28 progressed the activities of the Creative Principle, leading to the manifestation of the branches of the "tree of life" which he, himself, became in his implanting in humanity as the Word-Seed.
- 32 A clear comprehension of the law of polarity in the physical domain may be obtained in considering the matter from its metaphysical standpoint. The blending of the dual mental state of condem-
- 36 nation and praise into indifference that makes for

immunity from the influence of either of these 1
dual aspects is the immortal attainment in the
realm of mind as respecting this particular dual
state. Condemnation, the negative mental aspect, 4
is emptiness, nothing, evil, darkness, repulsive;
praise, the positive mental aspect, is fullness,
something, good, light, attractive. Through over-
coming the forces of consciousness quickened in 8
sense of condemnation, one automatically becomes
magnetic to invite its counterpart, praise. Repul-
sion to the nothing always attracts the something,
but the repulsion must be made in sense of no- 12
thing rather than in something in order to function
under the law of polarity as it is identified in
creative principle. This is to say, that to repulse
any evil in the sense of resistance engenders 16
excessive repulsion and sets into action a whorl
of repulsive forces, which, having the power to
increase and multiply under Divine Law, increase
woe and dissension. To repulse condemnation in 20
its own element, that is, in sense of condemnation,
is to invite more condemnation. But to repulse it
in the sense of no-thing, seeing its action as the
power-less, is to be nonresistant to it, which is to 24
invite, under law of polarity, the complementary
action of praise.

Having gained the good of this dual state, that
is, praise, the ego is confronted with the second 28
cycle of transition, which leads to the third, or
Christ consciousness. Praise is the positive
aspect of the dual state, the good of mortal sense,
and has in it its own elements of attraction and 32
repulsion. Praise invites more praise under its
own law of multiplication, and, if allowed to
become excessive, it obstructs the ego from
dependence upon the Christ Principle. The good 36

1 is conscious gain, while the evil is unconscious
gain; hence, the ego reaches a state of responsi-
4 capability of gaining good has been identified.
Consecration of the good gained to God for higher
use than that pertaining to the personal self must
follow before Christ consciousness can be attained.
8 Hence, the absolute necessity of the cultivation
of indifference to both aspects of a dual state.
Indifference is that state of consciousness set up
12 as the ego detaches from the good and evil aspects
of dual states, building instead the consciousness
of neutrality which permits or tends toward the
movement of Christ in the neutral energy gained
in overcoming the dual forces. The ego enters
16 Christ every time a dual state is polarized, inter-
blending the primeval chaos-cosmos of the evil
and good overcome into a unit of divine desire.
When the ego is immune from both sense of praise
20 and condemnation, for example, detachment from
person to Christ has been effected in this respect,
and spiritual power and presence made a con-
scious reality. The same principle operates as
24 respecting all dual factors of progression.

The metaphysical tendency to overcome the evil
sense with the good is only one-half of the phase
of development in materiality. The conforming
28 of the good to Christ is the next step that permits
the Law of the Lord to operate in consciousness by
which the will of the flesh is brought to naught
and the fruit of the Divine Will is revealed as the
32 "new creature in Christ." The attainment of good,
without its surrender to the impersonal Christ
spirit, is the satanic force that characterizes self-
consciousness at its highest point of progression.
36 When this attainment is surrendered to the Divine

Will, the ego passes through the Gethsemane 1
experience, in which the forces of death alchem-
icize and attract their counterpartal forces of
life, but the resurrection follows under infallible 4
spiritual law.

Mortal life and death are both temporal in their
identity, and progress in reciprocal relation. When
one has finished his evolutionary course and has 8
come to negation in death, that is, death to self-
consciousness as promoted in the surrender of the
will of the flesh to the Divine Will, there is invited
under exact law of polarity the action of the life 12
principle, which is eternal. This Principle is in
Christ and is gained only in Christ, though the
development of good and evil to a climax in nega-
tion permits the Christ Principle to operate and to 16
identify life. Life is the motion of the Christ
forces in cosmos and chaos (light and darkness
polarized), and gives rise to spiritual being. Life
is the will of God, but this will moves in organic 20
consciousness only when the dual states, pro-
gressed in the will of the flesh, are polarized in
totality; that is, progressed to their finished per-
fection in their distinct element of development. 24

When spiritual man is identified, all forces of
consciousness are operative in conformity to the
Creative Principle, the internal and external
planes of progression revealing the powers of God 28
by means of Man in righteous and harmonious
order of unfoldment.

Eternal life is the polarized result of the blend-
ing of mortality and immortality, immortality 32
being the fulfilled fruit of mortality, the unit of
the dual forces Christed. Mortal life is the result
of the Word (Christ), being limited in matter,
while immortal life, on the contrary, is limitless 36

1 capacity: though not until the eternal life principle
operates within the matrix of creation, identified
through repulsion to all activities of good and evil,
4 is the ego established in spiritual being. The ego
is first attracted to all phases of good and evil
development before they can be repulsed. The
mystery of the Law of Polarization operates at this
8 point. The activities of the sexual function are
the means by which the powers of the Christ-
Word are developed and the aspects of good and
evil progressed. Since the Allness of Christ is
12 progressed by means of the sexual function, repul-
sion to the aspects of the sexual function in its
genuine spirit is in law of polarity attractive to
the Allness of Christ. Since the allness of the
16 sexual activities is the inversion of the Allness of
Christ, and repulsion and attraction are one in
Divine Law, to register in the heart, repulsion to
the allness of the sexual activities is scientifically
20 to attract the allness of the powers of Christ under-
lying these activities. This is the way that leadeth
unto life, for all forces of being centralize about
Christ and sex, the mystery of both material and
24 spiritual progression hinging on this point.

The method of denial and affirmation, common
to the metaphysical healing system, is the identi-
fication of the law of repulsion and attraction
28 whereby the negative or positive forces of develop-
ing good and evil are not allowed to become
excessive in their distinct pole of forces, but are
polarized by the ego's becoming conscious of God-
32 given powers. Disease is set up through excessive
resistance to forces felt, and, while a means by
which corruption is reduced to naught, it must not
be allowed to throw out of balance the forces of
36 consciousness: hence, the introduction of healing

systems by which balance is maintained. How- 1
ever, the metaphysical aspect of healing relates
more closely to the laws of Being than can systems
developed from a material or mechanical premise, 4
for through the affirmation and the denial
employed in the service, consciousness is con-
formed to the innate laws of polarity, and one
deals with forces of being on their own plane. 8

Through denial of disease or any form of inhar-
mony the encroachment of darkness is repulsed,
and through the affirmation of harmony the iden-
tification of light is attracted and enhanced. When 12
the forces generated through denial of the inhar-
mony and affirmation of the harmony polarize in
their constituent elements, the neutral essence is
formed, which constitutes the spiritual base in 16
which Christ Principle acts to reveal the law of
God, or Principle of Harmony. The polarized
light and darkness form the "dust" of Biblical
fame, out of which elements the immortal creature 20
is formed. Fortunately, matter is mutable and
changeable, thus permitting the infinite spiritual
powers to become manifested, and in this way
progressing mankind, in which these processes 24
inhere, from one quality of being to another,
revealing, as Paul says, the glory of the Father in
the Son—that is, the power of God in humanity.

Since the mortal creature is the aggregation of 28
the forces of unillumination in a process of illum-
ination, he is in close touch with Satan, lord of the
unredeemed elements. This lord is the identified
self-consciousness, which, attracting all forces to 32
the self, usurps Christ and becomes the embodi-
ment of unpolarized forces that have in them
their native elements of light and darkness in
opposition. The conflict and confusion arising in 36

1 the interchange of these opposite forces produce
disease and discord. The mortal, being in con-
scious development of chaos before he gains the
4 conscious development of cosmos (intelligence),
gropes his way from darkness to light, and from
light to Christ. The personality that appears to be
all is really the nothing, the evil of consciousness,
8 which, having out of self-development generated
the infinite powers and identified them in selfish-
ness, is in exact opposition to Christ. But in the
law of polarity, when this point of progression is
12 reached, the ego automatically attracts the com-
plementary action of the satanic forces, and
Christ, the Lord of the Real Self, carries forward
the development. When the supreme desire is to
16 let the Divine Will be done in fashioning a man,
the ego comes under the Law of the Lord and can
of himself do nothing to further his progression.

Polarity is continually operative, though when
20 dual states have been unified in Christ, the pro-
gression of the ego and of the race will be in har-
mony rather than in discord and confusion.
Polarity is the principle of reproduction, and the
24 means by which a new expression is identified in
spirit and in reality. The two poles, attraction
and repulsion, are the parents of the next cycle of
force to be progressed. In Being, this law has its
28 pure identity in the conjunction of the Father-
Mother aspects of the Creative Principle to beget
the Son, or Christ, while in mortality it is objecti-
fied as the conjunction of parents to reproduce
32 offspring. All operations of law that obtain on
the spiritual and physical planes consciously
express on the plane of mind. Polarity of dual
forces, consciously gained through mental proc-
36 esses, governs both the spiritual and the physical

domains, like attracting like and like repelling 1
like on all planes. One may equally attract that
which is feared and that which is loved, the
impetus of the procedure being in the spirit of the 4
attraction or the repulsion.

Unity of forces marks the identification of the
human consciousness in the race, which forms the
generic basis out of which are generated the polar- 8
ized states of being, the whole man. The whole
man is biune, that is, united in the two component
principles of being. This is the status of the
immortal creature in whom is vested power to 12
put on eternal life, or sonship in God, where light
and darkness blend as one and only the "isness"
of Being is known. At the end of every zodiacal
cycle, embracing a period of about twenty-four 16
thousand years, when a cycle of evolved consci-
ousness polarizes, there is made manifest in the flesh
the fruit of the Law of Polarity, that is, the resur-
rected egos with whom Christ conjoins in Holy 20
Marriage to reveal the Principles of Being. The
whole action of God, as it has been progressed on
the invisible planes, becomes identified on the
visible, and the Father-Mother-Son aspect of being 24
is the revelation of God to humanity. This revela-
tion is the Daughter, the Feminine aspect of con-
sciousness, which characterizes the righteous earth
(body of consciousness). 28

The polarity of the Cosmic Father and Mother
of a particular cycle of progression constitutes the
identified parental center in Holy Marriage, which
is the means by which the males and females, 32
progressed to a finish in their dual states, are
united in heavenly relation in their constituent
elements to generate and bring forth the family of
gods. The members of this family are the 36

1 redeemed and resurrected egos themselves. Thus
the Creation of God is manifested in grace and
truth. "And the Spirit (Truth: Jesus Christ) and
4 the bride (Love: Lamb's wife) say, Come. And
he that heareth, let him say, Come. And he that
is athirst, let him come; he that will, let him take
the water of life freely." When the marriage of
8 the Lamb is come, and his wife hath made herself
ready, the call to the Passover Feast goes forth to
all who are ready to receive the polarization of
consciousness. that this movement of God implies.

12 The polarization of the male and the female
essences of consciousness prepares for the appear-
ing of spiritual man and constitutes the substance
of the Lamb's wife with which is conjoined the
16 Lord Principle to identify eternal life and
spiritual being. The ego, separated in his male-
female poles of being, is in adultery and death.
This condition can only be remedied through the
20 polarization that takes place in the "second
coming of Christ," through which action the
organic nature of man will be converted into its
immortal state. Every ego in which the male and
24 female forces polarize through progression con-
tributes the united essence of being, so that when
the proper magnetic-electric nuclei are formed in
humanity, the Lord moves in cosmical exactness
28 in this matrix of its own character and identifies
the principles by which spiritual being is revealed.

Marriage is the law by which polarity of dual
states is progressed, the promoter of both the
32 heavenly and the hellish elements of conscious-
ness. The Holy Marriage principle in which the
ego, polarized in the dual forces, conjoins with the
Lord to beget the Man of God's idealizing, is
36 operative in Divine Will, since it is the means by

which the completeness of the ego is consum- 1
mated and eternal identity progressed. The ego
thus redeemed is no longer subject to birth or
death, or to development on the terrestrial plane 4
of existence, but is identified in eternal life, having
continuity of progression both in spirit and form
being transcended from the immortal plane to the
God-state of being. All the dual forces, pro- 8
gressed in mortal marriage, are surrendered in
their negation at the submission of the will of the
flesh to the divine will, this setting into action the
Holy Marriage principle that makes one the male 12
and female poles of the Christed individual.

The totality of forces of heaven and hell, pro-
gressed by means of mortal marriage, that is,
union of the sexes in their separated states of 16
being, polarizes in the Gethsemane experience, in
which the ego, humanized in the potential forces
of spirit and matter, is conjoined with the Prin-
ciples of Being within the organic nature. Through 20
this conjunction the processes of spiritual law are
identified by which spiritual being is begotten
from the polarized corruption and incorruption of
the mortal. This involves the "Unspeakable 24
Mystery," which can be known only by one experi-
encing it. If uncovered to mortal sense, it would
produce great self-righteousness and condemna-
tion, for, since the "wisdom of men is foolishness 28
unto God," so the foolishness of men is wisdom
unto God, in exact law of polarity and Divine will.
The "Unspeakable Mystery" will be known only
to those who attend the "Marriage Feast of the 32
Lamb" and partake of the "Passover Lamb." It
involves the "eating of the flesh and the drinking
of the blood" of the body of Christ, without which
there is no redemption from death or manifesta- 36

1 tion of spiritual being. While this is a cosmical
 procedure emanated from the Messianic character
 of the cycle, it is also an individual experience to
 4 the one functioning the Deific law. Hence, it is
 known only in being.

When satisfaction is found only in the spiritual
 development, and all dual states are swallowed up
 8 in neutrality, the Spirit of the Almighty broods
 over the soul to give birth to the Son, the Christ-
 Man. A certain state of advancement is necessary
 to permit the Law of God to directly operate to
 12 bring forth the new creature in Christ. This
 advancement is incidental to the development of
 the good and evil of sense consciousness and their
 sequential overcoming. When the ego has
 16 finished his course on the flesh-and-blood plane,
 this being possible only at the ends of cycles of
 development, the Lord of the Harvest garners the
 ripened fruit into the storehouse of God-con-
 20 sciousness, identifying the ascending one in truth
 and life, or in eternal character.

The blending of opposite forces into one is
 possible only in Christ, or operation of Divine
 24 Law. The result is the identification of the spirit-
 essence in which God as Word functions to
 reproduce spiritual being as God-Man. The action
 of Divine Law is Love. Love is the polarized
 28 energy, the product of the two poles of forces made
 one, or the twain joined in God, and can be known
 only in the operation of Divine Law. Mortals, sepa-
 rated in their constituent principles of being, can
 32 only know the symbol of love, which is expressed
 as agreement and unity but which is ever subject
 to change and dissolution. Oneness of conscious-
 ness is known only in Christ, and only the ego who
 36 has finished his course in the loves of the flesh is

eligible to graduation, through the operation of 1
Divine Law, to the celestial plane.

The divine counterpart of the ego is ever within,
awaiting the fulfilment of the law of progression 4
in the dual forces to crown the ego with the glory
of eternal joy and love. Love is the fulfilment of
Law. The Law is polarity of all dual states, bring-
ing to pass their conversion into the One Christ 8
Spirit, in which the Love of God operates to reveal
the Son of His Creation, the God-Man.


The Law of Polarity in universal action involves
the Cause, Means, and the Effect. The Cause as 12
Father, and the Means as Mother, produce the
Effect, the children of God, that is, the gods. The
Father-Mother are One, being identified in con-
sciousness as the Christ Principle in the first and 16
the second coming of Christ. The Effect of their
union (marriage) is the virgins or gods, though
this subjective plane is counterparted by the
reborn humanity, the objective aspect of the Effect. 20
Always the gods are produced from the race, there
being an Absolute and a Relative aspect of the Law
of Polarity. The Cause is the Man-Lord Principle,
while the Means is the Woman-Lord Principle, 24
the two as one polarizing all dual forces and
bringing into expression the righteous earth or
bodily consciousness, the Effect being gained in the
Lord at the end of mortality. 28

CHRIST AND ANTICHRIST

Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God; and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. I John 4:2-3 R. V.

Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out from us, but they were not of us, for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us. I John 2:18-19 R. V.

And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming, even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish, . . . and for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness. II Thess. 2:8-12 R. V.

- 1  The antichrist is the reversed forces of
consciousness that go out from the creative
matrix. It is the delusive world of force
4 in which is the developing darkness.
Antichrist is an opposite and equally evolving
force to Christ, though, being in reflexed
rather than reciprocal relation, objectifies
8 forces emanating in inversion rather than in
true position to Principle. The antichrist has its
identity as the world, its lusts and delusive desires.
Its whorl of positive-negative forces begets a coun-
12 terfeit expression of true principles that deceives
and deludes the ego.

- The ego is the center of reproduction and has
power to identify in heaven, earth, and the world.
16 The heavens are the spiritual forces operative in
the Kosmos, the earth is the objective counterpart
of the heavenly aspects, while the world is the

self-generated forces centralizing about the ego 1
in its desire to be and to know. The forces of the
world are not in the Principle of Being, though
partaking of a reflexed action generated because 4
of the Principle, the Principle influxing and out-
fluxing the forces in reciprocal relation in its own
orbit of revolution. The influxing and outfluxing
potencies emanating from Christ Principle are 8
crossed in their progression; and out of the cross
are generated forces that do not partake of the
Christ Spirit, but are foreign in their character.
The "tares" that are gathered at the end of a cycle 12
progressed in the dual forces are the aggregation
of forces necessary in the development of the real-
ities of life, but are not in the real at its manifesta-
tion. The adulterated forces make up the world 16
and its lusts, for they are the spirit (impetus)
of the antichrist. They are the fruit of the serpent
that beguiled the woman, which is to say, they are
the reflexed activities of the love (woman) princi- 20
ple that emanated from the creative matrix or
Divine womb of creation at the beginning of the
cycle of progression.

Positive-negative forces divide and subdivide, 24
increase and multiply, the subdivisational forces
being farther from center, therefore partaking of
the nature of the center from which they
emanated in an indirect way. The forces of the 28
world primarily centralize about the I, and in
their multiplied expression contain that which is
adverse (in reversion) to Principle. St. John
specifically states that the antichrist forces went 32
out but are not of the Spirit of Love (Principle of
Being), "but went out that they might be made
manifest that they all are not of us" (of the
truth). The operation of Creative Principles in- 36

1 cludes the promotion of all the forces necessary to
 manifest the fruit of the Principles, even though
 these forces be antichrist. Anti is that which is
 4 against something. Antichrist is the aggregation of
 forces that are against Christ, the two bearing the
 same relation as Jesus and Judas. Jesus and Judas
 are the identifications in organic identity of the
 8 Christ and antichrist forces, respectively. These
 two aspects produce an attack which ultimates in
 the slaying or crucifixion of Christ. The breaking
 up of the Christ forces and their dissemination
 12 into the whole organism of the universe, both the
 racial and the cosmical planes of expression, are
 the means whereby the forces of the world are
 conquered to Christ. "To this end was the Son
 16 of God manifested that he might destroy the works
 of the devil."

The antichrist force is called in Scripture the
 adversary, devil, satan, and the old serpent.
 20 These terms give rise to the impression that these
 forces are against Christ, but it should also be per-
 ceived that they are purposely created to be in
 opposition to the Christ powers to accomplish the
 24 purpose and will of the Father or Law of Being.
 There is no manifestation of the kingdom of God
 without the opposition operative between the
 Christ and antichrist forces. Repulsion and attrac-
 28 tion form the fundamental premise of the plane
 of manifestation, and the interchange and ming-
 ling of forces promoted by this oppositional pair
 cause both the plane of spirit and matter to be
 32 progressed, thereby permitting the powers of God,
 the Father, to be revealed. Both Christ and anti-
 christ are objectified in the world of effects; and
 the operation of their forces carries progression
 36 forward to its climax in Christ, its preordained

end. Antichrist is always a servant of Christ. 1

The microcosmic center, identified at the beginning and end of cycles, is the aggregation of the Christed forces in the Ego ordained in God to function the Word, and to be the means by which the law of the Lord can operate to destroy, preserve, and reconstruct the energies progressed in a given cycle, as well as to project a greater action of God from the celestial throne-room into the chemicalizing mass of forces progressed. The antichrist forces go out involuntarily from the microcosmic center, being the means by which the truths of Being are made real and tangible, though the antichrist forces dematerialize matter and effect its transmutation. The agitation of the Christ and antichrist forces produces a revolution which reverses the current of energies, thereby reducing the external world to negation and identifying the Pattern of the next cycle to be, as well as bringing to fruition that gained in the preceding cycle of progression. The Pattern after which cycles are progressed is always in the microcosmic center, the Christ attainment constituting the raised-up Seed or Word that is implanted to be progressed. The Word-Seed is the last and the first of an order of progression, both having their beginning and end through one action of the Lord in use of Christ and antichrist forces. 28

The Word identified is "Jesus," and his crucifixion is the result of the agitated Christ and antichrist forces, though the Christ in its "second coming" centralizes in Jerusalem, the Divine Feminine Creative matrix, and the office of the Lord is performed by the Bride. From this Creative Matrix, principles of Being are projected and the antichrist forces are subjected to Christ pending the 36

1 manifestation of a new earth in which are to be
 2 expressed the powers of God in the spirit of unity
 3 and harmony. Jesus is the Center of Divinity iden-
 4 tified in humanity, and always functions the
 5 Divine Love Principle, regardless of the sex of
 6 the Word identity, though at the end of mortality,
 7 when a higher state of being is to be evolved and
 8 involved, the processes of progression are cen-
 9 tralized in the Divine Feminine Principle, she
 10 being the Mother-Father of the next cycle of pro-
 11 gression that is to reveal the creation of God with-
 12 out the activities of antichrist. It is the Bride who
 13 frees the race from sin and death and ushers in
 14 eternity. She is Man-Woman as One.

15 In the external world, the antichrist is the aggre-
 16 gation of forces of desires to know and to be, gen-
 17 erated in self-consciousness. When motives of
 18 evil are self-generated, antichrist is aggressively
 19 promoted, while when motives of good are
 20 generated, the impetus of the Christ forces is pro-
 21 moted. However, until good has been progressed
 22 out of the selfish into the universal spirit, it is
 23 still a counterpart of evil and subject to reac-
 24 tionary law, that is, law of karma. Choice of
 25 service in these self-generated forces determines
 26 whether one functions in antichrist or in Christ.
 27 When one functions in antichrist, he denies that
 28 Jesus Christ is come in the flesh, or, in other
 29 words, he refuses to permit a manifestation
 30 of Christ force in the nature so as to develop
 31 a higher state of being. Jesus Christ is the
 32 totality of God-emanations made flesh, the
 33 consciously identified will (desires) developed in
 34 godliness. The will of the flesh is antichrist to
 35 the will of God, that is, is against the identifica-
 36 tion of Christ forces in the flesh, hence is against

Jesus Christ, the Ideal Man.

1

While the antichrist spirit is primarily involuntarily generated, there comes a point of advancement when the ego, perceiving a higher expression of man, must choose whether he shall serve the lower or the higher nature, that is, whether he shall serve Christ or Mammon (antichrist). Choosing to continue in the lower when the higher is perceived is the antichrist spirit, designated the devil, and constitutes the denial of Jesus Christ. Jesus Christ, the spiritual type man, is attained through denial of self-desires. Egos, refusing to deny themselves in their fleshly attachments, fail to take the Christ initiation, or, in other words, fail to cross their spirit with Christ; therefore, they fail to manifest spiritual man, and thus deny the appearance of Jesus Christ in the flesh. Transgression without knowledge is imperfection and attracts its retribution in karmic law of progression; transgression in knowledge is sin and is the antichrist. This is punishable in damnation, that is, in obstruction from the true Principle (Jesus Christ), a dam cutting off that which would outflow in natural order if allowed to follow its course.

Transgression that partakes of the nature of wilful disobedience is that to which Jesus referred when he said, "Be not afraid of them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." Matt. 10:28 R. V. It is the Law of Progression that is able to destroy both soul and body in exact judgment and polarity of principles, though this destruction is in the government of the Lord and to accomplish a divine purpose. The "residue" gathered in the destruction of anything

1 is the primal energy it contained, this primal
 energy being the essence of Creative Force. The
 reduction of manifestation to the primal energy is
 4 essential toward the unfoldment of cycles of pro-
 gression, matter furnishing the will by which
 spirit essence is made tangible. Every dual state
 has its own center of polarity, and they destroy
 8 each other, though the essence incidental to the
 dissolution of the dual forces forms the nucleus
 of No-thing, which the Lord Principle utilizes in
 forming higher cycles of progression. The No-
 12 thing of the dual state is the "dust" of Creation
 in which the Creative Powers inspire to pro-
 duce another manifestation of Being.

"Every spirit that confesseth not Jesus is not of
 16 God, but is antichrist." To confess not Jesus is to
 continue in the lie, that is, to refuse the truth.

"Who is the liar but he that denieth that Jesus is
 the Christ? This is the antichrist even he that
 20 denieth the Father and the Son. Whosoever denieth
 the Son, the same hath not the Father; he that con-
 fesseth the Son hath the Father also." The Son is
 Christ-Seed, the Word, which, when made flesh,
 24 is Christ Jesus. This Son is the Father in his earth-
 ly identification; that is to say, the Christ-Seed or
 Son fathers the ego in organic nature, and, when
 raised up with the Virgin substance, becomes the
 28 Father-Mother creative matrix of consciousness
 whereby the Christ-Self (Word; Son) is made
 reality. Those in whom this action of God-law
 takes place confess that Jesus Christ is come in the
 32 flesh, that is, become at one with the Christ, and
 let God's will be done in the earth (bodily organ-
 ization) even as the will of God is done in heaven
 (ideal realm of consciousness).

36 The liar is the will of the flesh, and this is he

that denies that Jesus is the Christ. The will of 1
the flesh centralizes in sex love, the worldly aspect
of love which is built in antichrist and which
denies that Jesus Christ is come in the flesh. When 4
the love forces are expressed in the fleshly will,
the God-will-to-be is repulsed or denied; and in
that the God-will produces spiritual man, or Jesus
Christ, there is no reproduction of the spiritual 8
man so long as fleshly reproduction is carried on.
In the last hour, that is, when the Christ and anti-
christ forces are equally progressed and polar-
ized, egos have an opportunity to discern whom 12
they serve in the use to which they put their con-
sciously generated forces. Herein is wisdom.

“If any man love the world, the love of the
Father is not in him. For all that is in the world, 16
the lust of the flesh and the lust of the eyes and
the vainglory of life, is not of the Father, but is
of the world. And the world passes away and the
lust thereof: but he that doeth the will of God 20
abideth forever.” I John 2:15-17 R. V. Jesus
Christ abideth forever, being present as a princi-
ple of God to quicken humanity into the likeness
of his image. Jesus Christ is the Divine Will 24
identified, the use of which is to reproduce inde-
structible man, or to reveal spiritual being. This
principle is operative in and through Christ-Seed,
or is Divine Will in conscious operation. Where the 28
will or desire nature is centralized in sexual exist-
ence, the ego is still in the liar that has been a
murderer from the beginning, or the antichrist
spirit. Yet the lie is necessary toward the identi- 32
fication of the Truth, therefore has its place in the
progression of the race. “For this cause God
sendeth them a working of error, that they should
believe a lie; that they all might be judged who 36

1 believed not the truth, but had pleasure in un-
righteousness.”

All are primarily in the antichrist. Through
4 evolution, creatures are progressed in conscious
choice of service in good or evil. All are conscious-
ly or subconsciously seeking Christ, but only those
attuned to him at ends of cycles are eligible to em-
8 body him and to identify the Christ-Self. Self-
desires, directed away from God-center, are pro-
motive of antichrist or self-consciousness, and
self-consciousness must reach its goal of attain-
12 ment before it can be transformed into God-
consciousness. Those who have finished their
course in self consciousness, and who consciously
die for the Christ’s sake, pass over into a higher
16 state of being; though this dying is in living and
not in going into the grave. If the ego desired to
be what he should be, regardless of whether he
knows what he should be, he would become recep-
20 tive to God principle (Jesus Christ) and invite the
illumination that would enable him consciously
to know and be. When desires are centered in self
without regard to godly development, the attrac-
24 tional force necessary to set an action of God-will
into operation in consciousness is left unborn. God
does not operate in man as though man was an
automaton, but consciousness must be attractive
28 to His action. Attraction is love in operation.
When one’s love is centered in the world, with its
lusts, God is not operative in consciousness, and
the Son is not being promoted, but the antichrist
32 forces receive attention.

It should be perceived that God is the unidenti-
fied processes of Being, while Jesus Christ is the
identified God-powers in humanity, or the Kosmos
36 of the universe. God is innate in consciousness as

Christ, but must be cultivated before the seed can 1
become manifested as Jesus (Man). It is not that
God is ever inactive, but when not cognized in
love or desire to be godly, God is not identifying 4
in organic nature to bring forth the type man. The
seed or Christ is there but is not growing a man;
though a kind of a man, partaking of the elements
of the world, is being generated in the whorl of 8
forces incidental to progression. Fortunately, in
spiritual law, activity runs its course and goes into
cessation, and cessation runs its course in rest and
becomes active, the positive-negative poles being 12
innate in either side of expression. Because of
this aspect of the law of progression, the ego, in-
active in the development of Christ, receives his
first inbreathing of spiritual forces through the 16
agitation promoted in fleshly tribulation, and thus
is forced to proceed in the unfoldment of spiritual
man.

Jesus Christ, the consciously progressed identity 20
of God, does not become active until the ego con-
sciously connects with this principle of Being;
hence, each one works out his own salvation until
connected with the Principle of Being, when the 24
Divine Will manifests its own state of being or
spiritual man. Yet, when self-will has merged its
forces with the Divine, in surrender of self-desires,
salvation is in Jesus Christ and through him. But 28
consciousness must be in Jesus Christ (Son) be-
fore the righteous state of being can be revealed.
Choice of Christ or Satan is vested in surrender of
the self gained in development of self thought and 32
will. "He who seeks to save his life shall lose it,
but he who loses his life for the Christ's sake shall
find it unto life eternal." Jesus Christ, the divine
will, is the life-eternal principle, and he in whom 36

1 this will has entered becomes like Christ at his
coming.

The works of Satan are the forces of selfishness
4 developed in either good or evil. The highest point
of development of these dual forces, gained in
self will, is antichrist, the man of sin. Therefore,
the ego at the acme of mortal attainment is not
8 Christ but antichrist in nature. The surrender of
the forces of sense that make for mortality permits
the Law of the Lord to act and to manifest the
realities of being, or spiritual man. The capacity
12 of self-surrender is governed in spiritual law, for
man of himself cannot attain righteousness. When
oneness of opposite forces has been progressed,
Christ, the one eternal verity of Being, takes con-
16 trol, and the will of the flesh is subjected to the
will of God, or Jesus Christ.

Whoever, through purification from self-desires,
surrenders attachment to the wills of the flesh
20 and earnestly seeks to be the man God wills him
to be, becomes attractive to invite that action of
God (Jesus Christ: Divine Will) by which spirit-
ual being is progressed and revealed. Whoever
24 wills to be everything without considering being
godly, subconsciously denies Jesus Christ and re-
mains entombed in his habitation of death, or
abode of carnal flesh. Willingness to be the Ideal
28 Man permits the essences of life, substance, and
intelligence, developed in darkness, to be trans-
muted into higher energies; and thus the elements
developed in self-will (sex sense) become the
32 underlying dust (spiritual substance) out of which
the Jesus Christ type of man is created. Even as
God breathed into the nostrils (inspiring processes
of consciousness) and man became a living soul
36 through identification of the Christ Spirit, so Jesus

Christ conjoins his spirit with the attractional 1
forces (forces of love developed) and man be-
comes a living spirit. The living soul is Christ
illumination, while the living spirit is Jesus 4
Christ identification. These two aspects of devel-
opment may be cognized again in this day by the
religious movements making for renewal of mind
and those making also for regeneration of body. 8

The illumination of mind in knowledge of God
must, of necessity, precede the regeneration of
body (will), and constitutes that inbreathing of
the Almighty whereby man may become a new 12
creature in soul consciousness. Living soul means
understanding developed, or receptivity to higher
rays of intelligence, this influx having been made
possible through the progression of a higher 16
desire, centralizing in the direction of understand-
ing God and His laws. Cosmic knowledge, that is,
capacity to understand one's self in relation to
God, constitutes in this day conscious choice, or 20
identification of will. Prior to this identification,
will is but subconsciously expressed, hence is not
an offense, though registering in darkness begets
its own tribulation because of spiritual laws vio- 24
lated, even if these laws are not known. Ignorance
of law does not exempt one from punishment for
its violation.

When self-will is gained in the race, Christ and 28
antichrist simultaneously arise on the sea of con-
sciousness, preparatory for that conflict of forces
by which the genuine developed in a long cycle
of evolution is made tangible and known. All the 32
activities of progressing consciousness, still cen-
tralizing around self-development, characteristic
in this day in demonstration of health and pros-
perity, is antichrist reaching its high point of pro- 36

1 gression, ultimating in knowledge of being. Shall
the ego be a higher evolved creature, retaining
will in self-desires, or shall he be willing to sur-
4 render the activities of the highly developed self
to the Divine Law, letting the Principle of Being
reveal its will and purpose through him? This is
the test that determines whether one registers in
8 Christ or antichrist, and is the point of progres-
sion where that which is of God is manifested.
The inworking of error, that people should believe
a lie, is the judgment by which is determined
12 whether one's pleasures are in mortality (unright-
eousness) or in service to Christ (righteousness).

The end of the world, identified as the "Battle of
Armageddon," is to be fought by the opposing
16 forces of Christ and antichrist, and is what it has
always been designated, "a war of righteousness."
This war is fought on high levels of development,
or on Mount Megiddo. It is that point where the
20 kings of the earth (powers developed in self-will
or sex sense) struggle against the kingdom of God.
The kings of the earth are made up of the animal
forces of the ego quickened but not redeemed,
24 while the kingdom of God is made up of redeemed
forces. Every ego who takes dominion over the
"kings of the earth" fights his battle for righteous-
ness and identifies his forces in the kingdom of
28 God, which is the kingdom of Jesus Christ (Divine
Will).

Egos quickening thought and powers but not
surrendering self-desires are arrayed against the
32 kingdom of God and must die by the sword they
wield, for they become magicians of progressed
powers, utilized to promote the glory of the self
rather than the glory of the Christ. The beliefs that
36 God's will for man is mortal happiness, superflu-

ous possessions, and other worldly things, and that 1
it is legitimate to attain these things through the
operation of spiritual law, are aspects of anti-
christ which are being much developed in this day 4
of increased capacities of godlikeness with corre-
spondingly developed selfishness. God's will for
man is that he manifest himself, not in the world,
but in the kingdom of reality, using the world's 8
things by which to progress the spiritual con-
sciousness, though not to become possessed by
them. All the things of the world symbolically
represent states of consciousness. The gaining of 12
the states of consciousness is the essential require-
ment toward spiritual progression. Those who
are to lay the foundation of the reborn humanity,
as Jesus implied, may receive houses, lands, fam- 16
ily attachments, but they come as added things
because of the Law's domination. But none of
these things is expected to possess or to satisfy
the consciousness, but are means by which the 20
inner nature is enriched through the comprehen-
sion and gain of the outer values.

One putting on Christ must be kept from the
evil, though he remain in the world until its dis- 24
solution. That is, he must sever connection from
worldly desires before spiritual law can express
in righteous relation to being and manifest the
new creature in Christ. Consecration of the forces 28
to the development of the kingdom of God, or
spiritual realities, is the joy of being the means
whereby God is made known or Being is revealed,
and will give man the "added things" according 32
to his needs. The "added things" are identifica-
tions of spiritual ideas realized, when legitimately
gained, and constitute the earthly aspect of the
heavenly principles. It is the gaining of the prin- 36

1 ciples, and not the things, that establishes the king-
dom of God, and gives rise to the Christ-self, free
4 flesh. from the curse of labor and the tribulations of the

The metaphysical aspect of development is the
light that shineth, but egos determine whether they
are in the light by the use to which they put their
8 newly gained spiritual powers. Now is the time to
covenant oneself to have no other gods but the
one true Jehovah (Divine Will) Principle, thus
fulfilling law with love and making ready to enter
12 into the Sabbath Day of rest. Illumination of
Christ Mind does not come to quicken powers for
personal use, but for godly use. The godly use of
powers is that which relates to the original Design
16 that created them. Since all powers that can be
possessed were originally designed to reproduce
the Word (divine man) in organic manifestation,
the use of any power without directly connecting
20 with its innate purpose is promotive of disorder in
the degree that it falls short in measuring to the
standard of the Creative Principle. One may not
know how to use powers and capacities so as to
24 reproduce spiritual man, but willingness to use
them in this manner, accompanied with their con-
scious consecration to Principle for this purpose,
will reveal the way. When willingness is present,
28 the ego's affections are turned godward, laws are
revealed, inspirations inbreathed, and obedience
cultivated, all of which make for identification of
Christ, or Jesus Christ expression. .

32 "Greater is he that is in you than he that is in
the world." Christ is within you, while antichrist
is in the world. The world is the fleshly aspect
of nature in which is self-will, or will to be without
36 regard to one's own godly welfare or the welfare

of others. Self-will is determination to reproduce 1
the self, and while it is an essential in nature, its
course must be finished in consciousness and the
Divine Ideal attained. The Pattern Man re- 4
nounced self-desires rather than promoted them,
thereby finding that life is gained through forsak-
ing the selfish tendencies of the world and not
through attaching to them. Jesus Christ puts anti- 8
christ, in which are hell and death, to naught, and
quicken in consciousness a light that is expected
to climax at the end of the era of "Time" in belief
in him. Belief is opposite to denial, belief and 12
denial bearing the same relation as *being* and *not
being*. "He that believeth on the Son of God hath
the witness in him." The witness is Jesus Christ,
the Spirit of Truth, which when he cometh brings 16
to remembrance truths of being in actual mani-
festation of Being. Before truth can be lived, love
must be regenerated, for love, being the determina-
tion or will of the ego to be, is that which gives 20
character to the ego identifying him in corruptible
flesh (devil) or Christ.

Regeneration, identified in this day, is the heav-
enly aspect of spiritual law, the means by which 24
the Son is conceived and allowed to manifest him-
self as the Principle of Being. Those meeting the
test of choosing Christ or antichrist, and central-
izing desires in willingness to be what God wills 28
man to be, choose the hard but eternal way. Yet,
because they choose to be nothing of themselves
and to be disciplined in their earthly nature, the
love of God triumphantly ascends, making less 32
terrific the chastening, and manifesting infinite
gains for worldly desires forsaken. This nucleus
of regeneration, developing today, is the matrix in
humanity in which Jesus Christ is come, and in 36

1 which he sets up his kingdom. This kingdom is
 not an imaginary one, but a tangible kingdom of
 substantial egos, from which the new order of
 4 both church and state (spirit and body) is to be
 objectified individually and nationally. This
 kingdom will be inwardly theocratic and outward-
 ly democratic, being identified in spiritual law in
 8 which there is no compromise with the world.

The liar that has denied Jesus Christ must first
 be overthrown in individual consciousness before
 the ego can enter the kingdom of God and be iden-
 12 tified for universal service. God will raise up his
 representatives in the earth when egos raise up
 themselves to Him, giving, in the direction of
 godly development, forces of spirit, soul, mind,
 16 and body heretofore used in development of the
 antichrist creature. The setting up of the king-
 dom of God is in the Overcomer who functions the
 Word or God-laws of Being, the spirit of this king-
 20 dom going out from the microcosmic center as
 rays of light to all who, because of their develop-
 ment in the Christ Spirit, are ready to receive it
 and to become the sons and daughters of God.
 24 These are they in whom everything that maketh
 a lie has been overcome, the overcoming centraliz-
 ing around the "blood of the Lamb."

"Many are called but few are chosen." Multi-
 28 tudes in this day are receiving the light of the
 cosmic quickening of Christ, but the tendency to
 utilize the powers gained for selfish or selfless
 service determines whether they choose to make
 32 up the body of Christ or the body of antichrist.
 The coming of Christ in the flesh (Christ Jesus in
 his second coming) is a fulfilment of principles
 heretofore set into operation, and constitutes the
 36 revelation of God among men. The material

developed by egos in personal sense and mortal 1
identity will be used to form the essence of the
genus of the humanity to reveal Christ Jesus; thus
antichrist serves Christ in promoting his mani- 4
festation. However, the material elements devel-
oped in personal sense are transmuted out of their
animality into the Christ substance through regen-
erative processes before they are fit for use in 8
forming the kingdom of God, or body of the divine
humanity. Because there is only One Man and all
function in him, both the Christ and antichrist
forces serve the same Lord or Law of Progression, 12
though the microcosmic center (Word) in
humanity, becomes the controlling factor of the
transmutation of all elements and is the will that
determines the fulfilment of a cycle of progressed 16
force. The second baptism is through the Lamb's
wife (the Bride of Jesus) in whom is vested the
authority to Mother the children of God into His
kingdom of spiritual reality. 20

The same processes that inhere in individual
development are operative in the universal. The
Christ Center is established within, through de-
sires centered in God love and thought; and the 24
Seed of Christ is generated as rays of light to
quicken consciousness into life, these rays as spir-
itual ideas forming the cellular structures of the
body. In the universal body of humanity as a 28
whole, the Christ Center is individualized, and in
and through this center are influxed and outfluxed
the forces of the world and Christ, the elements
of the former being crossed with the elements of 32
the latter, so as to effect the dissolution of the
forces generated in adultery of darkness. Through
this cross of forces the Law of Transmutation is
set up and the substance of the Lord's body is 36

1 alchemicalized in the heat of agitation operative
between the Christ and antichrist forces, both in
the nature of man and in the universe as a whole.
4 Tribulation such as has never been and never will
be again is prophesied to take place at the "end
of the world" or adulteration of dual forces; but
this tribulation is essential in promoting the
8 alchemicalization of forces developed, and is to be
understood as the necessary process toward mani-
festing the new creature in Christ. The tribula-
tion is the conflict between Christ and antichrist
12 forces, the means by which the forces of matter
are dematerialized and the forces of spirit are
manifested as spiritual reality of being.

In individual consciousness, the forces of the
16 world or antichrist die, that is, are subjected to
Christ-light, the coats of skins (material encase-
ments) being shed (put off) in willingness to con-
form to Principles of Being. The ego who is con-
20 sciously going through this experience is being
crucified with Christ, that is, crossed in his forces
of Christ and antichrist. During this crucifixion,
many seek external means of protection, but
24 should avoid anything that will suppress the de-
veloping forces, even though they receive tem-
porary relief, for the forces allowed to die in their
anguish will fall into the ground, thereby becoming
28 the soil in which the new germs of life are to be
progressed. A true understanding of man as the
ground in which God tills the seeds of Christ to
reproduce spiritual being will enable the ego to
32 know that physical changes, good or evil, are
transitional processes whereby energies are re-
fined and bodily structures eventually redeemed
from death. The truth relative to the interde-
36 pendence of spirit and matter will enable one to

suffer for the kingdom of heaven's sake rather 1
than to crave creature comforts at the expense of
developing spiritual powers.

It is written in Scripture that Jesus was made 4
perfect through suffering. At one time, when
Peter would have saved him from physical dis-
comforts, the Master rebuked him with the words,
"Get thee behind me, Satan; thou art a stumbling- 8
block unto me: for thou mindest not the things
of God, but the things of men." The Master treat-
ed as Satan that which would prevent him from
having an experience which, met and mastered, 12
would serve toward revealing more of the powers
and capacities of the spiritual man. The mortal
tendency is to avoid the hard experience and to
welcome the pleasant one, but the Master, cancel- 16
ling karmic debts and entering into life eternal,
knew that the forces of pain also hide realities of
being, and that, through conquering the adversary
to Christ, he was enabled to enter into the All- 20
Being in which there is no more dissension of
opposing forces. Jesus boldly met the enemies of
the Christ, generated in the self-will of the world,
and, through taking his mastery over the antago- 24
nistic forces, reversed their powers, making them
attractive to invite into himself the power of God,
thus winning eternal consciousness.

The tendency, developed in this day, to heal all 28
manner of diseases, treating them as enemies,
having no other purpose in service but to sup-
press the pain and receive the fee, is one of the
antichrist activities that progresses the fallacious 32
aspects of consciousness to their ultimate destruc-
tion. One receiving aid in spiritual healing is
expected to centralize his desires in the direction
from whence came the healing powers, and to 36

1 render thanksgiving unto the one true God that
 afforded him help in times of need. The tendency
 to heal and not instruct in the correction of causes
 4 of diseases is another aspect of antichrist, opera-
 tive in "high places," and makes for dependence
 upon healers rather than dependence upon the
 Christ within. The ego is thus drawn away from
 8 that which will reveal the permanent well-being of
 man.

Healing and other activities that reveal the
 presence of God are legitimate in gaining mastery
 12 over the lower forces of consciousness, whereby
 the Christ Self, that will need no healing nor
 worldly goods, may be ultimately enthroned. But
 where use of spiritual powers develops selfish
 16 tendencies, egos becoming enamored with what
 they can obtain, antichrist is present. People,
 believing the good of this world to be the goodness
 of God, are deluded in their conclusions as to what
 20 constitutes spiritual progression. Both Jesus and
 Paul, as the Word's expression, voiced the truth
 that one might have faith so as to remove moun-
 tains, and do many mighty works so as to heal the
 24 sick and raise the dead, and yet not function in
 the Lord (love of the spiritual).

The tendency to impersonalize ideas is first
 necessary in order to detach consciousness from
 28 the worldly aspect of forces; but when discipline
 has been established and the ego is capable of
 thinking in the spiritual idea, the recognition of
 ideas in relation to the form or body must be
 32 developed, else the ego works outside of his kosmos
 and denies the identification of Jesus Christ (sub-
 stance of spiritual ideas, operative in Divine Will)
 in the flesh. Ideas have their essences as well as
 36 their energies (spirits as well as their bodies), and

these are not progressed independent of brain 1
organisms, however much the believers in the non-
reality of matter may assert that brain is not
essential toward manifesting spiritual being. The 4
inspirations of the Almighty do not operate in an
idiot to consciously beget Man. There must be
organic organization of mental faculties in order
that ideas may be generated in thought and identi- 8
fied in structures of flesh.

God's function of being is in 'organically identi-
fied consciousness, the principles of Being having
their expression in organisms of beings (egos). 12
The belief that God is operative without the func-
tions of consciousness, identified as organism, is
the antichrist spirit and the denial of Jesus Christ
that is prophesied to characterize the race at the 16
end of the world. The Man in which God operates
is Jehovah or Man-Woman matrix of Being, mort-
als, separated in their principles as sexes, not
constituting the organisms in which the Divine 20
Will moves to bring forth spiritual being.

The comprehension of the reproductive laws
producing brain, is the understanding of the rela-
tion of spirit and matter, upon which the founda- 24
tion of the manifest plane rests. The completed
brain of a cycle's progression is the microcosmic
center (Word Center) in which the Divine Will
moves to regenerate and transform consciousness. 28
The brain, when perfected in Christ (Man-Woman
Principle), is the organism of consciousness
through which the Creative Principles are infolded
and unfolded, this being the process of transmuta- 32
tion and translation that attends the involution
of a cycle's evolution into its spiritual qualities.
The belief of the dissolution of matter without
conscious knowledge of the laws of transmu- 36

1 tation is an antichrist activity that denies that
 Jesus Christ can come in the flesh, for the forma-
 tion of the Christ Body is in the reciprocal relation
 4 that spirit and matter bear in the operation of the
 Law of the Lord. The manifestation at the end of
 mortality of the resurrected spiritual beings (gods)
 is the result of the transmutation of the elements
 8 of matter and spirit into their primal substance,
 out of which spiritual being is begotten as the flesh
 of the Word.

The flesh of the Word is not matter, but is the
 12 divine quality of being gained in the precipita-
 tion of the Christ and antichrist forces that destroy
 both spirit and matter (first heaven and the
 first earth) to form the new earth (spiritual being).
 16 The Word, as the spirit essences gained in
 surrendering the loves of the flesh to the Lord, is
 raised up in "heaven" in the brain area of the
 organism. The lowering of the spirit essences into
 20 hell (tomb; body) in Christ Law of reproduc-
 tion is the means by which the conflict between
 Christ and antichrist is set up and the spirit
 essences are formed as spiritual being. The Christ
 24 Law of reproduction (regeneration) is operative
 from the Word Center or Messenger of the cycle,
 controlling the material and spiritual forces of the
 entire universe, and utilizing the regenerated re-
 28 sult from the mixture to form spiritual being or
 the flesh of the Word. This process is operative in
 the overcomers at the end of mortality and is that
 which manifests the sons of God, or children of
 32 the resurrection.

St. John, referring to those who seek to go on-
 ward and abide not in the teachings of Jesus
 Christ, says, "This is the deceiver and the anti-
 36 christ." He suggests that if any one cometh, and

bringeth not the teachings that pertain to the 1
transformation of the bodily organism, he should
not be received as of the Christ, "for many deceiv-
ers have gone out into the world." II John, First 4
Chapter.

The Spirit of Truth, which is the Spirit of Jesus
Christ promised to be revealed in his second com- 8
ing, must teach the way of repentance, crucifixion,
dying to self, overcoming of the world and its lusts.
All of these things are operative to accomplish
the redemption of the body from death, with the
identification of the Word (Christ) as flesh the 12
resultant spiritual attainment. The teaching as to
how to attain the good of mortal sense must natu-
rally be in order that egos may ascend above the
evil forces, but is only the second step in the pro- 16
cess of redemption, and not the paramount goal,
as so generally shown among religiously, but still
worldly, inclined teachers and students in this
"last hour." The surrender of good for godly use 20
is the first connection the ego makes with divini-
ty of consciousness, and must be followed with
surrender of himself to Christ before the anti-
christ spirit can be completely overthrown. 24

The carnal will or desire of the selfish creature
(and all are selfish who seek anything for self—
good or evil) is materialism, and may be grouped
under three heads: the world, the flesh, and the 28
devil. The world is money power and the lusts
and greeds centralizing about it; the flesh is sexual
exchanges for fleshly pleasures, though the ex-
change may be on the plane of mind, soul, and 32
body; while the devil is all personalized powers
centralizing about the self-ego rather than about
Christ. All processes of desire (soul), thought
(mind), and will (body) not adhering to godly 36

- 1 purpose of accomplishment are material and anti-
 christ in their results. Negation to self-will and de-
 sires is receptive to the setting up of the kingdom
 4 of Christ in the earth (organic nature), while the
 dominancy of personal will, developed in concept
 of God-powers with their use in selfishness, is the
 antichrist spirit. The latter developed powers
 8 wage war upon the negative states, but become the
 means by which the meek inherit the earth, that is,
 are manifested in the reality of spiritual being.
 The authority of the Lord is naturally vested in
 12 those meek and humble in spirit, while the author-
 ity based upon quickened mind and unredeemed
 bodies (wills) is the type of antichrist that floods
 this earth at the end of the age.
- 16 The ego is not ready for Christ until, having at-
 tained the high point born of women, he comes
 with loins girded about, which is to say, with sex-
 ual desires under control, and is baptized with
 20 Jesus in the River Jordan and identified in son-
 ship. Perceiving spiritual powers through the
 opening of the heavens (mind), the temptation in
 the wilderness becomes the opportunity of choice
 24 of service of Christ or antichrist (Satan). Human-
 ity is now in this wilderness experience and in
 grand opportunity to choose its position in the
 scale of progression, this being especially true of
 28 those in quickened illumination, these being spe-
 cifically responsible to God for the establishment
 of His kingdom in the earth. Understanding of the
 science of life, gained only through conformity
 32 of the natural love to Christ, will enable egos
 quickened in soul but not yet redeemed in spirit
 (desires) to choose that good part which cannot be
 taken away, as well as to help make up that
 36 nucleus in humanity through which Jesus Christ

(Divine Will) operates to identify himself in the 1
flesh as spiritual man.

Jesus Christ is the truth incorporated in con-
sciousness, and his gospel is always preached at 4
the ends and beginnings of cycles of progression.
He is the Alpha and the Omega of all existence,
the means by which progression is conformed to
Divine Principles and life is perpetuated. The gos- 8
pel of Jesus Christ will enable those receiving it to
honor God with the whole man, where now, like
Ananias and Sapphira, part of the price is with-
held, these two typifying the processes of wisdom 12
and love inherent in mortal consciousness by
which the self-ego sustains himself in sense of
separation from God.

God's requirement of man is that he be some- 16
thing more than a healthy and prosperous animal
creature. The gospel of Jesus Christ makes the re-
generation and redemption of the body (will na-
ture) the paramount goal of attainment. Since 20
Jesus Christ functions in the will, and the will
identifies purpose, thought, and word, which form
the body, the surrender of the will of the flesh to
the Divine for godly use is the real basis of spirit- 24
ual development and being. This surrender con-
stitutes the conquest of antichrist by Christ and
leads to the reversal of the powers progressed,
ultimating in the inner kingdom becoming mani- 28
fest in the without. The heart is the seat of the
desires, affections, and determinations of the ego,
and the spirit of love alone determines the motive
of one's development. In falling short of service 32
to the all of humanity, one falls short in service to
the laws governing his being, for the consideration
of the all of humanity is equivalent to considera-
tion of God. the invisible All of all. 36

1 Before the all can be considered and the Christ
love revealed, one must have put off his bondage
to the various units about which his affections
4 have centralized, chiefly the family, the church,
and the state. All that makes the liar must be
overcome in these departments, which are objec-
tified as means of spiritual development, but
8 which take secondary place as godly develop-
ment is set up. It is not that family, church, and
state centers do not exist in the reign of Christ,
but that their forces are transmuted out of the
12 selfish cycle of expression into the heavenly plane.
Detachment from the old orders must precede the
establishment of the new. The preaching of the
gospel of Jesus Christ or bodily redemption is
16 primarily the transformation of the body of hu-
manity, that is, of the external aspects of develop-
ing consciousness. It seems destructive to preach
detachment from the family, church, and state;
20 but, since all these bodies have their identity in
fallacious aspects of consciousness or in antichrist,
the dissolution of their present forces is not only
orderly but imperative before the manifestation of
24 the kingdom of God among men.

The Master, his disciples, the apostles, and the
early illumined Christian followers all preached
bodily redemption from sin through the cross of
28 Christ, and based their premises upon the necessity
of overcoming the lusts of the world, making
chastity an essential requirement toward godly
identification. But mankind, bound in karmic
32 experiences in sin, received the truth in lukewarm
attention when not in wilful repudiation; and
gradually religious workers submerged the true
principles, arranging material symbols to stand
36 for the truth of the Word. It is a scientific fact

that at every outpouring of cosmic knowledge 1
there is a corresponding ascension of darkness.
Primitive Christianity, centralizing around Jesus
Christ, caused its own cloud of antichrist, 4
which, small at its inception, grew until the con-
sciousness of mankind became more identified
in the adversary and eventually hidden from the
light altogether. In the "last hour," another out- 8
pouring of the Christ-light goes forth, accompa-
nied by another agitation of antichrist. But the
leaven hidden in the three measures of meal (con-
sciousness in its three-fold nature) creates its own 12
ferment; and out of the chemicalization engen-
dered by the conflicting spirits, the Truth of Being
again is manifested among men.

Again, mankind is being tested in its service 16
to Christ or the beast. Does it want Christ or self-
development? Spiritual gains or material? Are
egos willing to share ill treatment with the people
of God, or do they prefer the pleasures of sin for 20
a season? Again the false hope is held out by so-
called teachers that people may receive material
gain through spiritual law without forsaking at-
tachment to the things of the world. Those who 24
evade the truth affecting overcoming of the world
and its lusts, in which adhere the flesh and the
devil aspects of developed sin, are not teachers,
but false prophets, scribes, Pharisees, and chief 28
priests, who serve antichrist. These always arise
in consciousness with the ascendancy of Christ,
being the chief opponents of the Christ they claim
to promote. However, service to antichrist is es- 32
sential in the Plan of the whole, and is not without
its appointment in the Divine Law, though pro-
motive ultimately of the dissolution of the mate-
rial world. At the harvest periods that climax 36

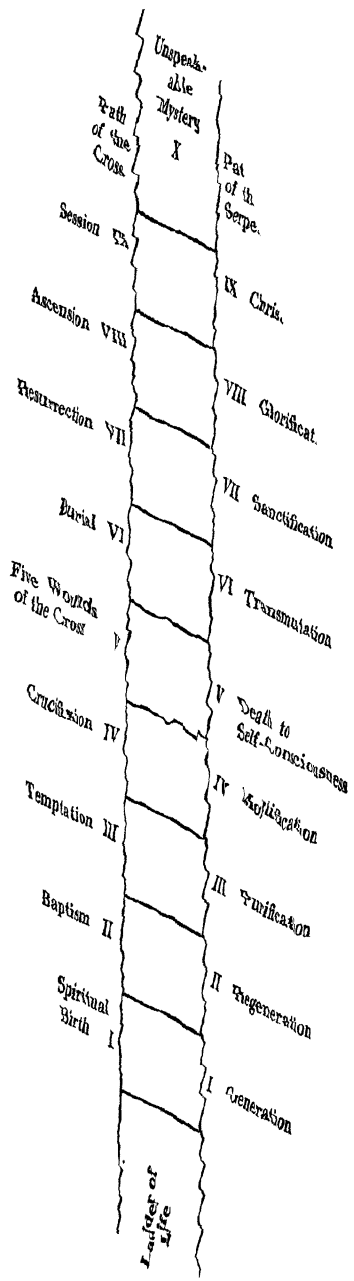
1 cycles of progression, the direct rays of Christ love
 are projected into consciousness by means of the
 Messianic Center, using the antichrist elements to
 4 accomplish their purpose of reconstruction. Thus
 it is perceived that both Christ and antichrist
 serve the same Law to accomplish the Creative
 purpose; hence, both are rewarded, according to
 8 their service, though one ascends as the other
 descends.

“There are three that bear witness (of Jesus
 Christ), the spirit, and the water, and the blood;
 12 and the three agree as one.” The Spirit of Truth is
 born when spiritual birth is made a reality, this
 taking place when activities making for material
 birth are no longer operative in consciousness.
 16 The water is negation of self, consciously generated
 when God’s will is identified, the capacity to be
 nothing that God may be all and in all being a
 requisite to receiving the Son and taking on his
 20 spirit. The blood is transmutation out of death
 into life, out of animality into humanity, with cor-
 responding ascension of Christ; it is that regener-
 ation in the body that permits the indestructible
 24 flesh of the Word to come forth. It is the witness
 of the blood that makes the three witnesses one,
 and that determines, irrevocably, whether one
 functions in Christ or in antichrist.

28 The ultimate result of mortal progression is
 Truth. Truth is Being manifest, the I Am of God.
 I Am is the Son-Daughter, the Father-Mother;
 for when spiritual being is revealed, man is born
 32 of the Holy Spirit, the Virgin Mother of creation,
 and not of the will of the flesh. The era of
 immortality in which is manifested the creation of
 God in divine-natural order will have nothing of
 36 antichrist in it; for the twain, having been made

one in purpose, will be directly governed in the 1
Lord or Divine Law of Love, there being no
further progression of the lie, the dual play of
forces having been conformed to Christ. 4

Antichrist or Satan works out the delusion of
forces; but, when this pole of progression is fin-
ished, the kingdom of the world is surrendered
to Christ. Through Christ, death is brought to 8
naught and the kingdom of chaos and cosmos is
delivered to the Father, or Divine Law. This Law
lays the foundation for the next cycle to be, utiliz-
ing the forces of all kingdoms of progressed na- 12
ture toward a further unfoldment of the Divine
Plan. The fruit of the work is revealed by means
of the Son-Daughter, enthroned as the Father-
Mother, this period of divine manifestation being 16
designated the Lord's Day. In this Lord's Day, or
Sabbath, there is nothing of antichrist or of that
which maketh a lie, but only the glory of God un-
folding itself by means of Man. Man is the body of 20
the Son, the organism in which the Christ-Word
is developed and revealed. All the known activi-
ties of God are promoted by means of humanity
and revealed in it as spiritual consciousness and 24
being.



Order of
Life

MYSTERY

And when he was alone, they that were about him with the twelve asked of him the parables. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand. Mark 4:10-12 R V

. . . This mystery is great; but I speak in regard of Christ and of the church. . . Eph. 5:22-32 R. V.

Even the mystery which hath been hid for ages and generations but now hath it been manifested to his saints, to whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory Col 1:26-27 R. V



The word *mystery* is translated in the Greek 1
as *sacred*. It is that which hides a Divine
secret. Spiritual activities of consciousness
are mysteries and hidden until one is pro- 4
gressed to the point where understanding of the
principles of life is identified. Then, spiritual
illumination supersedes the ignorance of mortal
sense and the activities of light take precedence 8
over those of darkness.

It is presumed that the mysteries are known
only by those who are members of certain occult
and mystical societies that treasure the symbols. 12
But in reality the mysteries are known only to
those in whom they are outworking. Members of
mystical and occult societies may know the sci-
ence of the mystery from an intellectual stand- 16
point, but the truth of the mystery is known only
to one who is in the process of its development.
Initiates in certain cults and societies symbolize
the processes of initiation, but the genuine Initiate 20
is found in the School of Life, and is in the un-
foldment of the spiritual principles through nat-
ural laws of progression. Initiates, being free-born

1 souls, will not, at this time of the progression of
 the race, be members of any cult or organized
 religious society, for they make up the members
 4 of the Church of the Bride in which are to be
 revealed the glories of Christ. This church is
 consciousness crossed in its divine and human
 principles to the point where it conjoins with the
 8 Creative Laws and manifests the Sonship of God.

Jesus, in talking with the disciples, admonished
 that only disciples could know the mysteries of
 the kingdom of God, while those in the outer de-
 12 velopment of nature were taught in parables. A
 disciple is one in the discipline of overcoming the
 wills of the flesh. It is through fulfilling the fleshly
 course, and in surrendering the powers developed
 16 in self-will to the operation of the laws of the
 Divine Will that the mysteries of God are un-
 covered to the soul, and their fruit is made sub-
 stantial in the organic nature of the ego. For, in
 20 the last analysis, all spiritual progression must
 become flesh and dwell among us as the inde-
 structible, deathless character of man. Since the
 will of the flesh is the activity of the Divine Will,
 24 inverted on the plane of matter, the surrender of
 the powers developed in the fleshly will to the
 spiritual law marks the ascendancy of the god of
 the creature above the personal sense, and ulti-
 28 mates in the enthronement of spiritual being. The
 cross and the crown are simultaneously progressed
 in the surrender of the will of the flesh to the will
 of the Divine Principles of Being.

32 Jesus represented in the race the Initiate, that
 progressing in the School of Life, had gained con-
 sciousness of being in keeping with the Divine
 Principles. He was the microcosm of the macro-
 36 cosm, that is, the identified powers of progression

in harmonious relation to the Principles of Being. 1
Spirit, soul, mind, and body of the ego were not
only in harmonious alignment to each other, but
also in righteous relation to the Laws of Being. 4
The progression of the race was infolded in the Son
center represented by Jesus, and through this cen-
ter were unfolded the activities of divine conscious-
ness to be progressed in the cycle succeeding his 8
dissolution and divine absorption into the God-
head. The many aspects of development narrated
in the Bible as centralizing about Jesus repre-
sent the mysteries in their identified expression; 12
but only one conscious of the unfoldment of the
principles of the mysteries is enabled to interpret
Scripture in its truth, and to discover the funda-
mental laws of Being, in connection with him who 16
manifested the Law of Being as its finality in the
Masculine Pole of progression. All initiates who
preceded Jesus in the cycle in which his develop-
ment was consummated were infolded in their 20
progressing spiritual powers in the Man Principle
he represented, Jesus being the consummate and
climaxed action of Being as the Cosmic Father.

The mystery of the progression and manifesta- 24
tion of the Cosmic Mother goes forward from the
time of the absorption of the Cosmic Father into
the throne of the Absolute (God), the Son being
identified in the function of the Father in his re- 28
lation to the race. When the mystery of the Cos-
mic Mother is consummated in humanity at the
"second coming of Christ," all mystery will be un-
covered and there be no profanation of it. This is 32
because the Cosmic Mother is identified at the
close of the era of mortality, the consciousness
of the race being established in purity and unity,
through the Deific function she performs. The 36

1 bringing forth of the "Mother and children" is the
"greater works" referred to by the Master Jesus,
and involves the manifestation of the fruit as the
4 further progression of the Christ-Seed Man in
the race since its implanting at the dissolution of
the Cosmic Father.

The mysteries involve the progression of human-
8 ity by means of Christ and sex; hence their sacred-
ness and their being secret. The mortal sense has
become so perverted and abnormal in its concept
of the sexual function that mortals are not able
12 to cognize the Christ Principles or the mysteries
until purified from the lusts and enticements of
the sexual forces. Sex is the activity on the mor-
tal plane by which the Christ spirit is diffused and
16 limited to the plane of matter. The liberation of
Christ from this limited plane of sense is involved
in the overcoming of the will of the flesh; and in
this overcoming, the Mystery of Creation, as
20 ordained in the foundation of the world, is dis-
covered. Sex covers every aspect of mortal exist-
ence, the activities of spirit, soul, mind, and body
of the mortal being identified in its forces. Hence,
24 the overcoming of the sexual activities, with their
conversion into corresponding spiritual realities,
involves purification in all these departments of
Being.

28 The Mysteries are divided into the Lesser and
the Greater Mysteries. The Lesser Mysteries relate
to the lower manas or self, and involve those disci-
plines by which the ego gains self-control and,
32 eventually, immunity from the dual aspects of the
external nature. To polarize the dual aspects, be-
coming immune to either pain or pleasure, joy or
sorrow, good or evil of the mortal plane of exist-
36 ence, is to be returned in the elements of the na-

ture to the primitive androgynous state in which 1
the Creative Principles unfold to manifest the new
creature in Christ. The Androgyne is the primal
Christ Principle, in which the male and the female 4
poles of Creation are united as one.

The Christ Principle operates as two functions
within one form, while the sexual progression is
the operation by Law of one function within 8
two forms. The crowning Mystery is that activity
by which one, polarized in the dual aspects of
nature, receives the action of the Lord that unites
the polarized essences, developed in duality, with 12
the Christ Principle, and by the union manifests
spiritual being. This Mystery is operative when
one has reached the microcosmic state, and
involves the processes of crucifixion, burial, resur- 16
rection, and ascension; though when the Principle
has operated in both the Cosmic Father and the
Cosmic Mother, the capacity of its operation is
established in all those eligible to become the 20
children of God and to enter His kingdom.

The ultimate of development in the Lesser Mys-
teries is the gaining of soul consciousness, and cos-
mic knowledge; while the ultimate result of the 24
outworking of the Greater Mysteries is the gaining
of God-consciousness, and truth of being. The
Greater Mysteries relate to the development of the
upper manas, or Christ self. The principles in- 28
volved in the Greater Mysteries operate in Divine
Will and not in the will of personal sense; for not
until the ego has surrendered all self-desires can
the Laws of Being begin their redeeming and 32
transforming work in consciousness, preparatory
toward bringing forth the God-man or God-
woman. When the development of the ego is such
that the same spirit that raised up Jesus can work 36

1 in consciousness, it will bring forth in infallible
and scientific law the immortal creature in which
the Creative Principles culminate the forces de-
4 veloped as spiritual being.

The culminating point of the Lesser Mysteries
is the inception of the Greater Mysteries, though
in Divine Law there is always an overlapping of
8 definite states of consciousness that are outwork-
ing. When spirit, soul, mind, and body of the pro-
gressing ego are in reciprocal relation to each
other and to the operation of Divine Will, he en-
12 ters the straight and narrow path that leadeth unto
life. This is not in effort of personal will, but in
the dying to all activities of mortal consciousness,
developed either in good or evil sense. In the out-
16 working of the principles of the Lesser Mysteries,
the ego is crucified in the flesh, dying to all self-
desires; while in the outworking of the principles
of the Greater Mysteries, the ego is crucified with
20 Christ, and is ultimately resurrected in his likeness.

Primarily, the nature of Man, created in the
image of God, is androgynous. This is to say that
the ego has within the consciousness the Father-
24 Mother Principle of Being, by which the Son
(spiritual being) is begotten and brought forth.
The mortal creature is not androgynous, nor is he
the Son of God, but is separated in the male and
28 female potencies of Being and is the offspring of
the devil. He who gains the Son hath life, the
ascension of the Son of God (Christ) in conscious-
ness being a specific attainment. The Christ, in its
32 descent into consciousness to form the manifest
world, became diffused and adulterated on the
plane of matter. The alignment of the diffused and
adulterated essences of being to the purity of the
36 Christ Spirit is essential toward gaining the original

androgynous state in which the Creative Principle 1
(Father-Mother) operates to bring forth the child
of God.

It can be discerned in the foetus that the unborn 4
have within the generative region the comple-
mentary organs of the opposite sex. Mystically,
the invisible and complementary sexual organs
react in inversion the forces progressed in the 8
external sexual function, thereby progressing
the spiritual worlds within the natural worlds to
the point where Satan and Christ in conflict of the
flesh with the spirit polarize the potential forces 12
gained. In the conflict of Christ and Satan, set up
in the outworking of the Greater Mysteries, the
Law of Transmutation is set into operation; and,
through its activity, both body and mind are 16
redeemed and transformed from a state of mor-
tality to the Christ state.

Through infinite affinity of sexual forces, pro-
gressed in all the phases of the mortal plane, the 20
separated male and female poles of the nature are
ultimately identified in distinction. When distinc-
tion of forces is gained, the ego being equally pro-
gressed in the male and in the female potencies, 24
unity is effected through Christ, that which has
been progressed in self-will becoming the medium
by which the higher state of being is identified.
Yet, at the culminating point of progression in 28
self-will, the ego is in a state of repulsion rather
than of attraction to the forces of sex, thus auto-
matically attracting the operation of their coun-
terpartal powers on the spiritual plane. Repulsion 32
and attraction at their finishing point of progres-
sion automatically react to each other, repulsion to
anything on the plane of self-will attracting under
exact law the spiritual quality of that repulsed. 36

1 The mystery of the "twain becoming one flesh"
is not in the function of marriage as it exists in the
dualized forms, except in the sense that adultera-
4 tion of the energies must precede their purifica-
tion and transmutation; and marriage is the
means by which the male and the female forces,
identified in separation, are mixed and adulter-
8 ated. Those joined in marriage in the mortal flesh-
ly existence are never the "twain," nor can they
produce one flesh. Separation and adulteration
exist so long as fleshly marriage is experienced;
12 therefore, the mystery of oneness is not in the
sexual progression, but in the "law of the spirit of
life in Christ Jesus," the spiritual counterpart of
the "law of sin and death" (sexual law). The
16 "twain that becomes one flesh" primarily refers to
the separated male and female poles within the
specific individualized form being united, so as to
form one substance of flesh, in which are whole-
20 ness and unity. This condition of being could only
express in the immortal state in which the Crea-
tive Principles are liberated in unal character. But
the immortal man is developed from the mortal,
24 immortality being a state attained through renun-
ciation of the powers gained in mortality, with
the subsequent Initiation in Divine Will by which
sense consciousness is made to yield its equivalent
28 spiritual powers.

The ego is never any farther progressed spirit-
ually than is his sexual progression. This is not to
say that the sexual progression is the spiritual pro-
32 gression, for until all the forces of consciousness,
developed in the sexual functions, are transmuted
into spiritual energies, the essence of spiritual be-
ing is not formed. But in that the climax of the
36 sexual progression is the point at which the Crea-

tive Principle operates to bring forth the Christ 1
or Divine-Seed Man, the progression of the forces
to a finish in the sexual law is imperative. This
finish is no-thing, the nothingness of both good 4
and evil being consciously gained. This progres-
sion covers the many lifetimes of existence of the
particular ego and is not measured by time but
by consciousness gained. The Hierarchy of minis- 8
tering angels governs the destiny of the ego, this
“angelic host” being wrapped up in the “She-
kinah” that overshadows the soul at the transmu-
tation of the sexual forces into the corresponding 12
spiritual powers. This is a mystery concerning the
sexual function when possessed by the Divine
Will, and is the means by which the invisible God-
powers are disseminated in the circumference of 16
being, and by which the ego offsets mortality to
put on immortality.

Marriage, the mystical union of the forces of the
distinctly expressing male and female, is the 20
means by which both the spiritual and natural
worlds of consciousness are progressed. This is
true regardless of whether the union is “legalized”
or not. Speaking as in an uncovered mystery, there 24
is a greater operation of spiritual activity of forces
between men and women, uniting their sexual
functions in congeniality and love, though unmar-
ried, than between men and women, bound in the 28
letter of the law of marriage, who know not love
or attraction. Because of the truth hidden in this
mystery, people take their freedom in sexual ex-
pression at the ends of cycles, the Law of the Lord 32
utilizing the vital and more harmonious love
forces of the race toward the manifestation of a
higher state of being. This is a truth in the Lesser
Mysteries, and explains the ascent and corre- 36

1 sponding descent of civilization on the current of
 sex. "God chose the foolish things of the world,
 that he might put to shame them that are wise;
 4 and God chose the weak things of the world, that
 he might put to shame the things that are strong;
 and the base things of the world, and the things
 that are despised, did God choose, yea and the
 8 things that are not, that he might bring to nought
 the things that are: that no flesh should glory
 before God." I Cor. 1:27-29 R. V.

While God utilizes the forces of the world, pro-
 12 gressing in the sexual activities of the race, in
 service to the race, yet only those in spiritual
 restraints of sense passions are eligible to receive
 the direct action of the Lord, in the operation of
 16 Divine Will. These are the disciples who central-
 ize around the Messiah and to whom is given the
 power to know the mysteries, they being the iden-
 tities utilized in the Divine Law to perform the
 20 services of the Lord on the spiritual plane of pro-
 gression. They constitute the "elect" in whom the
 Godhead is in bodily identity to project in form
 a new state of being. These are the "brides and
 24 bridegrooms" of the Lord, and are the means by
 which the harvest of spiritual beings is brought
 forth. In this body of Christ the Greater Mysteries
 work out, though the passover to the higher state
 28 of being is effected by the operation of the "Un-
 speakable Mystery."

All mystery is developed by means of the Cross
 and the Serpent. Primarily, the cross is the inter-
 32 blending of light and darkness in which the pri-
 meval cosmos and chaos blend to form the
 energies of spirit and matter. The cross is the
 crossing of Christ with the forces of the world or
 36 chaos; in this mingling is the capacity of mani-

festation of spiritual being, when the two poles of 1
progression are brought under the jurisdiction of
the Lord or Jesus Christ Principle. Energies would
be distinct and unmanifest without the cross, the 4
invisible powers being made visible by means of
the commingling of forces of light and darkness.
The Cross, with the mysticism that attends it,
operates in consciousness to progress it and to 8
climax man in the spiritual state. The cross of
sex is the means of progression in the Lesser Mys-
teries, while the cross of Christ culminates the
forces, progressed in the sexual activities, in spir- 12
itual essences and utilizes them toward manifest-
ing spiritual being.

The same Divine Principle that operates to
make spirit-energy matter operates to make mat- 16
ter spirit-energy. The conversion of the forces of
spirit into matter pertains to the cross of sex,
while the conversion of the forces of matter into
spirit pertains to the cross of Christ, though the 20
two functions are the means by which the invisible
and the visible planes are progressed and
their forces finished in their involution and evolu-
tion. The essence gained in the transmutation of 24
matter constitutes the "Virgin Mother," in which
the Son is begotten and projected as spiritual be-
ing. This is a mystery about which the populace
will always wrangle; for the "natural man receiv- 28
eth not the things of the Spirit of God; for they
are foolishness unto him, and he cannot know
them, because they are spiritually judged."

Primarily, the Serpent is radiation of spirit- 32
energy in the direction of matter, the radiation
becoming sensation on the plane of the formed
world. Sensation is the means by which con-
sciousness of knowing and feeling (thinking and 36

1 being) is progressed, though not until sensation is
 converted to its primal radiation does one really
 gain the truth of being. Sensation accompanies
 4 the identification of spirit forces as material
 energy, as well as the dematerialization of
 material energy into spirit-essence. In the first
 instance it is pleasure, while in the latter it is
 8 pain, both pleasure and pain being the two poles
 of one principle of action. While the mysteries
 of progression are carried on by means of the cross
 and the serpent, they are reciprocal and simul-
 12 taneous in their activities, there being no sensation
 without a cross of opposite but complementary
 forces. The "five wounds of the Cross" is that
 operation of Divine Law in the Initiate in which
 16 the sensations, operative by means of the five
 senses, are reduced to naught and their spiritual
 correspondences resurrected. The ego dies to self-
 consciousness in this initiation and is identified in
 20 the Christ Mind and Body. This is effected in the
 Crucifixion.

The Crucifixion is the fourth round in the Lad-
 der of Life, the first three rounds being Spiritual
 24 Birth, Baptism, and Temptation, though these
 three aspects are complemented by Generation,
 Regeneration, and Purification. When Purifica-
 tion is completed and the aspirant of the Holy
 28 Grail is accounted "worthy to die," he goes
 through the Crucifixion, with its corresponding
 Mortification of self, accompanied with the "five
 wounds of the cross," which make for the death
 32 of the self-consciousness. This is followed with
 Burial, in which Transmutation of the forces of
 death into their counterpartal energies of life
 takes place. When life potencies are supreme, the
 36 consciousness is Sanctified to the Lord, and Resur-

rection of the Christ begins. This is followed with 1
Ascension and Glorification, when one enters the
Session of the Gods, being coordinated with the
Christ Principle through which the glories of God 4
unfold in sequential continuity in direct jurisdic-
tion of the Divine Will.

Coordination with the Christ Principle in juris-
diction of Divine Will, while identified as the 8
"Unspeakable Mystery," appears to be the finish,
but is really the beginning and the end as one, the
circle of completeness being entered at this point.
At this point the ego goes through all the activities 12
leading to the culmination, though, being in the
jurisdiction of Divine Will, they produce a spiri-
tual effect. The fall and the ascent of forces
gained are made one in the operation of the 16
"Unspeakable Mystery," the lowering of the
essences of spirit and the raising of the forces of
matter forming the substance of the Mind and
Body of Christ. The crown that is one with the 20
cross is the gaining of eternal life in the cross of
spirit and matter in Divine Law. This is the
mystical conjunction of life and death in service
to Man and God, and wherein is proven that all 24
things, good or evil, glorify creation and are util-
ized in service to the ego, Christed of God, and
ready to graduate from the mundane plane of
existence. 28

The "Seven Sacraments" contain in mystery the
seven specific principles of the forces of the Cross
and the Serpent. These Sacraments represent the
anointing received by the devotee of Christ in the 32
ascent of the Ladder of Life, and are mystical in
their spiritual application. "Baptism" is the
illumination that floods the soul at the birth
of Christ within the consciousness, and when 36

1 expressed in other forms is only a symbolical sign
of an inward grace, though it is a scientific fact
that not until one has finished his progression by
4 means of the symbols can he enter fully into the
spiritual reality for which the symbol stands.
People baptized with water are not necessarily
baptized with "blood and with the Holy Spirit."
8 The activities of John the Baptist characterize the
letter of the principle, but the One who comes
after him takes no cognizance of external sign
or symbolical formality. When the ego is devel-
12 oped sufficiently in knowledge and grace to re-
ceive the anointing of the Christ Spirit, the
baptism takes place in the "River Jordan," or
spinal canal in its physiological identification, the
16 human and the divine mingling in essence pre-
paratory toward bringing forth the Son of Man.

Baptism by water in its spiritual sense is the
gaining of the scientific knowledges of life, and
20 is present in this day as the genuine scientific
illuminations pertaining to Man's relation to God,
to the universe, and to his fellow men. While the
"baptism by water" cannot give the absolute
24 science of life, this being gained in the baptism by
the Holy Spirit, yet it does give one an under-
standing of the relative aspects of development,
purifying and cleansing consciousness, prepara-
28 tory toward receiving the Christ illumination that
gives one the absolute science of Life's unfold-
ment. This absolute science becomes consciously
known through its activities in consciousness,
32 purification gained permitting contact with Divine
Love that unfolds its offspring of Life and Truth
as one in the devotee of Christ. The absolute
science is the "Confirmation" that succeeds Bap-
36 tism, it being the spiritual reality of the symbolical

rite practised among the religiously progressing. 1

The "Eucharist," or sacrament of the Lord's Supper, is fraught with sublime mystery. It is in Principle the blending of the spirit and matter of 4 the organism of Man with the "bread from heaven," which, when appropriated, makes substantial the flesh of the Word in the Initiate, revealing in its fulfilled progression the spiritual 8 being of man. The attainment of life is in partaking of the substance of the Lord's body in the Passover Feast; for until the "heavenly manna" is eaten, consciousness is identified in death and 12 corruption. In its ultimate principle, the "Lord's Supper" involves the projection into the consciousness of the Initiate of the Divine Love Principle by which the Son is begotten and brought 16 forth as the substantiality of being.

Christians are admonished to partake of the symbolical Lord's Supper until the Lord comes. I Cor. 11:26. This has been interpreted to mean 20 a coming on the clouds of heaven, all the mystical principles of Christ being literalized by those who are not in the kingdom, who, as in the days of yore, cannot know the mysteries because not in 24 discipleship, that is, in discipline of overcoming sense. The eating of the "heavenly manna" is the partaking of the flesh and blood of Jesus Christ, this being the substance and love of the 28 Holy Spirit that can be contacted only by those in the spirit of wholeness; that is, unity of the male-female poles of Being, their unity being the Lord and his operation in consciousness to produce the 32 Christ state of being.

After the "Eucharist" has been administered, the unworthiness of the candidate is uncovered, and "Penance," the next sacrament, is experienced. 36

1 It is not that the seven sacraments are so distinct
that one begins where the other leaves off, but
4 as one, though bearing distinct characteristics.
The administration of the Eucharist brings into
activity the forces of both heaven and hell, Pen-
8 ance being simultaneous with the conflict of forces
that arises as self-consciousness dies. The dying
of self-consciousness in the conflict of spirit and
flesh necessitates the administering of "Extreme
12 Unction." This sacrament is not administered to
a dead or dying personality in the sense of pre-
paring the person for the grave, as in the symbol-
ical rite, but is that anointing of Divine Love that
16 comes into action when the forces of death give
way to the forces of life, and capacity of eternal
life is made a reality within the consciousness of
the aspiring one. "God is not the God of the dead,
but of the living," though only those are alive who
20 die in Christ; hence, "Extreme Unction" is admin-
istered to the living dead, when expressed in
Divine Principle.

The "Holy Orders" are those given in the opera-
24 tion of the Hierarchy that governs the destiny of
the ego. They are the means by which Jesus
Christ is enthroned as High Priest of the body
temple. These orders are imperative and abso-
28 lute; and while the initiate may feel like praying
that the anguish they precipitate may not be
experienced, yet meek surrender to the operation
of the Divine Will is inevitable. The process of
32 fulfilment of these Orders culminates in the next
sacrament of "Holy Marriage," the means by
which the ego is joined with the Church and
enthroned as a member of the Body of Christ.
36 The Church is symbolized by the humanity of

development gained by the ego, which, uniting 1
with the divinity of Christ, joins soul and spirit
consciousness as one, and identifies in spiritual
being the ego thus ordained in the God-laws to 4
bid farewell to terrestrial existence and to enter
the eternal plane of being.

The sacrament of "Holy Marriage" is that to
which St. Paul referred in the words, "This mys- 8
tery is great: but I speak in regard of Christ and
of the church." The Church is the invisible body
of spiritual beings, who, having graduated from
terrestrial existence, become the "Lords" of Pro- 12
gression to lead earth-bound souls to graduation
from the plane of sin and death. However, when
the kingdom of heaven is set up in the earth, this
Church is embodied in the "elect," and there is 16
then made visible what has been garnered into
the invisible planes as the finished fruit pro-
gressed. This Body of Christ is the Church of
Jesus Christ, with Peter as the rock foundation 20
when it is established as the kingdom of heaven
in earth. The principle of "Holy Marriage" oper-
ates in Divine Will, and only in the ego who,
through purification and regeneration, has gained 24
the primal androgynous state. This is a state of
oneness of the primal two poles of being, viz., the
male and female of Creative Principle.

The mysteries operate by means of the Word. 28
All is unfolded from the Word, and, at certain
times in the progression of the race, all is infolded
into the Word, the Messianic character becoming
the Word-Center in which the mysteries of the 32
Creative Principle operate to renew and to regen-
erate the activities of all planes of progression.
The mysteries are fulfilled in the identification of
the Cosmic Mother, at which time the whole uni- 36

1 verse and the race come under Judgment and
Redemption. The lower manas of the race will
then come directly under the law of the Lesser
4 Mysteries, while the kingdom of the gods, devel-
oped from the resurrected forces of consciousness,
will come directly under the law of the Greater
Mysteries. Scripture states that all mystery is
8 uncovered at the "end of the world," or at the
end of material existence. It is through the func-
tion of the Word-Center identified as the Cosmic
Mother that both Wisdom (masculine pole) and
12 Love (feminine pole) are unified as one, though
all initiates that precede her identification are
infolded in their progression in this last Messianic
character to be known or needed in the mortal
16 existence of the race.

The ego, progressing through the Lesser Mys-
teries, ultimates in reversing the tendencies of the
mortal man, thereby centralizing affection in
20 the direction of the Lord Principle through which
the activities involved in the Greater Mysteries are
projected. As the mortal dies to the flesh through
the processes involved in the Lesser Mysteries, he
24 is made alive in Christ through the processes
involved in the Greater Mysteries. It is the rever-
sal of the forces of desire of the mortal creature
that enables the ego to connect with the operation
28 of the Divine Will and to be initiated into the
mysteries of the Kingdom of God. Therefore,
only those who have reached a desireless state of
progression are eligible to receive the anointing
32 from on High, and to be put through the rites of
Initiation that reveal these principles as infallible
processes of Divine Law. The initiations in lodges,
secret societies, cults, and organizations of an
36 occult, religious, or mystical nature, are for the

purpose of keeping alive the symbolical representation of the primal principle of Initiation. Yet, the genuine principle of Initiation operates in the consciousness of Man or Woman through Divine Law and Will, the reality being governed in exact opposite manner from the symbol.

Those who partake of the symbolical rites cannot have their spirit, though knowledge of the principles may be present. But knowledge is only the intellectual scientifics, not partaking of the realities of Being. When the realities are gained, one ceases the worship of the letter of the symbol just as a child discards its blocks when it enters the higher grades of learning. Jesus admonished that those who would worship him would do so in spirit and in truth. To worship in spirit and in truth is to turn away from the object to the realm of spiritual principles. This is also to keep the first commandment and to have no other gods but the true God, the attainment of the genuine spiritual consciousness being the understanding of the mystical principles pertaining to the kingdom of God. The kingdom of God is the aggregation of spiritual principles that govern consciousness, whose unfoldment manifests as divine love and eternal life.

The culmination of the degrees of the Cross and the Serpent is the point of mergence with the Divine Will and the projection of the "Unspeakable Mystery." This Mystery contains all mysteries progressed in the upper and the lower manas, plus an added action of Divine Will, it being the totality of the mystery of God and Man. While this mystery specifically operates in the Microcosmic Man or Woman, it is the means by which the masculine and feminine poles of pro-

1 gressing consciousness are united, the union of
 these poles being consummated by the function
 of the Lord performed in the Cosmic Mother.
 4 This mystery is the consummation of the pro-
 gression of Christ in organic form and leads to
 the identification of the Word made flesh; yet its
 operation in universal man is coordinate with its
 8 operation in the individual center in which it is
 specifically identified in the Lord's coming. The
 One in the many and the many in the One, at this
 point of progression, move in Divine Will to
 12 unfold and to infold the glory of God, preparatory
 toward the manifestation of the children of God as
 His-Her finished fruit.

The "Unspeakable Mystery" involves the action
 16 of the "Lost Word" by which all creation has been
 progressed and sustained. The "Lost Word" is
 found in the Daughter, who, returning from the
 harlotry of the adulterations of nature, enters
 20 again into the Father's house and is crowned with
 the tokens of love and adoration. The powers of
 the "Lost Word" are centralized in the "Over-
 comer" who functions the Divine Will in the
 24 "second coming of Christ." Through the action of
 Divine Will, the forces developed in the will of the
 flesh (sexual functions) are infolded into the
 Word-Center, and the forces of the gods are
 28 unfolded in the direction of humanity from the
 Word-Center.

The operation of the "Unspeakable Mystery"
 involves also the psychic worlds or realm of
 32 departed dead, this "cloud" of psychic animalized
 soul force being the spirit of the forms developed
 in the materiality of the race that is infolded into
 the Microcosmic (Word) Center to be transmuted
 36 and converted into the primal energies in which

the life principle is present. The material coun- 1
terpart of the Microcosmic Center performs the
satanic work, progressing the forces of sin and
death to equalized polarity with the forces of truth 4
and life identified in the Christ Principle. Both
Jesus, the divine, and Judas, the satanic factor of
progression relate to the operation of the "Un-
speakable Mystery," it being the deliverance of 8
the divinely progressed forces to the Law by Judas
that ultimates in the substantiality of these forces
as spiritual being. In the conjunction of the dual
forces with the Lord or Messianic Principle, the 12
celestial, spiritual, and natural planes of progres-
sion are aligned to the Divine Law, these three
planes being consummated in Perfection in the
one who fulfils the service of the Lord and be- 16
comes the temple overshadowed by the "Heavenly
Host."

The "Unspeakable Mystery" involves all the
mysteries of Christ and sex in counterpartal rela- 20
tion, and ultimates in a baptism of cosmic knowl-
edge and truth to the race in its two kingdoms of
progression, viz., the natural and the spiritual
planes. Through the operation of this Mystery, 24
the karma of the race is greatly shortened.
Through it, also, the truth is uncovered that there
are no mistakes in the progression of the race,
states of low and high development being essential 28
to the outworking of the Creative Plan. God is
actually perceived to be the one presence and the
one power, including all that is, both good and
evil, yet including neither in the ultimate con- 32
summation of this Mystery. It is the point of the
supreme paradox as well as the supreme mystery,
hence, "unspeakable" in the sense that it can not
be told and be understood, but must be expe- 36

1 rieved to be known.

The "Unspeakable Mystery," if cognizant to mortal sense, would lead to great self-righteousness and condemnation. It is hidden, not for its protection, for mortals cannot protect the principles of Truth, but for the protection of those who, thinking they are wise in the wisdom of the world, are still lacking in genuine illumination of the laws of Being. When the finished mysteries are uncovered the consciousness of the race shall have gone through the process by which "old things are passed away and remembered no more," Christ Mind will be enthroned in the immortals, and all activities of life will be perceived in their pure primal state. Until that time the "Unspeakable Mystery" remains concealed, though known to one in the initiation it involves, in the degree that it is outworked. It is the Mystery in which God alone is Truth and all else is a lie, operating at the point where the truth and the lie of the "old heavens and earth," respectively, meet in embrace toward the annihilation of both poles of the dual world. The operation of this Mystery is the means by which the "fire" is kindled that destroys the world, mortals eligible to ascension into immortality being transmuted in the conflagration. It is the Mystery in which the powers of good and evil conjoin in the last conflict of dual forces toward the establishment of the unity that makes for spiritual substance.

The "Unspeakable Mystery" is the operation in Divine Law by which the One, identified in the Christ Principle, is made to be sin for the salvation of the world. Since for every advancement the ego attains there is a corresponding descent, and inasmuch as the one ascending is not the one

descending, this implies that the attainment of 1
the capacity of the "Overcomer" involves the
descension of egos who counterpart on low planes
the progression made on high planes. This being 4
an infallible law of development, the attainment
of the Overcomer is made at the expense of those
who function the low forces of the racial pro-
gression. The center of low forces of progression 8
is designated hell, while the center of high forces
of progression is designated heaven. The "Over-
comer" of the Microcosmic Center has infolded
in the consciousness the spiritualized forces of the 12
race; but for every attraction operating in the
direction of the spiritual there has been a corre-
sponding repulsion toward the hellish force. The
ego pays his karmic debt at the Passover Feast, 16
operative in the "Unspeakable Mystery," because
he is used in Divine Will to promote the redemp-
tion of the low factors of the race, repulsion
toward the hellish forces becoming one with 20
attraction in the consummation of a Divine Prin-
ciple, there being only One Principle in the opera-
tion of the Divine Will. Being made attractive
toward the hellish forces in the outworking of the 24
"Unspeakable Mystery," the "Overcomer" takes
up the sins of the world to the Cross of Calvary,
transmuting them into energies of higher powers,
thus destroying the hellish factors of the race and 28
setting free those in bondage to the lower forces.

Through the operation of the Divine Law, the
one who has gained the pure Christ state is sep-
arated in principles of being in the activities of 32
the "Unspeakable Mystery," the race receiving
the emanation of spiritual energies that go out
from the Word-Center, while there is infolded into
the Center the impurities of the race. Thus that 36

1 which is pure is made impure, while that which
is impure receives an impetus of purity, by means
of spiritual law, by which it may ultimately gain
4 the attainment of the pure. The Pure One, in
being made empty of purity in service to the all,
receives in exact law of the Lord the counter-
partal fullness of the Allness of God. Having given
8 all, the Overcomer gains all, the forces of adulter-
ated spirit and matter being transmuted, through
the Laws that operate in the Word-Center, into
spiritual substance, this forming the "mysterious
12 manna" out of which the spiritual body is fash-
ioned and revealed. This manna is the precipita-
tion resulting from the operation of the "Unspeak-
able Mystery," in which are included all the
16 mysteries involving the forces of God and Man.

The conjunction of the divine with the human
principle is the means by which one sups with the
Lord in the "Marriage Feast of the Lamb," this
20 Passover Feast culminating the mysteries and
revealing spiritual being. "And the Spirit and
the bride say, Come . . . and he that is athirst, let
him come: he that will, let him take the water of
24 life freely."

THE TWO MARYS



The two Marys represent the two poles of 1
the Feminine Principle of Creation, being
designated as the Virgin Mary and Mary
Magdalene. The word Mary comes from 4
the root *mare*, meaning sea. Exoterically, Mary
means rebellion, or revolution. The Virgin Mary
is the Principle at center, while Mary Magdalene
is the principle at circumference. Both represent 8
the whorl of forces revolving from within to the
without and vice versa. The revolution of con-
sciousness from light to darkness, and darkness to
light, is effected by means of the Mary Principle 12
in rebellion to the forces progressing.

The Virgin Mary is the pure, virginal substance
of love, progressing from the God center within
in the direction of consciousness, and is identified 16
as the Principle of Divine Love in the Soul. Mary
Magdalene is the essence identified in matter,
adulterated in its projection from the central con-
sciousness outward. Just as a pure inspiration in 20
the form of an idea is adulterated when thought
upon, so the virginal love essence of God's own
emanation is adulterated in its translation from
spiritual essence to form. Death and sin inhere 24
in Mary Magdalene, while life and truth charac-
terize the Virgin Mary essence.

Both Marys are within each ego, the two being
the subjective and objective aspects of the Prin- 28
ciple of Love. The Virgin Mary is associated with
purity, while the Magdalene is associated with
sexual progression. Sex is the adulterated essences
of the virginal substance, or pure sea, death being 32
in the sexual aspect of nature. Death is primarily

1 the destruction of the spirit force to form the
corruptible element of matter. Even as spirit dies
to form matter, ultimately matter dies, and the
4 energies thus liberated form the spirit essence of
the Virgin Mary who gives birth to the Christ.
Repulsion is directed toward the Mary Magdalene,
for only through overcoming the lower aspects of
8 the love progression can the higher be gained.
Yet, when the Virgin Mary Principle is gained in
consciousness, the ego is established in under-
standing as respecting the satanic forces, and is
12 not in condemnation of them. The Virgin Mary
principle is the activity of divine love in conscio-
ness, and in this love there is no condemnation.

It is the death of the Father-Mother-Son as
16 Christ that forms the world over which Mary
Magdalene reigns. But, when the forces of Christ
have evolved through matter and their conscio-
ness is gained in spirit, the Virgin Mary is resur-
20 rected in the race, she being the heavenly counter-
part of the earthly harlot principle. Mary Mag-
dalene is the harlot, while Virgin Mary is the
totality of forces, developed in harlotry of sex
24 redeemed in Christ, and identified as the virginal
substance of a higher state of being.

Mary Magdalene is developed in the attachments
of consciousness to the wiles of the flesh, which,
28 consummated, produce their own repulsions, the
result of the repulsions to sensual attachments
identifying the Virgin Mary Principle in the soul.
Virgin Mary refuses to know the ways of men and
32 simultaneously resurrects the Way of Truth by
which spiritual man is begotten and manifested.
Virgin Mary is a cosmic principle and is the help-
meet of Man (humanity), her function being spir-
36 itual and universal. The function of Mary Mag-

dalene is material and racial, though, when 1
brought to naught, the essences gained in sense
consciousness are converted into spiritual sub-
stance, which forms the nucleus of the Virgin Mary 4
consciousness.

The Mother Principle of Creation is the throne
of God and the means of the race's progression.
Both the purity and adultery are progressed by 8
means of the feminine forces of the race, the mas-
culine force being the generating power that
brings to manifestation the two Marys. The cause
of adulteration is the mixture of the male and 12
female qualities of nature, which, not being estab-
lished in unity in Christ, produces the material
world with its sin and woe. When the Virgin
Mary has been enthroned as the Wife principle 16
of Creation, then every male will be conjoined
with his own wife, and the result of marriage will
be harmony and peace. The Virgin Mary prin-
ciple will be enthroned in the nature of humanity 20
at the second coming of Christ, and the authority
of love and marriage will be vested in the femi-
nine desire, where it primarily exists in the design
of God. The mortal race is inverted in its aspects 24
of progression, but the race of immortals will
partake of the divine spirit through the second
Eve that raises the love essences of the race to the
divine nature. 28

Eve is the human type of Mary, being poten-
tially virginal and adulterous. The era of mor-
tality, generated by means of Eve, brings forth at
its consummation the second Eve, who is the 32
Virgin principle gained in humanity. The first
identification of the Virgin principle as the Mother
of Jesus, who typed the divine humanity to be, is
the heavenly factor of which the second Eve is 36

1 the earthly counterpart. The heavenly factor pro-
gresses the spirit and soul of the race, while the
4 earthly factor brings mind and body to a state of
equality and purity. The second Eve is the Lamb's
Wife, and is the Mother Principle in union with
humanity, the union of the heavenly and the
8 earthly factors being the marriage of the Lamb
by which the gods are revealed in manifest form.
The forces of both Marys are utilized in the mar-
riage and are the means by which the spirits and
their forms are united in Christ and spiritual
12 man is revealed.

When the Virgin principle ascended in the race,
the harlot principle was also present, for they
represent the cosmos and chaos of each other by
16 which the race is both spiritually and materially
progressed. There is never an ascending principle
of life without its corresponding descending one.
The spiritual plane receives the ascending forces
20 and the material plane the descending forces, the
former working out the heavenly progression and
the latter the hellish progression. However, in
the order of unfoldment, when the Lord or Divine
24 Law moves in consciousness, the forces of heaven
and hell are reconciled to each other, and the
essences of both planes are converted into the
substantiality of spirit and form, the unity ul-
28 mating in the perfected man.

Both Marys contribute toward the manifestation
of spiritual man; for, without the adulteration of
the virginal essences by means of sexual progres-
32 sion, there could be no tangibility of spiritual
being. Yet, the result of progression in the harlot
is not spiritual but material man. It is the transla-
tion of the essences of corruption and their
36 rebirth by means of the Cosmic Mother Principle

that give tangibility to spiritual man. The Cosmic 1
Mother is the polarized forces of harlotry and 2
virginity by which she exercises authority over 3
heaven and earth, that is, both the plane of spirit 4
and matter. The function of the Cosmic Mother 5
counterparts that performed by the Cosmic 6
Father, she restoring humanity (consciousness) to 7
its primal relation to Being, and revealing the 8
Creation of God, whose offspring are spiritual 9
beings. 10

The two Marys represent the Love progression 11
of the race, its consciousness of God expressing. 12
Virgin Mary is the spiritual love gained in rebel- 13
lion toward the material experiences of love and 14
marriage, with the sequential overcomings which 15
the rebellions occasion; while Mary Magdalene 16
is the sexual love progression of the race, having 17
her seat of action in the sensations of the flesh by 18
which forms are enlivened and perfected. Indi- 19
vidually, each ego is endowed with the two poles 20
of Love, one looking inward and upward toward 21
the Source of Being, the other looking outward 22
and downward toward the manifestation. The 23
former develops the spirit of man, while the latter 24
develops the body. 25

The race is born in the harlot force of conscious- 26
ness, there being no purity in the mortal nature. 27
The heavenly cosmos within the external nature 28
is the realm of God forces; and consciousness, 29
when capable of depth of thought and feelings, 30
touches the virginal founts within, receiving an 31
action of God by means of the virginal principle 32
of Love. As evolution in matter is finished, the 33
ego gains the virginal purity of mind and soul 34
entitling one to spiritual birth by means of the 35
Virgin Principle. At this point of progression, both 36

- 1 Marys centralize around the Master or Lord, and are usable by him toward the further progression of humanity.
- 4 Mary Magdalene is made up of two poles of adulterated love essence progressed in the race by means of the married wife and the "scarlet woman" or harlot. On the other hand, the Virgin
- 8 Mary principle is progressed in the race as the love impulses that are never consummated on the plane of matter, and by the sacrificial love expressions attending the spiritual progression of the
- 12 ego. Each has its own low and high pole of expression, and each ego at some time touches all four aspects ultimately four-squaring the Feminine Principle of Being; that is, gaining both
- 16 the harlot and the virgin in polarity of forces and enthroning the desireless state of consciousness with which the Christ Spirit conjoins to manifest spiritual man.
- 20 The race thought has conceived the Mary Magdalene factor to be the inhabitant of the "segregated districts," but as much harlotry functions under the cloak of marriage as under the sexual
- 24 intercourses of men and women not sanctioned by marriage laws. Until the twain of God's creation, the Man and the Woman of Being, are united in consciousness, marriage is the means by which
- 28 Mary Magdalene's function is perfected: that is to say, the means by which forms are perfected and evolution of matter is finished. The Virgin principle of Love is progressed in the disappoint-
- 32 ments of life, the experiences of unrequited love, and in the sacrifices made for those beloved. It is gained in what is lost materially, the material loss always causing its counterpartal spiritual gain to
- 36 arise. The material gain belongs to the harlot.

Both Marys must be progressed to a finish and 1
their forces equalized in the Divine Will before
spirit and form can be united as one, and a new
state of being arise in which there are no longer 4
any dualistic qualities.

All who gain the Virgin consciousness must have
lived through the adulteries of sex sense. This is
to say that all must live through their course in 8
sin in order to be mixed in their qualities of being,
for without the mixture with its sequential separa-
tion in the Lord, neither the spirit nor the form of
the Divine Ideal Man could be fashioned. It is 12
the conflict of forces of spirit and matter at the
finish of sin's progression that identifies the ego in
Christ and manifests spiritual being. This con-
flict is exemplified by Jesus and Judas, these two 16
being the masculine objectives of the Virgin and
Mary Magdalene, respectively. Through this con-
flict the commingled forces of spirit and matter
are transmuted into the virginal essences, and 20
spiritual man is resurrected from the tomb (body)
of material sense.

Spiritual progression is carried along with the
material, all spiritual essences gained becoming 24
identified in the Cosmic Womb, which the Virgin
Mary types. When the spiritual essences have
formed a nucleus of purity in consciousness, the
Virgin Mary principle is embodied in the Woman 28
chosen to perform the cosmic service. This woman
mothers humanity spiritually, and, through pro-
jecting the Son substance, impregnates humanity
with capacity of attainment of purity or virginity. 32
The aggregation of the spiritual essences in the
Womb-man (Virgin Mary) is Mary's being with
child of the Holy Ghost. The Holy Ghost is the
totality of spiritual essences generated in the race, 36

1 which, becoming identified in the Cosmic Womb
(Wom-an), form the substance of the Lord's body.
The emanation of this substance into the
4 consciousness of the race is the projection of the
flesh and blood of Christ's body, the appropriation
of which gives eternal life to those who receive it.
Those receive the influx of divine purity in this
8 Passover Feast who in their racial progression are
pure enough in their love expressions to help form
the virginal essence, each one receiving at the
Lord's coming according as his work is.

12 One cannot attract in the operation of spiritual
law anything higher than he has progressed in the
natural law. The natural law is sexual progres-
sion, and in its expression one determines his
16 purity or adultery and his allegiance to either the
virgin or the harlot factor of love. "Ye cannot
serve God and mammon" is equivalent to "Ye
cannot serve the Virgin Mary and Mary
20 Magdalene" at the same time. Repulsions to the
activities of sex sense lead to the identification of
the purity of spiritual sense, until, when the Virgin
Mary has been identified, the Lord or Divine Will
24 moves in its own Feminine Principle and
reconciles all the dual states to Christ. Man, in
personal sense, does not make this reconciliation, it
being made in the Lord, that is, in the illumination
28 of the Christ Mind. The two Marys stand in
polarized equality of development at the end of the
ego's course in sin, and the Lord or Divine Will
moves in the consciousness of one thus progressed
32 to reconcile the good and evil forces to Christ and
to utilize them in manifesting a higher state of
being.

The Love of God is His Son. This Love is piled
36 up in the Woman who identifies the Virgin Mary

principle. All who have within their natures the 1
developed love essences, so as to be in a state of
innocence and purity, receive the Son when given
birth by the Virgin Mother, and thus are enabled 4
eventually to partake of the nature of the Son
and to be raised into the spiritual state of being.
The Creative Principles are embodied in the race
as persons, these incorporating their spirits into 8
the race, so that ultimately the race is in a position
to be directly progressed in the Divine Will. Mary
the Virgin and Jesus type the heavenly love
principle in the feminine and masculine factors, 12
while Mary Magdalene and Judas type the earthly
feminine and masculine factors. These four
factors of the Love Principle progress spirit and
form to perfection, all being identified in one 16
action of God at the end of mortality in the
Christed ego. Christ has the keys of hell and
death, controlling the harlot factors.

The substance that identifies in the Virgin 20
Principle has been gained in progression by means
of Mary Magdalene. It is not that the impurity of
harlotry is ever the virginal essence, but that
spiritual forces progressed in matter, with the 24
the enticements of matter (sex) overcome, give
rise to the Virgin in whom is the Son principle
or substance of virginity. The Son is always in
the Father-Mother, though the love (woman) 28
progression of the race contains the mystery and
is not uncovered until law is ready to fulfil
sexual progression and to reveal spiritual man.
Hence, God in His Feminine Principle is not fully 32
identified until the end of the world, when Love
fulfils Law and enthrones God's own spirit within
the race. God's own spirit is His Feminine nature,
which is the Principle of Divine Love given to 36

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the race. God's own spirit is His Feminine nature,
which is the Principle of Divine Love given to 36

1 form humanity and in which it has its being.

Both Marys progress spiritual man, since he cannot arise on the spiritual plane until he has
 4 been progressed through the material. The son of Mary Magdalene is the prodigal, but the prodigal becomes the beloved son when he returns to the father's house, though he cannot return until he
 8 is tired of feeding on the swinish elements of the sex nature, where the animal propensities are progressed.

The virginity of the Cosmic Mother is always
 12 adulterated by the projection of the racial force identified as Joseph, representing the inheritor in the race of the Divine Christ-Seed, raised up in Mary, the Virgin. The Virgin principle supplies
 16 Mary Magdalene with the capacity of her next cycle of progression, even as she gains the raised-up substance of purity because of the forces progressed in sexual expression. Joseph is the
 20 mediator on the earthly plane by which that which has ascended is again descended, the Virgin Mary being the matrix in which both the godly and racial principles are progressed. In
 24 her appearance at the first coming of Christ, the Virgin Mary was utilized in descending the Divine Spirit in the direction of humanity, but, in her appearing at the second coming of Christ, the
 28 essences of materiality are ascended in the direction of the spiritual. This descent and ascent complete a whorl of forces and make the within (spirit) and the without (form) one, giving rise
 32 to the Son of Man race, which is the visible identification of the result of Christ's progression in humanity in the two poles (Virgin Mary and Mary Magdalene) of being.

36 The Virgin Mary gives birth to the Son of

God, first at center in individual identity, and 1
second at circumference in universal identity. The
individual is the central Christ spirit which comes
out of purity, while the universal identity is made 4
up of the many members of the Christ body that
have transcended the enticements of the harlot
sense. Man is both central and circumferential.
It is the operation of Christ both in the first and 8
in the second coming that unites circumference
with the center and makes the progression
gathered within manifest. The kingdom of heaven
is come into the earth, "When two shall be one, 12
and that which is without as that which is within,
and the male with the female, neither male nor
female." II Clement 5:1.

The principle of immaculate conception is in the 16
purity of consciousness that conceives spiritual
man, that is, in the Virgin Mary. The function of
bringing forth spiritual man is preeminently
vested in the Virgin Mary. However, when 20
humanity is enthroned in the Mother-Father
Creative Principle, as it will be at the second
coming of Christ, the twain (male and female)
will be united in virginal capacity and the 24
counterpart of the principle of immaculate
conception will operate in the race. The result of
this principle will be the manifestation of a people
who, being united in the male-female qualities, 28
will not be subject to sin, hate, strife, and death.
The crossing of the Son Spirit into humanity, as in
the birth of Jesus, involved not only the relative
factor of the principle of immaculate conception, 32
but also a principle of redemption by which
eventually death will be overcome.

Immaculate conception, in its absolute expres-
sion, is the progression of the Word (Christ Spirit) 36

1 in those who, having been resurrected into their
 god estate, will perpetuate their lives above the
 plane of birth and death. These will not convert
4 spiritual forces into material form, but, being
 transcended above material form, will translate
 the virginal essences into its own spiritual form,
 being in identity the Word made flesh. The flesh
8 of the Word is indestructible and spiritual, though
 convertible in law of translation to either the
 visible or the invisible planes of Being. In other
 words, the absolute principle of immaculate con-
12 ception is operative only in the Gods, and is the
 means by which continuity of life is progressed
 when birth and death have been overcome.

The relative factor of this immaculate principle
16 will give rise to a higher mode of generation and
 birth on the human plane, the desire for mother-
 hood being identified in the woman, as well as
 the choice of selection of mate. When Jehovah
20 creates the new thing in the earth, that is,
 encompasses the Man with the Woman, which is
 prophesied to take place at the end of mortality,
 all the functions of humanity will be reversed, and
24 consciousness will be aligned to the Divine Will
 in spirit, soul, mind, and body.

The Virgin Mary and Mary Magdalene are the
 two poles of one Principle, cooperative in Divine
28 Will to effect redemption; in their finished work
 they redeem the body from sin and death. At this
 point, Mary Magdalene is swallowed up in the
 function of the Virgin Mary, the two as one
32 appearing in the second coming of Christ as the
 Woman, with the moon (sex forces) under her
 feet and the sun (spiritual forces) over her head,
 referred to in the twelfth chapter of Revelation.
36 This Woman gives birth to the Manchild, that is,

gives spiritual birth to humanity as a whole, 1
raising up the Sons and Daughters of God as the
direct result of the operation of spiritual law
vested in the function of the Virgin Mary in the 4
race's progression.

The Virgin Mary is the divinity of love, and
Mary Magdalene at her highest point is the
animality of love expressed in mortality. When 8
mortality has passed, the human type will be char-
acterized by the descending principle of the
"second Eve" (Virgin Mary progressed as the
Wife Principle) and the divine love typed by her 12
ascending principle. Virginity and harlotry in
polarity at the end of mortality will identify a
heavenly and an earthly principle of a different
character, for God writes His own new name 16
(character) in consciousness, and the race is pro-
gressed from a different premise of the Creative
Principle. The redemption of the race at the end
of mortality means the offsetting of harlotry as 20
well as the actual identification of the spirit of
virginity in humanity.

The curse is lifted when Man is returned to
the spiritual substance (dust) from whence he 24
was taken, this substance being the essence of
virginity or enthronement of the true Wife prin-
ciple in nature. When each ego is joined to his
own wife or husband, the offspring will partake 28
of the divine nature, progressed in the race by
Christ in the function of the Virgin Mary. The
curse has rested upon the harlotry of sense, this
being the progression of the race in the bond- 32
woman: When the freewoman arises, the race will
be identified in joy instead of in pain; Isaac,
the offspring of Sarah, typing the humanity of the
race, born from the woman set free from the 36

1 harlotry of sex sense.

The Virgin Mary has been called the “mother of God.” She is the Mother in the sense that she
 4 is the helpmeet of humanity through which the action of God is directly expressed to progress the God-qualities of Being. She is more than the mother of God; she is Mother-God in whom are
 8 also the Father and the Son Principles of Being, for the three are one in Divine Law. However, the temple in which the triune Principle operates bears the same relation to the principle as
 12 humanity does to God. She is the Means by which God in His three principles operates, but the Cause of the operation is always greater than the means. This is to say that the interior God principle is
 16 always greater than the exterior manifestation, though the two are one in Spirit. God’s action in humanity is always by means of the Womb-man, or Virgin Mary, the Supernal Mother Principle
 20 through whom the qualities of Creation are infolded and unfolded.

Woman is the giver of Light and Life, Love and Truth to the race, though she has been
 24 progressed interiorly until the end of mortality, when she is raised as the Creative Lord of every soul. Her Son is Christ, the emanation of Divine Love, that, hidden in “three measures of meal,”
 28 eventually leavens the whole lump of humanity, enthroning in it the virginal principle of being. Christ is the Divine Feminine Principle in action, though, being positive in expression, is designated
 32 as the Son rather than the Daughter. The Daughter factor is one with the Mother, and at the end of mortality, when the Cosmic Mother performs the function of the Lord, the Father-Mother and
 36 Son-Daughter factors are One, the Christ Principle

having gained the entire Family of God. This 1
four-square Christ Principle is enthroned in the
Heart of humanity, and out of its love progression
will come the perfected Man-Woman whom God 4
idealized as His image and likeness in the
Creation. Each ego will be polarized in the male-
female qualities of God, generating, in Divine
Will, love and truth into expression. 8

REDEMPTION THROUGH THE CROSS AND BLOOD OF JESUS CHRIST

I am the living bread which came down out of heaven; if any man eat of this bread, he shall live for ever: yea, and the bread which I will give is my flesh, for the life of the world. John 6:51 R. V

Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed 53-55

He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father, so he that eateth me, he also shall live because of me 56-57

For Christ sent me not to baptize, but to preach the gospel, not in wisdom of words, lest the cross of Christ should be made void. For the word of the cross is to them that perish foolishness, but unto us who are saved it is the power of God. I Cor 1:17-18 R. V.

Blessed be the God and Father of our Lord Jesus Christ . . . in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace Eph. 1.3,7 R. V.

Apart from the shedding of blood there is no remission of sins Heb. 9 22.

For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace, and might reconcile them both in one body unto God through the cross, having slain the enmity thereby Eph. 2 14-16 R. V.

This is he that came by water and blood, even Jesus Christ, not with the water only, but with the water and with the blood. For there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one. I John 5 6, 8 R. V.

1



4

Redemption is the act of giving an equivalent for that which is held in bondage. Spiritually, it is an atonement for forces held in the bondage of death, the giving of the spirit of Life for these

forces being the principle of redemption effected 1
in Jesus Christ. Forces of intelligence emanating
from God identified in the celestial realms as
Christ, the "beloved son," or Ideal of Being. This 4
Ideal in its expressing powers became diffused in
materiality, losing its identity in death, its
inherent unexpressing power. Light, the emana-
tion of the Infinite, in which is capacity to be 8
God's Ideal Man (Christ-Man) begot on the plane
of solidification of energies (flesh) its identity,
Jesus Christ, the manifestation of God-Man as the
Light of the world. 12

The crossing of the forces of light (Day; Spirit)
and darkness (Night; matter) is the cross in
its primal inception, in which is capacity to
manifest Being. The crossing of God-Man, gained 16
as the Light of the world, into the race is the
conscious outworking of the primal cross of Being
wherein is capacity to bring forth the multiplied
sons of God from the primal Son Principle. The 20
continual crossing of intelligence (capacity to
know) with will (capacity to be) in the race
generates love, the primal urge of Being, which,
when fulfilled, manifests Man in the God-nature. 24
As forces of light and darkness, that is, wisdom
and love of heaven, or understanding and will
of earth, emanate their energies, being drawn
toward center and circumference in reciprocal 28
relation, the cross is set up, all energies becoming
adulterated as they approach the manifest plane.
The emanations of Christ (Divine Light), in
which is polarity of positive-negative (male-fe- 32
male) essences, interblend with forces of darkness
so as to lose consciousness of distinct character,
yet retain their inherent capacity to be *one* during
their sojourn in the chaos of Night. It is this 36

- 1 inherent capacity, identified in the ego, that forces
desire and capacity to know God, which, fully
climaxed, reveals spiritual being or Jesus Christ.
- 4 Jesus Christ is the identification in oneness of the
forces adulterated in humanity, and is the prin-
ciple through which the cross is robbed of its death
and the blood of its human element. The recon-
8 ciliation by means of the cross, referred to by Paul,
is the crossing out of the enmity engendered when
forces of spirit and matter became adulterated on
the plane of the manifest.
- 12 Redemption through the cross and blood of
Jesus Christ is a scientific and literal principle,
though the vicarious factor of atonement, in the
common acceptance of the matter, must be super-
16 seded by an understanding of the principle. Man-
kind, being the matrix in which forces both
spiritual and material gestate, ripen, and fruit
themselves, is one matrix or body. The Word that
20 was with God in the beginning and which is God
identifies at circumference (humanity) as the
microcosmic center through which the Law
(Lord) operates to transform and redeem the
24 race. Primarily, the Word, differentiated in its
elements, became mankind; hence, all that is, is by
and for the Lord. The microcosmic center is
Jesus, the center of divinity in humanity. This is
28 the center in which are aggregated the spirits of
the Word, or the unity gathered out of diffusion.
In this center, or Jesus, are gathered the essences
of spirit developed by means of the material.
- 32 When center and circumference are in equal and
complementary progression, the Law or Lord
operates, and through centrifugal force projects
from spirit to form, and through centripetal force
36 influxes from form to spirit. Thus, matter yields

an essence of substance to spirit, and spirit an 1
element of power to form, all humanity under-
going refinement and transformation, though both
a constructive and a destructive factor are oper- 4
ative in the Lord.

The catastrophes that attend the ends of cycles
of progression are caused by the principle of
atonement, there being destroyed at circum- 8
ference that which has served its purpose of
progression and which can go no farther in its
present organization. Eventually, at the redemp-
tion of mankind from death, this redeeming prin- 12
ciple of Jesus Christ, operating by means of Love,
translates and transmutes the essences of spirit
and matter progressed into the substance of the
Lord's body, out of which are fashioned the chil- 16
dren of God. This last act is predominantly vested
in the authority of the Woman Christ Principle
(Feminine function of the Word), for the supernal
Mother gives birth to the children, or formed 20
expressions of Elohim.

The accomplishment of the microcosmic center
has a redemptive effect upon all the members of
the body of humanity; but not until the members 24
are so conjoined in their elements as to present
the virgin essence out of which the Son is formed
can God's regenerative laws operate to reproduce
in them the Man-Woman of God's creating. The 28
fact that an ego, identified as Jesus, attained the
God-state of being, thereby entering into redemp-
tion from death, or whether he did not, does not
imply that salvation has been effected for the 32
entire race. Each cycle produces its microcosmic
center, representing the spiritual advancement of
the race up to that time. The operation of the
Divine Law in this center makes the forces gained 36

1 in Christ the Saviour of the world, though only
those eligible to receive the spiritual operation
of the principle become the organisms through
4 which the further spiritual progression of the race
is unfolded. The Saviour is present as a redemp-
tive principle, which the Microcosmic Man
dissolved in essences becomes, but conjunction
8 with the Saviour is essential to effect salvation
from sin and death. All live because of Jesus
Christ (Microcosmic Principle), but only those
who eat the flesh and drink the blood of the Lamb
12 (purity) enter into life.

Since sin is sense of separation from God and
is operative until the dual states, in which is the
cross of adulteration, are transmuted out of their
16 adultery into virginity, each ego must find the way
that leads to life. The Way is Jesus Christ. Jesus
Christ is the totality of polarized energies of Being
in which there is no adultery nor death. The polar-
20 ized energies are the result of unities effected in
the intelligence and will of forces developed, its
climax being the unity of the wisdom and love of
consciousness, otherwise the male-female forces.
24 The will of God is His love; hence, the establish-
ment of the love essence in wholeness (oneness;
not duality) is the essential requisite that makes
for the identification of spiritual being.

28 Love is the product of forces generated on
the flesh-and-blood plane, reduced to No-thing
(Naught) and moved upon by Christ, the eternally
polarized (One) principle of God, the means by
32 which Being is revealed. Christ is the causative
power of himself, drawing the finished fruit
(virginal essence) of the flesh-and-blood conscious-
ness, and, at its identification at Center (Father-
36 Mother), liberating it again as the Love of God,

the principle of Being by which spiritual man 1
(Christ Jesus) is formed.

The love of the flesh-and-blood plane is the generated energy of the intermingling of good 4 and evil aspects. The surrender of attachments to these aspects of mortal sense makes for the ascendancy of cosmic knowledge, in which is capacity to know without further experiences in 8 the flesh. The love of God, the gestating energy in which Christ is identified, is known only as the ego ceases to be in bondage to the loves of fleshly experiences as a means of gaining knowledge. 12 The ripening of the fruit of "the tree of the knowledge of good and evil" is indicated by the identification of cosmic knowledge, or capacity to understand man and God in their reciprocal rela- 16 tions. The comprehension of the true character of man implies the surrender of the false sense, and a willing ascension into Christ must follow the quickening of cosmic knowledge. Where 20 understanding is not coupled with willingness, conscious disobedience is present, which is the "worse thing" than lack of knowledge that can come upon the ego feeling his way from darkness 24 to light.

Primarily, sin is a subconscious activity, a necessary prelude to self-knowledge. That is to say, without independent action the ego would be 28 an automaton, not gaining consciousness of himself, which is not to gain consciousness of God. In sense of separation from God, he is obscured from God, though having within consciousness the 32 pattern of the man he is to be. Forces generated but not climaxed in perfection have to be reckoned with, and redemption is made necessary. It is not that God willed that men should sin, but 36

1 that, in God's will to be, the principles involved in
Being became identified in their progressing and
sequential order; hence, the ego must sojourn in
4 night (unillumination; lack of light), forming the
proper attracting matrix in which he idealizes his
capacity to be, even as God, moving in the
No-thing (Unexpressed of Himself) idealized
8 God-being, and, in the idealization of Himself
(Christ), set into operation the desire to be mani-
fested, which is to say, to be Man. In natural order,
the ego desires to be Man, which is to be God
12 manifested.

The ego suffers from lack of knowledge (light)
as he evolves through chaos, the nothingness of
evolution, but God has no part in the affliction.
16 Being in the unknown, the darkness, suffering
through ignorance of God, the ego experiences at
his present evolutionary ascent, tribulation equiv-
alent to his lack of conscious knowledge of God.
20 To illustrate: Let a perpendicular shaft 1,000 feet
in length represent the connection between earth
and heaven (man and God). The ego who is
stationed at a height of 600 feet lacks knowledge
24 of that between 600 and 1,000 feet, hence, suffers
at his point of ascent the lack represented between
where he functions and where he is capable of
functioning. Being created to function at 1,000
28 feet (Perfection) and yet functioning at 600 feet
(mortality), the ego suffers because of what he
does not know, and since what he does not know
represents God unknown, the suffering engen-
32 dered in the unknown is not known by God. Moved
as was John on Patmos, I say, Let him who reads
understand.

God does not cognize sin nor its effects in the
36 sense that he keeps a record of the ascending ego

as a "judge" keeps track of a race horse. God 1
is Unknown and Unmanifest to consciousness in
the degree that the ego does not cognize his Christ
powers and capacities and express them in right- 4
eous use. Sin is progression in unillumination, or
lack of consciousness of God omnipresent, and
continues so long as self-consciousness exists. The
death of the self at the high point of its attainment 8
is necessary to bring to pass consciousness of eter-
nal life. This is the point of crucifixion with
Christ and leads to knowing both God and Jesus
Christ. Lack of knowledge of Being is failure to 12
be God's manifestation, and is to be the manifesta-
tion of the devil, the aggregation of forces devel-
oped in ignorance of God, or in the will of the
ego to be without knowledge of Being. The Son 16
of God, or Jesus Christ, is manifested at the high-
est point of development in self-will that he may
destroy the works of the devil and bring the ego
into Christ. 20

There is a purpose in suffering, but it cannot
be known until, through crucifixion with Christ,
the ego goes through the process necessary toward
his resurrection from the dead. Forces of agita- 24
tion, anguish, antagonism, and resistance have a
disintegrating effect upon the material encase-
ments of the body consciousness, and must be con-
sciously felt in hell before they can be transmuted 28
into elements of construction and substantiality.
The intensity of hell is felt in the crucifixion of
the ego with Christ, ordained in the authority of
the Law (Lord). This is the Gethsemane experi- 32
ence, and all raised up in the "last day" must
drink of the "wrath of God, which is prepared
unmixed in the cup of his anger." The baptism
and theocrasis of the Woman, who complements 36

1 the Man, emanate the "wrath of the Lamb" in its
final degree, the means by which the children of
Elohim are drawn within to center and the many
4 atone with the One in the second coming of
Christ.

The final act of triumph over hell and death
must be accomplished in the Feminine Principle
8 at the point sin had its inception. This conflict is
described in the twelfth chapter of Revelation,
and is the last act of the principle of Redemption
in the cycle of "Time," for, with the passing of
12 the world and its lusts, there will be no further
need of a Messianic center. In other words, when
the type Man and Woman are identified in con-
sciousness, and their spirits are disseminated into
16 the all by means of the Law or Lord, all men and
women are identified in capacity to manifest the
image and likeness of God's idealizing, and are
atoned in nature to the cosmical laws that govern
20 manifestation.

The identification of forces generated in self-
identity built the flesh-and-blood consciousness
with the seminal essence, the reproductive urge
24 to be, and the blood, the formative element of
being, as the chief factors governing this plane
of expression. These elements are the seat of the
primal desires. If desires be carnal, carnality
28 being the enmity of death, the seminal essence
registers the impressions, and the blood forms
their corruptible cells, the seminal seed or cell of
mortals being the identity of the Word disinte-
32 grated, or forces adulterated. On the other hand,
if desires are spiritual, the incorruptible cells are
formed by means of the cooperative action of the
seminal essence and blood. The seminal essence
36 is the physical masculine identity of the "River

of Life" flowing out from the throne of God, or 1
essences of radiations of God's desire to be, oper-
ative in consciousness; while the ovum of the
female is the physical feminine identity of the 4
"River of Life." This is the river to which St.
John refers in Revelation as a "river of water of
life, bright as crystal, proceeding out of the throne
of God and of the Lamb . . . and on this side of 8
the river and on that (positive-negative, or male-
female sides; two sides) was the tree of life,
bearing twelve manners of fruits, yielding its fruit
every month: and the leaves of the tree were for 12
the healing of the nations." When this river is
restored again to its primal divine relation, there
will be no curse.

Sin has its identification in the fluidic elements 16
of the organism; the will to be, without knowledge
of Being, having its primal identity in the repro-
ductive and formative essences, viz., the seminal
essence and the blood. Forces of light and dark- 20
ness, crossed in their elementary emanations,
identified as spirit and matter, both of these being
coexistent with the flesh-and-blood consciousness.
Materiality of fleshly consciousness is character- 24
ized in its inception by the *animality of sex force*,
expressing as service in selfishness, and climaxed
as *humanity of sex force*, expressing as service in
unselfishness. The former develops the person; 28
the latter, the individual. Through the polarity
of these two factors of I expression, the ego is
reduced to No-thing in his self-identity in good
and evil, and, being in a state of Naught (0), is 32
made receptive to invite the identification of
Christ, the procreating principle of consciousness
that leads to the revealment of Christ love, with
its climaxing manifestation of spiritual being, or 36

1 Christ Jesus. The expression of Christ love is
characterized by selflessness, the capacity to man-
ifest God irrespective of the attractive or resistant
4 aspects of mortal consciousness.

The cross of elemental forces of good and evil
eventually identifies in the ego as death and life,
these factors having their organic identification in
8 the blood. The blood is the mating ground of
forces generated out of the activities of spirit and
matter of the fleshly consciousness, whose polariz-
ation with Christ, when reduced to No-thing, per-
12 mits the identification of Christ in the blood;
hence, blood in its ascending aspect is the means
by which man is saved from destruction and death
(sin) in contradistinction to the fact that blood,
16 in its descending aspect, is the identity of death.
The shedding of blood by which sin is forgiven is
not a losing of material blood in conflicts on the
flesh-and-blood plane, but is the translation of its
20 elements into the substance of Divine Love, out
of which are fashioned the organisms of the re-
deemed. The redeemed egos are manifested at
mortality's close, being the climaxed progression
24 of the god-spirits disseminated as the Bridegroom
and the Bride, that is, Jesus Christ in Male and
Female Function.

It is scientifically proved by members of the
28 fraternity of materia medica that the red cor-
puscles contain within themselves their own life-
giving element, which, liberated in the blood,
has power to overcome any diseased condition of
32 the organism. These inspectors of the physical
organism discover that the blood cell (corpuscle)
containing the life-giving force is not sufficiently
combusted, so have devised means of extracting
36 a certain number of drops of blood from the

organism, and, placing this blood in certain chem- 1
ical elements, permit the combustion of its cells,
with their corresponding multiplication of powers.
Later they inject the chemicalized result into the 4
veins of the body, there to make its circuit through
the impure blood system, converting forces of
disease into vibrations of life and harmony. This
same operation produces a marked mental change 8
as well as a physical one, giving rise to the idea
that the blood contains the saving power of the
organism if its red corpuscles could be made to
express this service naturally. This process por- 12
trays what goes on in the organic essence of the
blood when the life and death (spirit and matter)
elements, contained in the cell (corpuscle; inter-
blended essence of seminal and blood elements) 16
are polarized (joined as one), and the substance
of Christ is formed, which, receiving the action
of God's will (divine love; desire to be), gives
rise to the immortal cell consciousness, with its 20
capacity of eternal life in process of alchemicali-
zation.

The white and red corpuscles of the blood are
the identified emanations of spirit and matter, 24
respectively; the white corpuscles are the remate-
rialized energy liberated at the dematerialization
of the red ones, and the element of life in contra-
distinction to the element of death carried in the 28
red corpuscles. Viewed in mortal sense (lack of
knowledge of truth), the red corpuscles appear to
carry life, but it should be perceived that this
energy is the animality of life which is disinte- 32
grating in its nature, and, hence, is not a genuine
expression of life. When life is present in the
nature of man, the white corpuscles, the principle
of spirit, will be in supremacy of power and num- 36

ber, though this condition would reverse the present nature. Mortals are dead though they appear to be alive. Life springs up when polarization of the natural elements of spirit and matter is accomplished. This takes place in the blood; therefore the blood is the seat of the formation of the virginal essence in which the Christ-Seed is resurrected.

Carnal life, the animality of existence, is the product of understanding and will in sense of separation. It is born of animality of forces, and is characteristic of progression in hell and death. Human life marks the ascension of usages of good in consciousness, and invites the identification of knowledge of God. Eternal life is the product of the union of wisdom and love, which constitutes the parental essence in male-female polarity, coming into being at the polarization of spirit and matter in its fulfilled embrace. Since this final conjunction takes place in the blood, it is in the blood that the evolved essences of wisdom (male force) and love (female force) conjoin, the positive essence of the blood mating with the negative essence of the seminal fluid. The cross of Christ must be literally set up in the blood, thereby causing the death of the personal ego. This death is a living death, but ends in deathless life, or consciousness of life eternal. Jesus Christ organically identifies spiritual being when male and female polarity of essences is established, though this work is primarily carried on by means of the microcosmic center in the jurisdiction of Divine Will.

The conjunction of the positive-negative (male-female) essences in the blood stream (stream of energies) is the holy marriage, the mystical union

of the Bride with the Lamb, through which the 1
robes of the ego (fabrics of consciousness gained)
are made white as snow. This marriage is the
blending as one of the twain originally joined in 4
God, which man in self-conscious identity put
asunder, but which the ego in consciousness of
God's love permits to conjoin again in Christ.
When this marriage takes place, man is crucified 8
(crossed) in the flesh with Christ, and the cor-
ruptible gives way to the incorruptible in exact
polarity, being governed by the love (will) of God.
Death is swallowed up in victory. This is an 12
individual process only in the microcosmic center
of divinity in humanity, ordained in Law to be
identified at certain times in the ongoing of the
race; though from this center in the cross of Christ 16
(not cross of sex), the principles gained in oneness
are outfluxed to the circumference, and all who
believe in Jesus Christ appropriate (eat) the sub-
stance of the flesh and blood of the spiritual body 20
identified in the microcosmic center. Following
the outflux of the Holy Spirit, those "who are
Christ's" are impregnated with the Christ-Seed
(Word) by which they are grown into the kingdom 24
of God (gods).

Scientists show that a ray of polarized light has
greater death-producing powers than rays in
adulteration, and through turning the pure ray 28
upon the flesh they can perceive its power to
reduce to corruption the fleshly elements. Through
this experiment, one can discern what takes place
in the organism when the male and female energy, 32
adulterated in mortality, begins, under laws of
polarization (mating) to conjoin again as one.
The ultimate of the spiritually progressing ego is
death to the natural elements by means of a Law 36

1 that transcends the processes of mortal death.
Through this death, life is liberated and the Christ-
Seed or Word is raised within.

4 While polarization has its climax when the two
of a lower state of energy become the one of a
higher state, the antagonism of opposites is car-
ried along from the beginning of mortal existence,
8 showing itself in the organism as disintegration of
structures, commonly referred to as disease. It
should be clearly discerned that disease is the
dying to sin, the result of the antagonism of the sep-
12 arated energies, induced by the polarization of
the opposite but eventually equal forces. In regen-
eration, effected by Jesus Christ, suffering is
engendered without the identity of disease. The
16 appearance of disease compels conscious con-
junction with the Something or God's will. It is
negation of forces which automatically attracts
the positive pole, the calling upon God for healing,
20 symbolizing the desire of the negative forces to
mate with their counterpartal positive forces.

It is written of Jesus that he was made perfect
through suffering. This is to say, that the divinity
24 of the ego was uncovered through the disintegra-
tion of the corruptible elements. Corruption is the
natural result of the separation of the male-female
essences in cell structure, and is the element of
28 death that, moved upon by Christ, is conformed
to incorruption. As Christ, the conjoined male
and female androgyne principle gains ascendancy,
the fleshly forms or cells are corrupted through
32 this higher rate of energy, leading to the complete
crossing out of the fleshly element. As the I ego
dies, the I Am or spiritual being is made alive.
An alchemical process is going on continually in
36 the organism, transmuting dual states out of their

adultery into the virginity of Christ; and only 1
conscious connection with Christ by means of
wisdom and love permits the tribulation to be
shortened for all flesh, and the saving of that 4
remnant that is essential toward the identification
of the ego in Christ Jesus, or spiritual being.

The cross of Christ is operative only from the
microcosmic center, or through Jesus, the cross 8
of the human and the divine. Jesus, crucified in
the Law or Lord, furnishes the energies of Divine
Love and Will by which the forces of nature,
crossed in sex, are polarized, transmuted, and 12
transformed into energies of a higher vibrational
rate. The divine orgasm is the going forth of
the Holy Spirit to impregnate the neutral essences
of spirit and matter with power to assume higher 16
forms. The orgasm of the sex act is the means
by which the heavenly aspects of the Christ-Word
are mixed with the earthly elements. Heaven and
earth form the spiritual and natural worlds, and 20
both are progressed by means of consciousness,
sexual and Christ forces in adulteration forming
the objective heaven and earth that pass away
with the end of the world, the attendant alchemi- 24
cal change producing the new heaven and earth
that will reveal righteousness and purity.

The orgasm of the sexual expression is destruc-
tive to spiritual essences but promotive of their 28
formation on both the heavenly and the earthly
plane, but is reversed in its effect. This is to say,
that it is the formative power of consciousness
until matter reaches its high point of evolution, 32
when it becomes the means by which matter is
destroyed. However, the destructive power of
the Lord is introduced into consciousness by
means of the Word before sexual law can be 36

1 superseded by the Law of Love and spiritual being
formed. The destructive power of sex is not con-
ducive to the formation of spiritual being except
4 in an indirect way, the dissolved elements of
matter regenerated and translated into spiritual
energy being directly controlled in the laws of
God. The conflict of Jehovah (Man-Woman) and
8 the serpent overthrows the reign of matter, and
fulfils the law of sin and death (sexual law) with
the law of the spirit of life in Christ Jesus (Law
of Love).

12 Love of God, consciously developed by the ego,
makes possible the alchemical process through
which one dies to sin and its result, death. As
love of God is given conscious and willing expres-
16 sion, sex love, the adversary (reverse power) to
Christ, must be consciously and willingly sur-
rendered, else the cross of Christ is robbed of its
sanctifying powers and the blood made impotent
20 in its fleshly as well as in its spiritual aspect.
Jesus, himself, lost only the son of perdition in
his transmutation, meaning that he surrendered
the activities of sex force to their primal will to
24 be the Man God idealized, and by so doing became
Being in organic identity. "No man can serve
two masters." The mastery of sex force reduces
the two masters to one, leaving man, in his male-
28 female polarity (holy marriage), the means
whereby the powers of God take on organic iden-
tification to reveal spiritual being. Man is in
male-female identity when both the seminal
32 essence and blood yield themselves to the primal
desire to be, the desire to be a god, leaving the
primal desires to fashion spiritual man in Divine
Will and order. The development of oneness of
36 male-female qualities, coupled with the conse-

creation of all the desires toward the revealment 1
of spiritual being at whatever cost to the personal
ego, is the exoteric process that identifies the
esoteric, and that leads to the transmutation of 4
the ego out of the elements of flesh-and-blood
consciousness into consciousness of Christ; out of
conscious identification in death into conscious
identification in life. 8

The crossing of the elements of the flesh-and-
blood nature, or fruit of the "tree of the knowl-
edge of good and evil" with Christ, converts the
cross of adultery into the crown of purity, the 12
blood into a radiation of truth, and the seminal
fluid into an essence of Love. The projection of
this trinity of forces into humanity at the dissolu-
tion of the ego attaining sonship, as in the case 16
of Jesus, is the descent of the Holy Ghost, the
whole ghost or shadow (identity in form) of forces
generated and fruited in their cycle from the
Unknown to the Known, where God becomes 20
Being, and Man, the reality of the Ideal (Christ)
appears, clothed in eternal verity of being.

The descent of Jesus Christ into the tomb of
matter typifies on the manifest plane the descent 24
of spirit-emanation of light into darkness, culmi-
nating in death in matter, where the spiritual ray
becomes diffused in night or unillumination. It
is in the earth, typical of matter, that the ego 28
works out his salvation from death and resurrects
the ray of spiritual light that lost its pure identity
in the flesh. The resurrection of Jesus Christ
marks the raising of the organic forces above the 32
plane of materiality, identifying the ego in his
divine natural or immortal state. Out of this
state, the ego is further transmuted into sub-
stance, with which Christ conjoins to reveal 36

1 spiritual being, or God identity. This last act
 takes place above the earth plane, where con-
 4 sciousness, freed from death, fully polarizes with
 the Father and ascends by means of dissolution
 into the Godhead, though in the ascension there is
 a counterpartal descension of forces that makes
 for a further revelation of Being in their season of
 8 fulfilment.

The dissemination of the flesh of Jesus Christ
 (essence of substance) into humanity constitutes
 the impregnation of human essence with the Holy
 12 Ghost to reproduce the family of gods (Order of
 Melchizedek), though the identification of the
 Mother Principle of Deity precedes the manifesta-
 tion of the divine family; the appearing of the
 16 Woman Lord follows in natural order the dis-
 appearing of the Man Lord, in its period of revela-
 tion. The breaking of the body of Christ was the
 cutting in two of the united male and female poles
 20 of being, the forces of both principles of being
 going out as the flesh (body; female) and blood
 (spirit; male). All who were sufficiently polarized
 (crossed; married) in their male and female
 24 forces became at the dissolution of Jesus Christ
 the potential gods, whose revelation of being con-
 stitutes the fruit of mortality to be gained at the
 end of "Time."

28 Since it is the conjunction of the polarized
 energies of the blood and seminal fluids with
 Christ that constitutes the Holy Spirit, its dissem-
 ination into humanity at the dissolution and pass-
 32 over of Jesus Christ was equivalent to the
 incorporation into the blood and seminal fluid of
 the organic body (humanity) of an element of
 Christ that had in it gained consciousness of life,
 36 with increased capacity to manifest more of Being.

This truth prompted the Master's declaration, "If 1
I had not come and spoken unto them, they had
not had sin; but now they have no excuse for their
sin." John 15:22 R. V. Now that Jesus Christ is 4
identified in consciousness as a regenerative ray
to reproduce immortal being, there is no excuse
for continuance in sin. Humanity is saved by and
through Jesus Christ, but must receive his spirit 8
through entering into selflessness before the saving
principle can effect redemption. Yet, there is a
time for all things to occur in God's order of cul-
minating His Plan. 12

Redemption from death takes place in Absolute
Law and not in the desire nature of mankind. But
it is a great delusion to believe that mankind can
continue to waste, in riotous sex adulteries and 16
expressions, the essences of the blood and seminal
fluid, and at the same time be saved. However,
herein is the paradox and the mystery of godli-
ness. At the introduction of the Christ spirit into 20
humanity, the sexual forces are stimulated; the
riotous expressions of lust, sex, and debauchery
attending the end of a cycle being the current of
hell destroying itself, though an agent of the 24
Divine Law to effect the redemption of the race.

The incorporation in the race of the action of
Divine Will, while destroying the adulterous
forces, is also reconstructing the dissolving ener- 28
gies into higher qualities of spirit and form. Egos
who have finished their mortal course, having died
to sin, are crucified with Christ, their redemption
being effected in the Law of the Lord, who both 32
destroys and constructs. The children of the
kingdom come first under the destructive power
of the Lord, the dissolution of their spiritual
elements and their automatic projection in the 36

1 direction of humanity being comparable to the
 crucifixion of Christ, though operative from the
 Messianic center identified at the end of the world.
 4 The many members of the Body of Christ are
 governed in the Law of the One (Christ), all going
 through a similar process by which their mortality
 is dissolved and spiritual being is manifested.
 8 "Abide in me, and I in you. As the branch can
 not bear fruit of itself, except it abide in the vine;
 so neither can ye, except ye abide in me. I am
 the vine, ye are the branches: He that abideth in
 12 me, and I in him, the same beareth much fruit: for
 apart from me ye can do nothing. If a man
 abide not in me, he is cast forth as a branch, and
 is withered: and they gather them, and cast them
 16 into the fire, and they are burned. If ye abide in
 me, and my words abide in you, ask whatsoever
 ye will, and it shall be done unto you. Herein is
 my Father glorified, that ye bear much fruit; and
 20 so shall ye be my disciples." John 15:4-8 R. V.
 Before the ego can be in the vine (Jesus Christ),
 he must have been transmuted out of the energies
 of sex love into the love of God, thereby forming
 24 the essential virginal essence in which Christ can
 act to give birth to spiritual man.

The attainment of virginity of consciousness is
 the identification of the Virgin Mary principle
 28 that mothers the Christ seed. Belief in Jesus
 Christ is the identification of this virgin principle,
 belief in His Name meaning the taking on of his
 character. His character is substance of God, the
 32 identified climax of the flesh-and-blood conscious-
 ness generated out of its adulterated elements.
 The "living bread" (substance), which the Master
 designated himself as being, is the substance of
 36 God, the element formed when spirit and matter

in diffusion are reduced to naught, and moved 1
upon by God's will (Christ), in which is polarity
of wisdom and love: male and female forces yield-
ing their fulfilled fruit of virginal essence. "This 4
is the bread that cometh down out of heaven, that a
man may eat thereof and not die." Jesus declared
that this bread that came down from heaven was
himself. "I am the living bread which cometh 8
down out of heaven: if any man eat of this bread,
he shall live forever: yea, and the bread which I
will give is my flesh, for the life of the world."
John 6: 51 R. V. Since the blood is the life of the 12
flesh, and is the point of conjunction of the gener-
ated forces of spirit and matter, the transmutation
of spirit and matter in their polarized energies
into substance, through action of God (Christ), 16
identifies the flesh itself as living substance. This
is the bread from heaven (substance from God).

The giving of the flesh of Jesus Christ for the
life of the world had its negative identification 20
when he consciously died to sin, and crossed the
adulterated forces of nature (flesh and blood) with
the Christ spirit, this crucifixion culminating in
his death to self on the plane of matter, with 24
its counterpartal expression of resurrection on
the plane of spirit. The sequential ascension
and dissemination of his substance-body into
humanity was the giving of his flesh for the life 28
of the world, the positive identification in the flesh
being the descent of his spirit into humanity. This
is to say that the forces of flesh raised to spiritual
qualities, emanated in Divine Will into the race 32
in law of projection, penetrate the organisms of
consciousness eligible to receive them, producing a
like translation and resurrection in those who
have the same spirit, that is, Christ. Through the 36

1 operation of Jesus Christ (Principle), humanity,
 still identified in the cross of adulterated forces,
 may be generated out of death and corruption into
 4 life and immortality, though conjunction with the
 principle for which he stands (two in one; holy
 marriage) is essential before the process can take
 place.

8 Eating the flesh of Jesus Christ is an action that
 takes place when his spirit, which is the Spirit of
 Truth, is appropriated and made a living reality.
 This is accomplished in the Law of Transmuta-
 12 tion, operating in humanity by means of the
 microcosmic center (Word). The crossing of
 Christ (God Principle) into Jesus (Man Principle)
 forms the counterpartal relation of substance and
 16 form, or spirit and flesh, necessary to permit the
 dematerializing of matter and its rapid metamor-
 phosis into spiritual energies. Those who have
 ceased to eat of the "fruit of the tree of the knowl-
 20 edge of good and evil" are eligible to eat of the
 "tree of life" centralizing around the cross of
 Christ. Through eating the flesh (substance of
 truth) and drinking the blood (energies of love),
 24 the ego is transmuted out of materiality of both
 mind and body into the mind and body of Christ.
 The culmination of this principle comes with the
 resurrection; and the ascension above the mortal
 28 plane of existence of the children of God reveals
 the fruit of the redemptive power of Jesus Christ,
 manifesting in his image and likeness those who
 partake of the nature of the One Man and One
 32 Woman of God's creating.

The flesh of the Word is the incorruptible
 eternal spiritual leaven or essence that comes
 down from heaven and begets the offspring of God.
 36 It is developed and disseminated in Divine Will,

the virginal matrix or "Virgin Mary" center being 1
the means by which the Son or Word is identified
in humanity as the principle of life. Wireless
telegraphy is a good illustration of the principle 4
of projection contained in the Word, by which it is
distributed in its essence to those ready to receive
it. Through the laws of transmutation and trans-
lation, the essences of humanity are transformed 8
to divinity in the ego who incarnates the spirit of
God and centralizes as the Word, the microcosmic
center. Since all that is primarily came out of
the Word, power to control all elements by means 12
of this Center is resident in the Word, the god-
centers in the circumference of humanity being
the recipients of the "flesh and blood" of Christ,
or the transformed energies of truth and love. 16

The Word is always a seed of God raised up into
the celestial wisdom and love of God (Christ).
These principles are emanated into the conscious-
ness of humanity as the "flesh and blood" of Jesus 20
Christ, the temple of the Lord's body always being
in atonement with the heavenly and the earthly
powers. The translation of the Lord's body, like
the going forth of the primal Light of God-Mind, 24
impregnates all who receive it with a ray equiva-
lent in power to its original identity in Christ, and
thus becomes the Father by which the Mother is
raised up to give birth to the Son. The baptism of 28
the race by the Mother Principle of God is the dis-
semination again into humanity of the raised-up
potencies of wisdom and love, and the means by
which the sons of God are to be fashioned in the 32
"last day." This baptism is that of the Bride in
contradistinction to the first baptism by the Bride-
groom. These are the two witnesses of the Word
who form the generic principle of spiritual Man. 36

1 The descent of the Holy Spirit into sinful
humanity produces the alchemical change in the
fleshly organism by which the body is redeemed
4 from death and the Son is resurrected. The prin-
ciple of Purity represents the Lamb slain and is
the only means by which corruptible elements are
transmuted out of their impurity and made white
8 as snow. The descent of the New Jerusalem or
Holy City (Bride) is the final marriage of the
powers of heaven with the earth, and is not only
the means by which the children of God are to be
12 raised up, but also by which the righteous earth
(race) is to be manifested.

The commemoration of the Lord's Supper, with
the wine and wafer, symbolical of the blood and
16 body of Jesus Christ, is a rite meant to keep active
in consciousness the memory of the Lord's death
until he comes, that is, to impress the truth that it
is death to the natural man in whom sin inheres
20 that redeems the ego and supplies both the body
and blood of a new covenant. The redeemed
bodily force is the identity of flesh as substance
essence, while the blood is the essence of love
24 redeemed or consciousness of Christ gained, the
raising up of the body and blood constituting the
fruit of the cross to manifest Being. The blood
and body of Jesus became the germinal seed of
28 both the spirit and the flesh of a new era of
humanity by which other sons are to be raised
into newness of spirit and eternal life. The eating
of the flesh and drinking of the blood of the body
32 of Christ must produce in the eater a similar
essence. This is the essence of virginity, the
primal substance of the Word out of which the
Son is generated and revealed. This is a spiritual
36 process, though it involves the transformation of

the flesh as well as the spirit of man. 1

The belief that symbolical bread and wine may be transformed in the hands of a priest into the body and blood of Jesus Christ evidences ignorance 4 of the law of transubstantiation, which can only operate in organic identity or in the nature of man. Man alone can be transubstantiated or translated into the blood and body of Jesus Christ, 8 the spiritual and the material elements of the organic nature being metamorphosed into the essences that primarily formed them. This is a process incidental to those who adhere in the 12 spirit of Jesus Christ, and is carried forward in the law of Transmutation. Transubstantiation is effected by the High Priest Jesus Christ, and any other priest can only ape the principle. The 16 keeping of the Lord's Supper after his coming is itself a transgression and indicative that egos are dead in sin rather than dead with Christ, for to be dead with Christ is to also be raised with him, and 20 in a state of conscious reality.

Symbols are lawful until the reality appears; therefore, those in discipline of overcoming the activities of the fleshly nature, through the gospel 24 inaugurated by Jesus Christ, may worthily partake of the Lord's Supper until he comes. When the Lord or Law of God, which is His will operative by means of divine love, is set up, then does man 28 feast continually in the substance of spirit, and all symbols become as naught. Man is himself, in the ultimate, the eternal symbol of the various activities of principles that inhere in Christ, and when 32 he appears in Reality he shall have put away all childish things. As one eats the flesh and drinks the blood of Jesus Christ in the "Passover Feast" inaugurated in the second baptism, he is trans- 36

- 1 muted out of the animality of nature into its
humanity, and thence theocrasized into pure
spiritual being. However, man of himself cannot
4 attain righteousness; redemption is effected only
through the cross and blood of Jesus Christ. The
operation of this principle is with the Father, and
is not measured by time, but by Law.
- 8 Jesus Christ was the Word made flesh, the mani-
festation of the Christ Seed which was implanted
by God in humanity at the descent of His spirit in
Himself to idealize man in His own image and
12 likeness. Flesh in its divine natural state is not
material nor spiritual, but immortal substance. It
is the manifestation of substance, the polarized
energy of the mating of spirit and matter. On the
16 flesh-and-blood plane (nature), flesh is corruptible,
being identified in the supremacy of death, while,
on the immortal plane, flesh is incorruptible sub-
stance (deathless). On the plane of sonship, with
20 eternal life as its characteristic of attainment,
flesh is transmuted out of its organic elements
into the original essences of the Word, going out
as emanations of truth and love to clothe the egos
24 with their garments of light. Jesus Christ is the
primal cause of all that is, having within himself
the identified and unidentified powers of Creative
Being; hence, all redemption from bondage in sin
28 is through him, though this redemption, in its
genuine action, is carried on in a manner very
different from that assumed by the average
Christian.
- 32 Redemption through the cross and blood of
Jesus Christ constitutes the "unspeakable mystery"
and can not be expressed by words of mouth. The
author knows it through being, and those whose
36 eyes are opened in these "latter days" will be able

to comprehend its operation from a mental 1
premise. However, it is its identification in
physical organism that makes for redemption, and
this aspect of the process is knowable only to those 4
who are in the way of it through being.

All who participate in the redemption must die
to sin and become correspondingly alive in Christ.
This process is organic in its climaxing result, 8
transmuting the ego out of entanglements of death
into life. Since the whole personal aspect of self-
conscious existence is the sin that obstructs the
ego from Christ light, it is the surrender of the 12
self-man and his carnal and personal activities of
mind and body that enables one to take up his
cross (allow forces to ascend) and put on the
Jesus Christ nature. Who among you are willing? 16
Who are ready to die to the aspects of mortal
existence, with its limitations of love and hate, in
order to be numbered among the redeemed of
Christ, Truth again asks of the many purported 20
followers of Jesus Christ. The end of the cycle
that marks His second coming in the flesh is at
hand, but only virgins with oil in their lamps
(sex force redeemed into substance in their 24
bodies) can meet the bridegroom and go into the
marriage feast where the Lamb (the forces
ascended into innocence and purity) is the light
of all. 28

The last sacrificial rite essential toward reveal-
ing the Christ Man is the sacrifice on the altar of
truth and love of the animal passions, in which are
the aspects of death and corruption. The conscious 32
surrender of the animal forces automatically
invites into action their counterpartal heavenly
forces, in which are will and desire to manifest
spiritual being. The climaxing organic result of 36

1 this surrender is carried on in the blood and
 seminal essences, the solidified energies of matter
 and spirit, whose interblending of forces pro-
 4 duces the substance or virgin essence in which the
 Christ seed takes root, gestates, and grows. This
 principle, being identified in the witnesses of the
 Word, is already a working factor accomplishing
 8 its purpose with less resistance than before con-
 sciousness received the benefit of the impregnating
 essence of the body (flesh) of Jesus Christ. How-
 ever, it should be perceived that consciousness is
 12 not in reproductive function to bring forth the
 identities of Being until it is in its primal rela-
 tion, that of male-female as one, or two-in-one
 state. Consciousness is capacity to know God with
 16 corresponding capacity to be His Ideal, Christ
 Jesus, which is Being identified in humanity. This
 capacity is not existent in the world until the holy
 marriage principle is set up.

20 The holy marriage principle is polarity of dual
 states so as to establish the male (positive) and
 female (negative) forces in their primal oneness.
 This principle is identified by the "Bride" or
 24 Lamb's wife, through whom the Father and Mother
 essences of God are ultimately disseminated in
 consciousness and death is destroyed. All who
 inhere in Jesus Christ receive the impregnating
 28 and formative powers of the Father-Mother and
 are redeemed out of the elements of sin and death
 into purity and life. The victory of the Woman
 over the beast establishes the Creative Order of
 32 progression and enthrones love of a divine nature
 as the supreme will of man. The triumph of the
 Woman unites the family principle as One, and
 makes the three that bear witness, the Spirit, the
 36 water, and the blood one in their expressing

capacity. Spirit, soul, and body joined as one 1
makes for the ego's conscious alignment to the
laws of God, and is the means by which God is
directly revealed through man. 4

Giving to the Almighty the equivalent of that
which has been held in bondage through sin is
the act that redeems the ego from attachments to
the good and evil of the flesh-and-blood plane and 8
makes one attractive to connect with the redemp-
tive principle which Jesus Christ, in his heavenly
and earthly aspects (Christ and Jesus), is. It is
love that has been held in bondage on the earth 12
plane until such time as the ego, ready to mate in
himself the male and female energies, should give
to the development of the love of God that which
he has given toward the development of the love 16
of the self on the flesh-and-blood plane. Only a
complete surrender of the natural will of man will
permit the polarization of the opposite but equal
forces and allow Truth to illumine and Love to 20
govern. The consecration of the desires to God,
for godly use, determines the status of the evolu-
tionary development, when the ego is willing to
conform in act, at whatever cost to the personal 24
man, to the inspirations of the Almighty that flood
the soul when surrender of personal will is con-
sciously effected. The crucifixion with Christ at
the surrender of the will of the flesh makes all 28
powers developed on the flesh-and-blood plane
usable toward the manifestation of spiritual man.

Sanctification is the conservation of forces,
formerly utilized on the personal plane, to God 32
for use in fashioning spiritual man, and is the
crowning climax of the cross in adultery that leads
to the establishment of the virginity of the essence
generated. When sanctification takes place, the 36

1 will of God is set into action, and forces identified
in Christ yield themselves to reproduce spiritual
being. Sanctification is accomplished, not through
4 the will of man but through the will of God,
though the surrender of self-will (sex force) is
the primal step leading to its identification. When
sanctification is attained, the cross in death gives
8 way to the crown of life; the blood of the mortal
becomes qualities of spiritual energy, or radia-
tions of light. The light that lighteth every man
that cometh into the world is fruited in its express-
12 ing powers, and Christ, the seed of divinity, is dis-
seminated again into human element, there to
complete another circuit that leads to the fuller
identification of Being. Jesus Christ, the first
16 principle of light demonstrated, became the
governing power, the head of the Body that is now
forming. What is climaxed in Christ, in indi-
vidual consciousness, is always sown as a seed in
20 the universal, there to quicken all who receive the
redeeming force into their inherent godlikeness.

Paul's many admonitions relative to the saving
power of the blood of Jesus Christ are not figura-
24 tive but literal in their import. His declaration
that "apart from shedding of blood there is no
remission of sins" is a scientific fact. Since sin is
in the blood, and sense of separation from God
28 makes man mortal, the shedding or putting off of
the elements that make for blood is the one way
whereby sins are remitted, or redemption estab-
lished. Sin is in mortality, including in the aggre-
32 gate the aspects of both good and evil emanations,
all personal efforts of good standing between the
consecration of man's forces to God for use in
forming spiritual essence, until surrendered for
36 the kingdom of heaven's sake. The seat of desires

is in the blood, the blood being the solidification of 1
essences of feeling felt or love to be; therefore, the
overcoming of carnal desires is in the shedding of
blood that makes for material flesh. As this 4
process takes place, blood is transmuted out of its
element of animality (redness; materiality) into
the whiteness of spirituality, this condition being
called by the "wise and prudent," from whom are 8
hidden the wisdom of God, "anemia," though
revealed to "babes in Christ" as the natural meta-
morphosis essential toward the establishment of
immortal structures. 12

All the capacities of God are innate in conscious-
ness, but are of little value in the life of man to
bring him into freedom from sin and death until
he consciously establishes belief in God and 16
cooperates to identify spiritual realities of mind
and body; for, whatever may be said to the con-
trary, the body, in the last analysis, registers the
reality of being, and is that through which the 20
essences of God are manifested and distributed.
This is true, not only from the standpoint of deeds,
but from the standpoint of flesh, the deeds
expressed being the means whereby the character 24
of the flesh is predetermined. The Jesus Christ
capacity of redemption is identified as a working
principle in the consciousness of humanity; but
not until it is cooperated with in its own spirit can 28
at-onement with this regenerating principle be.
Man cannot be at-one with that to which he is
opposed. At-onement is another name for at-tune-
ment. When one is attuned to Jesus Christ, one 32
strikes the same key of spiritual power and
becomes at-one with his spirit identified within, at
the same time metamorphosing the flesh into the
indestructible element. 36

1 To live in sin, to be attuned to the lusts of the
flesh, to seek personal gains, and to cater to selfish
interests, and then to rely upon the vicarious
4 atonement as a saving principle is to make a
parasitical body of mankind and a farce of the
works of Jesus Christ. Jesus Christ is a saving
principle identified in man through God's law, but
8 members of the Man family are saved only in the
degree that they enter into his spirit, permitting
the law of God to dwell in their mortal bodies, by
which they are raised up into the image and like-
12 ness of a son, putting off the corruptible and
putting on the incorruptible flesh. The ego enters
into the spirit of Jesus Christ only when he is
consciously redeemed from the lusts of the flesh
16 and all other proclivities of the adversary, with
which man consorts until joined with the spirit of
him who overcame the darkness of hell and com-
manded that the things that he did shall those who
20 believe do also.

The blood of bulls and goats, offered in sacri-
ficial rites, had no power to remove sin; only the
blood of the I-man can be offered as an atonement
24 for separation, and, so offered, makes for the unity
essential to effect resurrection into life and sinless-
ness. The first sacrificial rites of offering animal
forces to God in atonement for sin was fulfilled in
28 the second offering of the animal forces of man
himself. Jesus made one sacrifice for sin, the sac-
rifice of self, in which are identified the animal
forces, and proclaimed himself to be the Way that
32 leadeth unto life. As Paul says, "For by one offer-
ing he hath perfected for ever them that are sanc-
tified. . . . Having therefore, brethren, boldness to
enter into the holy place by the blood of Jesus, by
36 the way which he dedicated for us, a new and liv-

ing way" (not a dead rite of the letter) "through 2
the veil, that is to say, his flesh; and having a great
priest over the house of God; let us draw near with
a true heart in fullness of faith, having our hearts 4
sprinkled from an evil conscience: and having our
body washed with pure water," (denial of fallacies of the flesh) "let us hold fast the confession of
our hope that it waver not; for he is faithful that 8
promised. . . . For if we sin wilfully after that we
have received knowledge of truth, there remaineth
no more a sacrifice for sins, but a certain fearful
expectation of judgment, and a fierceness of fire 12
which shall devour the adversaries. . . . It is a
fearful thing to fall into the hands of the living
God." Heb. 10:14, 19-23; 26-27, 31 R. V. The
living God is the action of Christ in organic nature 16
whereby crucifixion of the flesh in Christ is
carried on. The travail preceding the birth of
spiritual man is a "fearful thing" until under-
stood. 20

John, in Revelation, shows that the redeemed
are those who have washed their robes, and made
them white in the blood of the Lamb. The Lamb
is often referred to in Scripture as Jesus Christ. 24
To make one's robes or states of consciousness
white (pure) in the blood of the Lamb is to drink
the cup he drank, communing in such a way as to
contact the Master in the Passover Feast; for the 28
passover of energies identified on the flesh-and-
blood plane into spiritual substance constitutes the
essential requisite of redemption (purification).
When substance or virgin essence has been 32
formed, the blood (life) of Jesus Christ enters into
action, and sins are forever remitted through this
at-onement of self with Christ. Redemption in
Absolute Law (Lord) is a universal operation, 36

1 though primarily it is worked out in the individual
who functions the Word and performs the service
of the Lord. This individual is the Lord, identified
4 first as Man and then as Woman, and through this
microcosmic center the spirits of God (Christ) are
liberated to accomplish their atoning work in
humanity. All come within the scope of the grace
8 of God's love, though each receives the operation
of the Law (Lord) according as his work is in the
creative design.

Jesus' appearing to his disciples after his resur-
12 rection, inviting them to "handle me, and see
that it is I myself; for a spirit hath not flesh and
bones," is proof conclusive that the spiritual being
is identified in organic and fleshly vesture, though
16 these elements are no longer held in bondage to
death. The reappearing of this body of light in
the person of the Lamb's wife identifies again the
Body of Christ. This fabric of flesh is the Word
20 or Christ essence, which, in its dissemination as
the impregnating Holy Spirit, father-mothers all
those who are attuned with its elements into the
kingdom of the gods. All redemption is through
24 the blood of the Lamb and the cross of Christ,
operative in humanity by means of the micro-
cosmic center. The personal ego must die, but die
to sin. All death other than that which makes for
28 conscious identification of truth, love, and life is
illegitimate, though its presence in the race is not
without a purpose: death is ultimately to be
destroyed by Jesus Christ.

32 The immortalization of the whole man (con-
sciousness) is the primal requisite toward knowing
God, and constitutes the redemption which Jesus
Christ established as a working principle. The
36 man who is raised up entire unto the Lord is not a

spirit, but is the substantiality of spirit, matter, 1
and Christ in their reciprocal transformations
engendered during the tilling of the soil of con-
sciousness carried on in the ego's progression from 4
darkness to light.

Man is I Am in his redeemed state, I Am consti-
tuting Being identified and revealed in eternal
(deathless) nature. Jesus Christ is the I Am Prin- 8
ciple of Being identified and known; he is the
identification of God in the earth (human element
or reality of being), the center through which all
activities of God are influxed into the nature of 12
man and by which his redemption is carried on.
Jesus Christ is to humanity what the sun is to the
planet. He is the center that projects the direct
rays of God's love, as well as the receiving station 16
of the indirect forces of developing consciousness.
Just as the sun receives the impurities of the
planet into itself, transforming and regenerating
them into energies of use, so the Son (Jesus 20
Christ) regenerates and transforms the essences of
hell and death into elements of higher use, liberat-
ing into the chaos of transmuting forces more of
the love of God to be known and progressed. 24

The processes of redemption are ordained in
God-Mind, not as a means of freedom from sin, but
as a means of progressing into manifestation more
of the powers and glories of Being. When elements 28
of nature are conformed to the Creative Law,
progression will harmoniously proceed, the will of
God or Divine Love exercising supreme jurisdic-
tion over both heaven and earth (mind and body). 32
The cross and blood of Jesus Christ shall have
perfected their work at the dissolution of mortal-
ity, the revealed fruit being reborn humanity as the
earthly expression and the virgins as the heavenly. 36

812 *Science of Love with Key to Immortality*

- 1** Enmity between the spirit and flesh of the reborn humanity will be abolished, for the middle wall of partition shall have been broken down, both being
4 reconciled in one body unto God through the cross of Christ, operative at the end of "Time," which also slays the enmity of the fleshly nature.

For the Son of God is come, and hath given us an
8 understanding heart, that we may know what is truth, thereby entering into the Love of the Lord Jesus Christ, whose spirit is omnipresent as the eternally united Father-Mother Principle of Being.
12 From this springeth the creation of God, and the redeemed race.

MORTALITY: IMMORTALITY: SPIRITUAL BEING

As we have borne the image of the earthy, we shall also bear the image of the heavenly. I Cor. 15:49 R. V.

For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection, knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin . . . Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Rom. 6:5-7, 11 R. V.

But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Rom. 8:11 R. V.

Because I live, ye shall live also John 14:19 R. V.

For as many as are led by the Spirit of God, these are sons of God. The Spirit himself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him. Rom. 8:14, 16-17 R. V.



Immortality is consciousness of life 1
gained. Consciousness ultimates in
the manifestation of man as the
principle through which God is re-
vealed. When consciousness is gained, life is 4
brought forth, though life eternal is the climaxed
fruit of immortality, spiritual being constituting
the character of Man in his eternal identity.
Immortality is the spiritual counterpart of mor- 8
tality, even as incorruption is the counterpartal
mate of corruption, and is put on when the mortal
man is born into the spiritual. In other words,
when all the forces that make for the mortal man 12
have been transmuted out of their fleshly identi-
ties into their spiritual realities, immortality of
consciousness is gained, and temporary states,
subject to reactionary law, give way to substan- 16

1 tiality of principles, subject to the law of Jesus
 Christ. Mortality is in the law of sin and death,
 while immortality is in the law of Life (Jesus
 4 Christ).

It is Jesus Christ who governs immortality in
 contradistinction to Christ, Christ being the science
 of which Christ Jesus is the art; or, otherwise
 8 expressed, Christ is renewal of mind, while Christ
 Jesus is identity of bodily transformation, making
 for the new creature of deathless nature. Jesus
 Christ is the underlying eternal principle of Divine
 12 Will that promotes being. Christ Jesus is the Word
 (Christ) made flesh, while Jesus Christ is the flesh
 made Word, or returned again to its potential
 relation in Being. Christ Jesus is the Seed (Christ)
 16 made flesh, while Jesus Christ is the flesh (Jesus)
 made Seed. The immortality of humanity is to be
 attained through making its seed flesh, though the
 seed that makes for immortal, incorruptible flesh
 20 is Christ; hence, the Christ seed must be raised
 in consciousness before the incorruptible flesh can
 appear. This is a function particularly character-
 istic of Jesus, the microcosmic center, (though this
 24 center receives the New Name of God in the second
 coming of Christ), through whose office all who are
 attuned to the principles of Being receive a re-
 demptive and transforming effect.

28 One may be redeemed in character, having
 gained sufficient light of Christ to function above
 the thoughts of the race mind, and yet not be in
 conscious identity of Principle (Jesus Christ), so
 32 as to permit immortality and life to take over the
 possession of the organism. Hence, "many are
 called, but few are chosen." It is the renunciation
 of the loves of the flesh that permits the "spirit that
 36 raised up Jesus" to take up his abode in man and

to bring forth the image and likeness of God. The 1
forces of love make up the energies of the natural
man, and, when regenerated, are transmuted out
of death into life. When life is identified, Jesus 4
Christ law is operative, and the cellular organism
is in process of resurrection.

Consciousness gained includes the bodily
identity of the powers and capacities of God, and 8
is not an ethereal state, existing independent of
bodily identification. The whole man is spirit,
soul, body, and mind. The immortal creature has
brought to the plane of body (external conscious- 12
ness) conscious realization of himself as spiritual
being, though spiritual being, like eternal life, is
the fulfilled realization of immortality, the con-
summation of Man in God. Immortality forms 16
the basis of spiritual being and eternal life. Having
been resurrected from the dead state by means of
the Holy Spirit, or the emanation from the Jesus
(Word) center, man is in a position to go from 20
plane to plane in the spheres of development in
continuity of expression, no longer being
disorganized in the dissolution of death. This
eternal continuity of consciousness is eternal life. 24
This is not a permanency of being as to form, but
is an ever-unfolding, ever-developing mind and
body in cognizance of progression.

The natural man is a mortal creature, subject to 28
the laws of sin and death, while the spiritual man
is an immortal creature, subject to the laws of truth
and life. A spiritual man is not necessarily one
who thinks he is spiritual; he must be identified in 32
the spiritual through overcoming the characteris-
tics of the mortal nature. Since the characterizing
factors of mortality are birth and death, the
immortal attains to his spiritual estate through 36

1 *consciously* overcoming these two factors of mortal
 existence. This is something more than establish-
 4 ing disbelief in the realm of mind that Man is born
 or dies in mortality, though disbelief is requisite
 toward bodily identity in the law of life. Disbelief,
 engendered in mind, is followed in its season of
 8 harvest, when the disbelief is coupled with the act
 of faith that produces the new expression, by
 transformation of those organic forces relating
 to the ideas disbelieved out of death into life,
 reproducing incorruptible states where corruptible
 12 have been. This, however, is not an individual
 accomplishment, but is governed in the plan of
 redemption, operative from the microcosmic or
 Word (Jesus) center. Egos who partake of the
 16 spirit of Christ make up the members of his body,
 and when properly aligned, through overcoming,
 are, through Jesus Christ, the eternal principle of
 Being, initiated into the processes of transmuta-
 20 tion which ultimately resurrect the ego from the
 elements of death and corruption.

As the processes of transmutation go on,
 stimulated by God's laws of regeneration, im-
 24 planted in consciousness by the spirit of Jesus
 Christ, who, in his dissolution, became the Seed
 to raise up the immortals, the organic nature of
 man is fully redeemed from death, and immortality
 28 is established in potentiality. The Seed of Christ,
 in his first coming, quickens the Mind of Christ,
 and identifies the Woman principle of Being, or
 love. The second baptism, that accompanies the
 32 second coming of Christ, quickens the Body of
 Christ, and identifies the Man principle of Being,
 or wisdom. The potential essences of both the
 Man and Woman of God's creating, identified in
 36 humanity as spiritual principles, father-mothers

the inherent gods, and, in its season of fulfilment, 1
the immortals appear as arch-natural humanity.

The first-born of them who slept, or the first
fruit of mortality, climaxed his immortality in 4
spiritual being and eternal life, becoming the re-
productive and regenerative sperm of spirituality
to quicken others, dead in trespasses and sins, into
a like consciousness of being and life. Those who 8
are united with him in the *likeness* of his death,
attained through dying to the will of the flesh
(sex seed), shall be united with him in the likeness
of his resurrection. The spirit of Jesus Christ is 12
a seed sown in humanity to raise up other bodies,
and when harvested must reveal the creation of
God in its heavenly and earthly aspects. These
creatures are raised into spiritual identity through 16
crossing out the elements of death, inherent in the
fleshly desire nature, though this is not entirely a
personal overcoming. Each works out a certain
process of salvation in overcoming the love and 20
hate of mortal sense, thus being in readiness for
the work of the Father (Law) when the Cross of
Christ is introduced. This is followed by the
“likeness of his death” or a crucifixion of the 24
mortal, operating in Divine Law through Jesus
Christ, the Principle that aligns both visible and
invisible planes to manifest more of God-Being.

Since immortality is the climaxed expression 28
of mortality, there must be cognizant to mortals
certain laws whereby they may consciously
attain to the immortal state. Exoterically, these
laws are expressed in the ten commandments, 32
though, when esoterically applied to the conscious-
ness, these commandments are fraught with a
meaning generally overlooked by one who sees
only on the surface of things. The first command- 36

1 ment, "Thou shalt have no other gods before me,"
following the declaration, "I am Jehovah thy God,
who brought thee out of the land of Egypt, out of
4 the house of bondage," is an acknowledgment of
the one God, or Jehovah. Jehovah is Yahveh, the
male-female Creative principle, the wisdom and
love of the Godhead in potent oneness. The
8 keeping of this commandment makes all attach-
ments of mortal sense eventually obstructions to
spiritual birth and immortality; this necessitates
the plan of redemption through Jesus Christ. Con-
12 sciousness must be developed in law (Moses)
before it can receive the love of God (Jesus
Christ); hence, the ten commandments of the
Mosaic state of progression must be obeyed and
16 kept while the ego is in the law of sin and death,
obedience to them breaking the yoke of bondage
of mortality and setting the ego free to enter into
the Promised Land of immortality (Israel).

20 Each commandment is a covenant as well as
a command. The "Thou shalt not" is fulfilled by
doing the opposite, there being both attraction and
repulsion needed to develop the dual nature of the
24 mortal state. Being identified in repulsion and
attraction, the mortal creature, inverted in his
relation to Christ, is made negative in his self-
will powers, thus attracting knowledge and love of
28 Christ. While positive in self-will, the ego is
attractive to the powers of the world and repulsive
to the powers of godliness. As mortal states come
to cessation, being fully developed in sin
32 (imperfections), the ego is reduced to negation,
automatically becoming attractive to the powers
of God. Thus it is seen that one cannot receive
God-powers so long as he is desirous of gaining the
36 powers of the world. When the ego becomes

positively expressive in Divine Will rather than in 1
the will of the flesh, he will have died to self-
desires and is ready to function as the Lord
directs, the "Thou shalt not" having been fulfilled 4
in love that is divine in its character.

The ten commandments, in their entirety, are
coincidental to the law, of which not one jot nor
tittle shall pass until all shall be fulfilled. The 8
law commands obedience to certain fundamental
principles governing the development of the
mortal creature: laws which, fulfilled, lead to the
identification of immortal consciousness. The 12
law, tending toward this passover from a mortal
to a spiritual state, may be summed up in all that
is meant by the word chastity. It was sometimes
referred to in ancient days as the paschal law, and, 16
primarily, dealt with sexual commerce for
reproductive purposes only, climaxing when this
unction had been fulfilled, in adherence to
chastity and celibacy, with immortality as the goal 20
of attainment. However, as consciousness was
progressed outwardly in materiality, the functions
of generation were modified and changed, so as to
conform to the necessity of development, and the 24
regenerative and generative aspects of law were
merged in one. Since adultery must climax in
death and corruption, consciousness is adapted to
the necessity, apparently losing the purities of 28
being in order that they may be gained on higher
planes.

Chastity is a purity of elements eventually gained
from the adulterous mixture through the redemp- 32
tive power of Jesus Christ, and is that virginity of
elemental substance that forms the rock founda-
tion of the temple of the regenerated or
immortal man. It is the "white stone" of the over- 36

1 comer that becomes the Holy Spirit emanation,
which, impregnating the prospective children of
God, quickens them into a like state of substance.

4 Immortality is gained when death is consciously
overcome; hence, it is not possible of attainment
until the chaste consciousness is put on, so as to
permit the union of the inherent male and female
8 poles, through whose union the death incorporated
into consciousness at the time of their separation
is entirely overcome. The use of the male-female
energies for reproductive purposes is still an
12 indication that the inherent male-female poles
are not united; hence, death is still operative.
However, when one has finished flesh-and-blood
development, having progressed the objective
16 family to his heart's content and discontent,
provision is made whereby he may enter into a
higher state of being and progress the Self of God,
who is the identified Father-Mother-Son in one,
20 after which mortal families are patterned. The
family united in an ego means that death and
mortality are finished.

The reproduction of the mortal body depends
24 upon the cultivation of sensual thought, the off-
spring of desire directed away from the God-
center. The reproduction of the immortal body is
dependent upon the cultivation of the spiritual
28 thought, the offspring of desire directed toward
God. Since the thought produces the seed, there
must also be capacity of seed transmutation set up
in order that the redeemed thought may transform
32 the form through which it operates, that is, the
bodily consciousness. Immortality is the result of
putting off the tendency of the seed to gravitate
toward sacral brain, or sex center, thereby
36 preventing the reproduction of the germs and

sperms of the essences of forces, that have their 1
incipiency in desire not Christed in its ten-
dency. When chastity of tendency is put on, the
ten principles of life which inhere in the ten 4
commandments are resurrected and the "Thou
shalt not" state of consciousness, which produces
suppression and death, is superseded by a doing
of the virtues, the opposite of the sins forbidden 8
as outlined in the ten commandments. Moses,
the law, must ever proclaim "Thou shalt not,"
while Jesus Christ, who fulfils all law with love,
must promote the "Thou shalt" doing power that 12
develops the creature godward.

The climax of immortality is biunity, that is, two
in one (male-female), in opposition to the one-in-
two state of mortals separated in their male- 16
female qualities. The various intercourses of
males and females, promoted during mortality,
produce diffusion of male-female energies in the
bodily nature, and permit form to be fully 20
progressed. Mortal form is the product of duality,
for duality governs the plane of mortal exist-
ence. The duality governing the plane of mortals
is an expression of low vibrations and is promo- 24
tive of death in the sense that, as polarization
of dual states takes place, the low dual energies
die to themselves and are replaced with higher
dual states. Polarization in density of matter, as 28
characteristic of the flesh-and-blood plane, is
attended with the acme of resistance being the
offset at circumference to the attraction that in-
heres at center. After repeated polarizations of 32
energies, refinement of consciousness is ex-
perienced, and egos, separated in their constituent
oneness, are conjoined in equality and complete-
ness. As this process is inwardly going on through 36

1 the evolution of the mortal creature, a like change
is carried forward as respecting the activities of
the external nature.

4 Males and females eventually come to a
realization of their individual completeness, taking
on immunity from desire to conjoin with the
opposite sex in any form of sense expression. Hav-
8 ing finished their sojourn in the adulteries of the
flesh, being dead in potential desires tending
toward fleshly attraction, the egos put on the ideas
of the Christ Mind, and begin to identify the
12 immortal nature.

The conjunction of the male and female
qualities as one in the individual ego is the stone
the builders of mortality rejected, and against
16 which, the Master predicted, the storms of hell
cannot prevail, once the house (identity of the
ego) is founded upon the Rock of substance. John
indicates in Revelation that the immortals, who
20 are to make up the Body of Christ, are those
purchased out of the earth through purification,
and constitute those no longer defiled by women,
women typifying the various activities of the
24 feminine aspect of the sex nature, that in which
the loves of the flesh entice the ego into confusion
and adultery. The purity of the immortal creature
is an attainment consciously made, and is finally
28 identified when the Son of Man is lifted up. This
is to say, the seed energies of the ego have been
raised through desire, centralized in Christ, and
made the substance of the immortal body, by
32 which the Son or offspring of God is really
revealed.

The mortal is one in two as respecting the
Creative Principle. That is, the Word or Christ
36 Seed, separated in its component parts in self-

identity, became identified as a distinctly male and 1
female creature, each belonging to the other in
potentiality, even as the halves of a single cell
belong to each other. The emanations of Christ, 4
in their primal impetus to be, became two in their
identified character, this identity showing itself
as sex at the climax of the Third Root Race. The
distinct identity of sexes was developed during the 8
Fourth Root Race, with sex conjunction between
the two (parental matrix) producing the one
(child), revealing, as we have it today, a
propagative law. The impetus that prompts the 12
conjunction of the two sexes is reproduction,
though the revealed one to be brought forth is the
self of the individual ego, rather than the ego of
the disorganized world awaiting reembodiment. 16
Yet, until consciousness is made alive in Christ,
and individualized, egos bring forth themselves
through generative law, the impetus of parentage
being the desire of the soul to express more of 20
itself through another embodiment. Parentage is
prompted, not by the prospective parents, but by
the ego desiring to be born, each soul identifying
the parental matrix suitable to further its progres- 24
sion in the flesh. An ego, repudiating the ways of
men as respecting birth, not only raises his own
consciousness in receptivity to a higher law of
being, but raises the whole reproductive stream 28
of energies to a like impetus of being in those
ready to receive a similar advancement.

Before the individual self can be brought forth
in completeness, the ego must die to the attractions 32
of the separated selves, that is, to the attraction
operating between the sexes. When fleshly
generation has been finished, the ego has gained
the male and female of himself, and is in a position 36

1 to bring forth the immortal man. At this point of
progression, the ego is a polarized parental matrix
identified in the Creative power of the Word, and
4 governed in the Divine Will (Jesus Christ), the
regenerative law of Being.

Primarily, death in the flesh is developed
through the attraction that draws the soul forces
8 toward the plane of manifestation. The ego dies
to Christ in the soul and enters into experiences
in sin. The ego gains knowledge through
experience, and dies to that which has been
12 developed, for knowing sets up its own desire
for more knowledge, which automatically repulses
what is known or experienced. Sufficient ex-
perience in sin sets up sufficient repulsion to
16 attract a higher impetus of light, with correspond-
ing regenerated desire that leads to the identifica-
tion of the real man, or Christ principle. However,
higher states of consciousness developed, both in
20 the within and the without are the lights that
beckon onward and the means whereby egos,
brought to nothingness through polarization of
dual states, are urged out of darkness. Thus,
24 ascension is ever present as an impetus to those
still needing an objective by which to grow.

When death is identified in Divine Will as it
is in the cross of Christ, it constitutes the
28 "divine dark" or "black" of alchemy out of
which are chemicalized the essences of life and
immortality. Death, instituted in Divine Will,
is the destructive power of God that dissolves the
32 elements of mortality, liberating the inherent
spiritual forces for use in forming a higher type
of being. The love of the sexes that progressed
death, surrendered, and utilized in Divine Will, is
36 the means of identifying immortality, as well as

bringing death to naught. Divine will is introduced 1
as the action of Jesus Christ in the process of
redemption and is not operative in self-assertion
nor personally expressed. Man of himself cannot 4
attain righteousness. Righteousness is gained
through Jesus Christ, and consists of alignment of
soul, body, mind, and spirit to the Christ-Word of
Being. Activities of the fleshly nature of the sexes 8
serve the ego to fruit both death and hell, these
being operative in egos gaining knowledge in ex-
perience. Inharmonies make it possible to die to
the desire for self-indulgence and cause the desire 12
for freedom to arise, all of which is innately
worked out in exact conformity to laws govern-
ing being.

The egos, being separated in their constituent 16
oneness, having worked out their unity with all
men to a considerable degree, meet, under law of
progression, the opportunity to conjoin the two
as one in a heavenly relation, in contradistinction 20
to the earthly one. Since the heavenly relation of
the two (male-female) is pre-existent in Christ,
this opportunity does not present itself until
thought and desire are trended in the direction of 24
Christ and immortality is perceived as approach-
able and possible of attainment. That which was
joined as one in God in ideality must be joined
again in Him in reality, and the exact counterpart 28
of this principle, like every other principle, must
be objectified on the earth plane. The coming to-
gether of the harmoniously progressed and
reciprocal male and female is not an opportunity 32
for indulgence in fleshly sensations, but one of
lifting up the desires unto Christ, both participants
being consecrated in godly use of forces to repro-
duce the man of God's idealizing. The renuncia- 36

1 tion of fleshly desire constitutes that which makes
for the identification of the twain, joined in God,
in fulfilment of the desire of the two that were
4 primarily identified in sexual activities on the
flesh-and-blood plane.

The experience of soul mating four-squares the
two to the circle of God's love, and mortality is
8 fruited of its self-desire. Love consummated in
sex expression must inevitably end in repulsion
at some point in the ongoing of the ego. The
point of repulsion gained through experience is
12 also the point of attraction to the heavenly bliss
that overshadowed the ego of Eden, before it was
made two sojourners on the plane of the flesh in
sex love; but the bliss of a heavenly love can only
16 be gained through repulsing that which makes for
the mortal aspects of love.

Biunity is set up when the ego realizes his two-
in-oneness within, and since a realization shows
20 forth its fruit on the objective plane, biunity in
heaven (mind) follows the experience of soul-
mating, though all karmic debts of the flesh must
be fulfilled before the male and female essences
24 are organically identified to manifest spiritual
being. The "fall of man," that is, the descent of the
spirit (Christ) into the chaos of consciousness, is
fulfilled at his resurrection into life, when con-
28 scious willingness to lose one's life for the sake of
Christ within is fully established. "Who knoweth
the spirit of the man that goeth upward, or the
spirit of the animal that goeth downward?" The
32 animal is subjected to Christ at the last renuncia-
tion of the ego, identifying himself in oneness with
Christ. Having died to fleshly desires, the ego goes
through an actual dying process in the flesh, cor-
36 ruption becoming more potent in its identification,

with incorruption identifying in consequential 1
order. As the ego died to Christ when he became
alive to flesh, at this point of his advancement he
becomes alive to Christ and dies to flesh. As dying 4
precedes the resurrection of the germs of life,
quickenened through the impregnation of the Holy
Spirit emanating from the microcosmic center, the
dematerializing elements of mortality yield them- 8
selves to the Divine Will and immortality is
identified in essence. When the spirit of the man
that goeth upward, or Christ, has waged its last
war with the spirit of the animal, or beast, that 12
goeth downward, and Satan and his angels have
been overcome, the ego comes forth from his grave
(mortal body) identified in immortal being.

The transmutation of sex seed is the climaxed 16
attainment of mortality and is gained primarily
through overcoming fleshly desires though ultim-
ated in the law of life in Jesus Christ. The spirit
of the beast goeth upward when fleshly desires are 20
reversed with desires leading to the development
of love of God. This is Moses (discipline in law)
lifting up the serpent. Thus, the beastly essence
(essence of mortality) serves Christ in identifying 24
the substance of immortal being. The agitation
of the conflict between the spirit of Christ and the
beast, otherwise called the spirit and the flesh, is
essential in dematerializing matter and reducing 28
it to its original energy of spirit. For even as the
serpent is lifted up in the surrender of fleshly
desires to Christ, so the Son of Man is lifted up
after his descent into the tomb to dematerialize 32
matter and overcome the elements of death and
hell. The primal energy or Creative Force is
gained out of the mixture of the forces of the spirit
and flesh, induced by the projection of the Holy 36

1 Spirit (Divine Will in essence) into the adulterated forces.

The original energy in the government of the
4 Lord is converted into spiritual substance and forms the foundation of spiritual being. There is nothing out of order in the progression of the race. All is right in its place and all things work together
8 to reveal more of the powers of God in man, though until the dual world has polarized in its energies, one pole of the principle of progression is operative in destruction and is thought to be
12 everything else than what it really is. The mystery of creation, revealed at the end of mortality, reconciles all things to the First Cause, though the recognition of the dual aspects in their relation
16 to God makes for the passing of the mortal world altogether.

The sensual aspect of the mortal nature is represented by the ass, while the divine-human is
20 designated the "white horse." As the low and high factors of the mortal man are crossed in their emanating forces, they are made immune to sensualization, and can bring forth only that which is
24 neuter, or neutral in its being. This neutral state is referred to in Scripture as the "foal of an ass," and is the divinely natural state to be attained as one climaxes his sojourn in mortality and
28 prepares to become joint-heir with Christ in the kingdom of God. Consciousness, identified in neutrality of nature, is in a position to ride triumphantly into Jerusalem (city of peace), becoming
32 joint-heir with Christ in the attainment of spiritual being.

The harvest time, at the end of the world (passing of material states) must reveal the immortal
36 fruit of the immortal Seed (Jesus Christ), sown in

consciousness, and establish the family of gods in 1
their biune (eunuch) character. The perpetuation
of the race is under law, and is founded upon a
fundamental premise of Being which transcends 4
the sexual law, it being an objectification of a
Creative process that operates spiritually to pro-
duce a greater revelation of God-Man. The world,
with its lusts, is the objectified activities of the 8
emanations centralizing about Christ, but is so far
removed from center as to constitute unilluminated
forces. Yet the reconciliation of all worldly forces
to Christ precedes the harvest of spiritual gain, it 12
being the action of Divine Love that sets all free
from condemnation at the ends of cycles. This
freedom is gained through revelation of Truth,
hence, when the Truth makes free, man is free 16
indeed.

The assumption that God is good, and all not
good is not God, implying that there are two
powers expressing in independent opposition, is 20
a limited concept of life that is unworthy the
name of science or truth. All that is not good is
not God, that is, God not yet revealed or known,
and only a comprehension of Deity in its seven 24
modes of expression will enable man to understand
that all activities have their incipiency in the
Creator, and that there is only one power and one
presence. Man will understand the allness of God 28
(seven aspects) when he enters into his seventh
day, or Sabbath, an ascension reached when he
rests from all labor in sexual generation, charac-
teristic of the six activities of consciousness 32
preceding the identification of the seventh.

Man receives Christ when he is ready, under law,
to do so. Spiritual attainment is best promoted
when desire, thought, word, and deed proceed as 36

1 one. The disciples of Jesus Christ were especially
fitted to receive his spirit at its dissemination,
but according to their individually developed
4 capacities. They, in turn, were commanded to
preach the good news, of immortality and eternal
life in bodily identity, to others, who, in turn,
passed the ideas along until the purity of the
8 primal seed sown was lost in an antichrist reli-
gious system. The antichrist religious system is
the natural progressing darkness coincidental with
the progression of light, and constitutes the un-
12 illumined soil in which the illumined ideas are
promoted. The light disseminated in the
theocrasis of Jesus Christ in the first coming of
Christ was something more than mental ideas
16 promulgated. It was the essence of wisdom and
love, the potential father-mother principles of
being that entered into the flesh and blood of the
recipients. Through the regenerative ray of
20 Christ-light, humanity is quickened into greater
capacities of mind and body, leading ultimately
to an ascension above the plane of matter in the
likeness of the crucified One.

24 The Creative Principle of God identified its
male-female potencies as the Christ of heaven,
which objectified in the earth as the I-man, the
symbol of the Christ Self. The I has in it the in-
28 herent desire to know and to be, and automatically
projected its desires forming the essence of its
own fertilization, identifying in its season the
inherent two (male-female) qualities in distinct
32 sexual character. These two eventually conjoined
in sex to produce the one expression of their
desires to know and to be, and thus identities of
mortals were set up through ages of evolution,
36 naturally showing, as circumference of con-

sciousness was approached, fewer qualities of the 1
original principle. Therefore, while the funda-
mental principles of Deity underlie progression,
these principles are not inherent in the flesh in 4
their primal pure relation, but are in order of
reversal identified in the objective world as forces
in opposition to the light that emanated them.

As identities in darkness are reduced to naught, 8
through reversing their vibrational energies by
means of reversing thought and desire, the
opposite Christ principles are resurrected, and
man is thus permitted to identify in the heavenly 12
aspect of nature and reveal his immortal charac-
ter. Christ is not found in mortality, but is
identified in his own elemental substance,
developed out of the conjunction in nothingness 16
of the positive-negative (male-female) forces.

Mortality serves immortality and is a necessary
prelude to the identification of eternal identity,
the night of chaotic existence being experienced 20
before the light of the day of immortality can
dawn. Mortality is developed in self-will, self-
will being desire to know and to be, prompted in
absence of knowledge as to what one should know 24
and be. Mortality has in it the impetus of Being,
but Being not known; hence, all the unknown
states register as confusion and inharmony, and
not as harmony, though harmony naturally follows 28
the climax into nothingness of its reciprocal mate
of inharmony. Is God in the inharmony? Is God
in the mortality? God is in both inharmony and
mortality in unexpressed qualities; yet, God is 32
not Being until expressed, any more than the
creature is man until immortality is attained.

The mystery of life is in the cross of forces, and
all are saved through the cross of Christ with 36

1 adultery, though saving is essentially the raising
 of the ego into life eternal and spiritual being.
 The Son of God is the Saviour, the ever-present
 4 principle of redemption that raises into everlast-
 ing life all who believe in Him. There is only
 one Son of God, the Jesus Christ Principle. He is
 the same yesterday, today, and forever, the abso-
 8 lute action of God to progress consciousness into
 a greater manifestation of Being. Those who
 receive the operation of this Son and are evolved
 in his spirit are in life, and capable of manifesting
 12 their sonship through the Spirit of the Son. The
 perishing of the forces of darkness, evolved in
 reciprocal relation to the forces of light, is the
 falling into the primal dust or essences of
 16 No-thing, there to become the impetus through
 which a higher gain is made; herein is the Son of
 God manifested to destroy the works of the devil
 (dual forces). All serve, either in darkness or
 20 light, but only those consciously giving themselves
 as a ransom for many reap the heavenly gain of
 conscious ascension into godlikeness. It is what
 is consciously gained that brings about eternal
 24 identity. Eternal identity is life everlasting, and
 is the fulfilled fruit of immortality, identifying
 man as a Known principle of God whereby more
 of the Unknown is made Known, or more of God
 28 is revealed as Man.

Life is the opposite factor of death and has its
 impetus in Christ, though, in its relative identity
 in materiality, it is only existence. Existence is a
 32 negative form of life, an opportunity in mortality
 to objectify the powers and capacities of the man
 that must be known. Every manifestation is an
 objectified expression of a force that originally
 36 had its impetus in God, though, through increased

multiplications, the forces have been adulterated 1
so as to have lost their inherent godlikeness.
However, the adulterated forces make up elements
of the soil (worked consciousness) that keep the 4
Night of the creative principle in identification,
and so yield themselves toward the further cross-
ing of energies essential toward generating
neutrality of forces. Neutrality of consciousness 8
is essential toward immortality and spiritual
being.

As the ego objectifies his infinite resources, and
knows his own powers through subjecting the 12
darkness of forces to the Christ spirit, innate
within, victory over death and hell is carried
along and life and heaven (harmony) are instead
established. The ascension of life over death 16
(immortality over mortality) is not attained at
once, though there is a climax when distinct
identity of any quality is set up. As life ascends
above death, being generated as sin is overcome 20
and the Christ impetus takes command, immor-
tality triumphs over mortality, and the ego puts
on factors of eternal consciousness (spiritual
being). Eventually, definite actions of God's laws, 24
such as spiritual birth and crucifixion with Christ,
identify, and the government of the individual is
transferred from self-will to God-will. God's will
is life omnipresent. Life omnipresent character- 28
izes immortality and leads to the identification of
consciousness of God or spiritual being.

Both God and man are unknown in mortality,
while in immortality both are known. When 32
spiritual being is attained, God is the Known and
Man is the Unknown, sense of self-consciousness
being swallowed up in the identity of the Christ
Self. In God's kingdom, both God and Man are 36

1 Known in their ideal and in their real states. The
absorption of Man into the kingdom constitutes
the Reality of the Christ, or Ideal idealized in the
4 beginning. Man is Unknown and God is Known
when self-will has been merged in God-will and
all sense consciousness has been supplanted by
consciousness of Christ. This means that the
8 desires and tendencies of mortal existence are
entirely overcome and spiritual being identified.

The mortal creature, functioning in the various
activities of the sex consciousness, is dead in tres-
12 passes and sins, therefore does not know life in
his mortal state. This does not imply that mortals
are doomed to annihilation, but that the ego,
being identified in the government of God in its
16 inherent, if not known capacity, has the power to
gain himself out of the mortal elements, and to
overcome sin, and in so doing to gain life. In
the degree that an overcoming of sin is made, in
20 that degree immortality overcomes mortality, and
God and man are correspondingly known. Aggre-
gations of overcoming, all of which identify sub-
stantiality of consciousness, lead eventually to
24 spiritual birth, and man is born into the kingdom
of God, having capacity to reveal fully the Christ
ego in deathlessness or spiritual identity.

Man, identified in spiritual being, will overcome
28 all sense of time and space, being able to come
and go at will, independent of vehicles of trans-
portation. Man, in bodily identity, is expected to
be himself the vehicle in which God's powers are
32 made tangible, and has capacity to exercise all
power in heaven and in earth. These god-beings,
born of God's will, are destined to appear on the
manifest plane, and to identify the millennium,
36 the first day (1000 years) of the Sabbath Day, the

Jubilee year of the Lord. In the ultimate, their 1
earthly dissolution will make up the more highly
evolved Seed of Christ to be disseminated in con-
sciousness, whereby more of God's will may be 4
universally known, even as Jesus was the indi-
vidual life-sperm that quickened universal con-
sciousness in readiness to bring forth these god
beings. Coincidental with the appearing of the 8
god beings, the 144,000 Creative Principles, the
immortals must be revealed. The Mother Prin-
ciple of God gives them birth, she being the 12
identification of the Spirit of Divine Love in con-
tradistinction to sex love. The spiritual emanations
developed from the first coming of Christ take
form as Body, the Bride, she being the second Eve
of the second Adam, who is to mother the living 16
men.

The immortals will partake of the nature of the
Cosmic Father and Mother, through whose con-
junction in the flesh (identity) they have their 20
birth, while the gods, or biune beings, progressed
from the heavenly aspect of Christ, are manifested
as the creation of God. Humanity, the earthly
counterpart of divinity, is the circumferential man 24
or race, while the gods are the central Man or
individualized egos, spiritually born into the
kingdom of God. The male-female polarity gained
in the Man-Woman Lord Principle squares con- 28
sciousness to Christ, and permits the Woman, in
her spiritual estate, to encompass the man; or, in
other words, love, the feminine aspect of Christ,
assumes its righteous authority and dominion over 32
man, restoring all who participate in this Jubilee
to their righteous alignment to principles of Being.

The reversal in consciousness of the use of good
and evil forces, identified by the first Eve as mor- 36

1 tality, leads to the revealment of the second Eve,
and immortality in the flesh. Just as the first
Adam became a living Spirit of Truth in the
4 embodiment of the second Adam, reversing
the limited states of thought and desire with truth
and love, so the first Eve becomes a living spirit
of Love, through the embodiment of the second
8 Eve, reversing limited and impure states of desire
and thought with love and wisdom, these two polar-
izing in the earth the principles each represents,
thereby establishing the Reproductive Center in
12 the earth that counterparts the Creative Center
in the heavens, and so bringing to pass the repro-
duction of humanity and the gods under spiritual
laws.

16 It should be perceived that the activity of the
Lord in the Woman identity is not another Lord,
but the primal and only Lord principle in the
Mother function. Just as there can be no whole
20 (holy) emanations from the throne of God
(heaven) without the twain joined in Him, neither
can there be whole or holy identities in the earth
unless the Reality (Mother) of the twain is estab-
24 lished. Wisdom and Love, in their positive-
negative polarity, are the emanations of this
polarized Center in its heavenly identity, while
understanding and will represent its earthly char-
28 acter. Wisdom and Love of heaven, and under-
standing and will of earth, four-squared in
consciousness, bring immortality and life to light,
as well as establish the god beings in eternal
32 identity in the throne of the Father-Mother. "He
that overcometh, I will give to him to sit down
with me in my throne, as I also overcame, and sat
down with my Father in his throne."

36 Jesus Christ is the identity of God, but is Male-

Female in potential ideality, the image (male) 1
and likeness (female) of Ælohim's creating. The
identification of the Lord in maternal function
is inevitable, and must be before the immortals 4
can be raised from the adulterous element of
mortality. The Gentiles, out of whose essences
of consciousness the Mother Principle is devel-
oped, identify the Lord in maternal function, in 8
contradistinction to the Jews, who brought forth
the Father principle. The Jews and the Gentiles
represent the law and spirit of progression, and
are reciprocal in promoting the type Man-Woman 12
and Woman-Man, the two aspects of the Lord
Principle. Always when the Jews are ingathered,
the Gentiles are scattered, and vice versa; these
two phases of consciousness constitute the oppo- 16
site but equal means of progressing universal
forces. As it is written in Scripture, "Eye hath
not seen, nor ear heard, neither hath it entered
into the heart of man, the things God hath pre- 20
pared for them that love him." What God hath
prepared he will reveal, for the order of God is
to reveal fully in body (identity) as reality, that
which has been idealized in potentiality. The 24
Mother Principle of God cannot be hidden, and
the age of immortals will reveal her out of the
pure substance, created through love regenerated
and redeemed. 28

The comprehension of the fundamental prin-
ciples of Being, coupled with an understanding
of the science of life, is made possible only
through love redeemed. It was love obscured that 32
covered consciousness with the petty deceits and
deceptions of mortal sense, and it is love that
rends the veil which obscures the true vision of
life and reveals the principles of God in their 36

1 order of fulfilment. When one comprehends how
the Man Christ was brought forth, one may behold
the manifestation of his mate, the Mother of the
4 Father, he, himself, identified in the womb of
humanity, and whose ascension above the race
mind (sex consciousness) would inevitably appear
at the time appointed for the ingathering of the
8 manifestations of the Seed of himself, sown at his
dissolution.

The immortals, like their Father-Mother, will
be united in principles of being, having been
12 redeemed out of sex sense in which are the resist-
ant states of good and evil. Because of the
polarized identity in the flesh of the Father-
Mother, the aspiring gods will more readily put on
16 their robes of righteousness, and enter into the
way that leadeth unto life eternal. Immortal-
ity climaxed is life eternal, with consequential
absorption into the Godhead as the Known factor
20 of Being, through which progression of humanity
is always carried forward. God and Man, in
cooperative and reciprocal relation, always fur-
nish the essential qualities whereby both are more
24 fully known and revealed.

The Principle operative to produce the immor-
tal consciousness is identified in those egos who
support the Christ function at the ends of cycles.
28 These of necessity are farther advanced than the
race, being the immortal qualities in human
identity that is in the world, and yet not of it.
That which is immortalized in the few becomes
32 the Means to the Cause by which another and
greater action of God is projected. Being ad-
vanced beyond the race consciousness in all cycles,
and the organism in which God moves to project
36 more of the principles of Being, these Christed

egos are themselves advanced at the end of Time 1
to a degree of progression transcending that
attained by the race. The mortals are graduated
into the immortal consciousness, while the nucleus 4
of immortality in which the laws of God function
to advance the race, and which needed to exist
prior to the race's identification in immortality,
is advanced to the state of spiritual being. This is 8
true of an individual or a group of individuals,
the central Ego or Messianic character attaining
the celestial degree of the Word, the supporting
factors being identified in the spiritual. The 12
coordination of the celestial and the spiritual pro-
duces the natural plane, which is manifested as
the immortals.

Spiritual being is eternal identity and is known 16
only in the kingdom of God. Spiritual being
characterizes the heavenly aspect of conscious-
ness gained, while immortality characterizes the
earthly aspect. The Master's declaration that he 20
had not yet ascended to the Father, though
endowed with powers above the mortal expres-
sion, indicates his comprehension of a fuller
revelation of man than immortality. Identified 24
in immortality, he levitated rather than gravi-
tated his way among people, consciously appear-
ing to those whose spirits bore a reciprocal relation
to the All he was identifying, and made known 28
his presence. His forty days' sojourn on earth,
following his resurrection, typified the squaring
of the four departments of being, viz., spirit, soul,
mind, and body, to the circle (4:0) of complete- 32
ness, and climaxed in his dissolution and spiritual
identification in eternal life.

The Master's eternal life consciousness was
gained in earth but harvested in heaven, even as 36

1 his sonship was revealed on earth but climaxed in
heaven. As a resident of earth he was the Son of
Man, the manifestation of the evolved and fulfilled
4 expression of humanity; but, as a resident in
heaven, he is the Son of God, the polarization of
the two aspects of sonship producing his dissolu-
tion and absorption into the Godhead. Returning
8 into the throne of God, he became the Father as
a Known principle, the means whereby the family
of gods, who are to reveal their sonship, are to be
begotten out of humanity. At the dissolution of
12 Jesus Christ, the essences that made up his Son
of Man identity, in which were the Son of God
potentialities, were generated into humanity, and
to all who received him, gave he power to become
16 the children of God.

Since all is in consciousness, and there is no
space, time, nor limitation in consciousness, no
one, regardless of his bodily identity in space, was
20 obstructed from receiving the Christ seed of son-
ship and life that emanated from the Lord in his
dissolution. The projection of the essences of
Being into humanity is the Deific orgasm, and
24 involves all aspects of the manifest world, since
the manifest plane came out of the Word
primarily. However, only those identities of being
who are attuned in spirit, soul, mind, and body in
28 potential purity of elements are eligible to impreg-
nation by this Holy Power (Divine Will: Love)
and can be begotten of God. Only the activities of
the self-man at any time constitute an obstruction
32 to the actions (emanations; movements) of God,
and obscure consciousness in its capacity to con-
tact the principles liberated from the identified
Center of the Godhead in humanity, or Jesus
36 Christ; though his primal potency, given off, has

an organic identification, and the identities created 1
out of the sowing of his seed-flesh are those who
are to make up the family of first-born into the
kingdom of God, to be ingathered in his spirit at 4
the end of the world.

“I am the good shepherd; and I know mine own,
and mine own know me, even as the Father
knoweth me, and I know the Father; and I lay 8
down my life for the sheep. And other sheep I
have, which are not of this fold; them also I must
bring, and they shall hear my voice; and they shall
become one flock, one shepherd.” John 10:14-16 12
R. V. All are to be brought into the kingdom of
God through Jesus Christ in their season of pro-
gression. The “little flock” constitutes Zion to
be set up when the world, built in dual sex sense, 16
has been dissolved. These make up a “kind of a
first-fruit unto the Lord,” and are raised in the
first resurrection. These are Christ’s at his
coming, his own organism of consciousness gained 20
out of the progression of the race.

Spiritual being is first a consciously desired
attainment and is identified through being
spiritual. To be spiritual is to reverse the activi- 24
ties of the mortal sense in every particular, these
activities being made up of good and evil aspects.
Activities of spirit, that is, motives, must be trans-
muted out of self-desires and aligned to the one 28
motive, legitimately authorized, of desiring to be
only what God would have man be; that is, to be
perfect even as the Father in heaven is perfect.
This means having but one God to promote, and 32
that the Jehovah of Being (Yah: male; Veh:
female). When this conception is gained, the soul
must be freed of her adulterated conceptions of
affections, delights, and lusts in which she has 36

1 illegitimately bound the ego in death and mor-
 2 tality. The essences of love, formerly expressed
 3 in either high or low states of mortal sense, must
 4 be conserved to reproduce spiritual being. Mental
 5 activities, in which thoughts run riot, must be con-
 6 sciously controlled, and their forces made nothing,
 7 when not possible of higher ascension. Thoughts
 8 not godly in their tendencies are reduced to their
 9 elemental dust through offsetting them with Truth,
 10 the Truth being a radiation from the spiritual
 11 center, capable of overcoming mental forces of
 12 lower vibrational character. When soul is made
 13 pure in her desire, the thought form (cell) is freed
 14 from its impure stimulation and naturally takes
 15 on a more godly character.

16 Relative to the thought, as to its formation, is
 17 the word, the medium of expression of thought.
 18 The word is made up of generated forces of soul
 19 and mind, and is the mould that coins the invisible
 20 energies into genuine or spurious forms. It is the
 21 word which is impressed upon the fluidic body of
 22 soul, which forms the generative seed, and which
 23 identifies the body in corruptible or incorruptible
 24 manifestation. Bodily activities indicate the
 25 identification of the will nature in its relation to
 26 good and evil, and are the means whereby
 27 spiritual being is fully developed, the will deter-
 28 mining the capacity of the ego to connect or not,
 29 with the spiritual impetus, continually flowing
 30 from the Godhead, or which is still latent through
 31 having no invitation to come in. It is not until the
 32 Jesus Christ law of transformation is set up that
 33 the body comes into its divinely ordered position
 34 in Being.

35 The external garment of flesh, called the
 36 material body, must die; hence, its genuine

transformation can come only through interior 1
processes of law. But the death is not a mortal
dissolution as persons die and are buried in the
grave, but a dissolution of the mortal elements 4
effected in living consciousness in the Law of the
Spirit of Life (Jesus Christ). A clean bodily con-
sciousness is promotive of the identification of
Jesus Christ within, standing as it does for self-will 8
in control, which automatically invites the ascen-
sion of God's will (Jesus Christ: Jehovah) in con-
sciousness. Since the natural creature is more
cognizant of body than of any other department of 12
being, his redemption from material body identity
cannot come through ignoring it, but through
comprehending the true nature of body and
conforming himself to principles governing the 16
manifestation of spiritual body (spiritual being).
Conceiving the true nature of the body to be the
Holy temple of God, in which the principles of
Being are eventually to be made flesh, regard for 20
the bodily man supersedes disregard, and life in
the external body takes on truer and purer expres-
sion. Coupled with the ascension of illumination
as respecting the whole being of man, purification 24
of the body enables the within and the without to
harmonize in manifesting the ideals perceived.
The ego in spiritual being, having all power in
heaven (unformed) and in earth (formed) planes, 28
is identified in the deathless body of the Word
(Christ.)

Jesus Christ, the first-born of every creature, is
the first principle of the body of God, and while 32
he contains the All in potentiality, he manifests
the Father of the triunity in his first identification
in humanity, leaving the universal Mother prin-
ciple and the children of God to be revealed in 36

1 earthly identification in their cosmical order. Jesus, as to the Father identity, constituted the Son
of God matrix, the three in one (Father-Mother-
4 Son) in the heavenly aspect, and the two
in one (Man-Woman) in his universal earthly
function. Jesus attained, in his individual identi-
fication as spiritual being, the one in one, and as
8 the Holy Spirit became the identification of the
One (God) in the One (humanity or Man
Universal), becoming in Being the macrocosm of
the microcosm whereby the next principle of
12 God will be outworked. He, through the Woman-
Man or Mother function, now brings forth the
individual members of God's family, the two-in-
one god creatures, the first branches of the Vine
16 of immortality, implanted in consciousness at his
attainment of life and being. With the male-
female qualities in their negative-positive aspects,
each being active-passive in its plane of expres-
20 sion, polarized, the two will square to the principle
of One (God), and out of the divinely established
parental centers there will be formed (born) the
universal expression of the Body of Christ. The
24 coming forth of the children of God is in the will
of God, and not in the will of the flesh; therefore,
these parental centers do not function in sex love,
but in the love of God.

28 The Mother Principle or Divine Love gives birth
to spiritual being. While the Mother is fathered
in Jesus Christ, both poles of the Womb-man
principle must be identified in humanity before
32 the children of God can be begotten and brought
forth. Jesus proved the Man and quickened the
Woman in humanity, and now, at the end of
another polarized day, the Woman Principle of
36 humanity appears, out of which are to be gestated

the children of God, though it must be perceived 1
that two whorls of this Principle operate side by
side, one on the spiritual plane, and the other on
the natural plane. The Woman of Jesus Christ, 4
or Lord, will reveal his Body, and at the same time
identify the will in humanity whereby a higher
expression of man is brought forth in the natural
element, though the reduction of animal conscious- 8
ness to nothingness is essential before this
Principle will be manifested on either plane.

The dissolution of the animality of the race is
in the Law of the Lord functioned in the Woman, 12
the destructive, constructive, and preservative
factors of the Lord Principle operating as one,
these being essential to the formation of the sub-
stance essence (primordial dust) out of which the 16
Christ Body is formed. The introduction of the
“wrath of the Lamb” in the second coming of
Christ is that which operates to dissolve mortality
and at the same time to humanize and to spiritu- 20
alize the essences gained, the ascending forces
forming the organism of the god-beings, and the
descending forces the next order of humanity,
that is, the immortals. Changed in principles of 24
being, the reborn race reveals the spiritual good
of creation, while the gods identify the Creative
Force in its primal essence of wisdom and love.

The two kingdoms will naturally appear when 28
the world, generated in adulterated consciousness,
has passed away. The kingdom of God, composed
of the “elect body” or the gods, is the direct
offspring of the Jesus Christ Principle and is 32
begotten out of the one Son of God in Man and
Woman identity. The kingdom of heaven in the
earth is the earth in which is to dwell righteous-
ness, and is composed of humanity in which the 36

1 elements of immortality and divinity may be
 progressed in divine law. Both kingdoms are
 identified by the Lord in the first and second
 4 coming of Christ, and constitute the "heavens and
 the earth," created in Ælohim. Without the
 operation of the microcosmic center at certain
 times in the ongoing of the race, there would be
 8 no perpetuation of existence nor spiritual progres-
 sion. All things are for the Lord and by Him, and
 without Him is not anything made that is made.

Spiritual being is attained only through Jesus
 12 Christ, that is, through the operation in conscious-
 ness of the Principle which he is in his eternal
 identity. This operation takes place when certain
 laws of Being are conformed to, these laws being
 16 allowed liberation when renunciations of the
 activities (wills) of the fleshly nature have been
 sufficiently aggregated to become the No-thing of
 self-will that automatically invites the Something
 20 of God's will into action. In other words, forces
 of self-will, allowed to die to their natural tenden-
 cies, automatically cause to arise their correspond-
 ing eternal counterparts of God-will. When the
 24 essences generated in Divine Will form a nucleus
 of spiritual being, the ego is born of the Spirit, and
 God's will, or Jesus Christ Principle, takes over
 the reproduction of the immortal man; the
 28 immortal man being consciousness gained, or
 Mind known. Mind known, or immortality, must
 reduce to No-thing all the activities of good and
 evil of mortality and form the Great Negation in
 32 life (heaven) that forever offsets the Great Nega-
 tion of death (hell). This negative state, attained
 in God's will, is the identified No-thing of God-
 Principle, or Woman, out of which is reproduced
 36 the Something of God in spiritual identity (male-

female polarity), that is, spiritual being. 1

Nothing is the legitimate end of mortality, and No-thing the legitimate end of immortality. Nothing is consciousness of good and evil brought 4 to naught (0; nonexpression), while No-thing is consciousness of Christ, the Great Negation or essences of wisdom and love gained, in which God moves to beget spiritual being. Nothing is that 8 which is thought to be something, while No-thing is the something in capacity of Being all. No-thing is not consciousness undeveloped, but consciousness *not expressing*, though capable of progres- 12 sion, while nothing is consciousness reduced to cessation or death. No-thing constitutes the aggregations of Nothing, moved upon by light of God (Christ) and transmuted into polarized 16 energies in which the two opposites, but equals, have been merged into One.

A mortal functions in evil at his beginning and in good at his ending; an immortal functions in 20 good at his beginning and in Christ at his ending, while the spiritual being is in Christ in the beginning and in Jesus Christ at his ending. Evil, reduced to naught (0) through nonbelief, pro- 24 motes the good, the negative aspect of immortality, while good, reduced to naught (0) through renunciation, promotes the Christ or positive factor of immortality. Christ identified, through 28 self-will renounced, brings Jesus Christ to light, or establishes spiritual being. As good and evil both give way to Christ, the No-thing of God-Principle is identified, which is the womb or Mother element 32 that receives the impregnation of the Father (Jesus Christ; the Something of God) to reproduce the Son, or man in the likeness of God (spiritual being). Apart from Jesus Christ, man is nothing, 36

1 while, joined with him, man is No-thing, the
 2 receptive and attractional essence of being, out of
 3 which is fashioned the Christ ego in eternal life
 4 and identity.

5 The goal of self-will (mortality) is to be some-
 6 thing, which, when attained, is nothing. Through
 7 conscious surrender of the good and evil of noth-
 8 ing, the No-thing is gained, the No-thing containing
 9 forces developed but not active in their primitive
 10 propensities. Being in a state of negation, these
 11 forces become the means whereby higher and
 12 more godlike powers are generated, the elements
 13 of mortality naturally giving rise to the essences of
 14 immortality. Immortality in its turn, emanating
 15 the positive-negative forces of Christ, builds in
 16 reciprocal order the Jesus Christ state, progressing
 17 consciousness entirely out of will to be anything
 18 else but God's will, or, in other words, out of
 19 self-will: the will to be, without knowing what to
 20 be, gives way to will to be what the Father wills.
 21 When God-will or Jesus Christ Principle is set up,
 22 then is spiritual being in process of fulfilment, the
 23 crucifixion, dying, resurrection, ascension of forces
 24 being carried forward in sequential order, making
 25 in the ultimate for the revealment of God or
 26 spiritual identity.

27 The manifest identity of the No-thing personi-
 28 fied must scientifically precede the appearing of
 29 the Something, or spiritual being. This is both
 30 individually and universally true. Just as the
 31 womankind of mortality identifies its potential
 32 mothers through which children of the world are
 33 born, so the Womanhood of God's promotion must
 34 identify the Mother of the Father through which
 35 the children of God may be given birth. Since
 36 God's womanhood is in unity rather than in diver-

sity, and is in purity rather than in adultery, and 1
since there is only One Man to bring forth, the
Mother of God's children, like the Father, is that
One Principle in which the all of humanity 4
inheres, and the means by which all are quickened
in wisdom, love, and life. This Woman Principle
is reclaimed out of death even as the Man Prin-
ciple was reclaimed, and will be the reversal in 8
identity of all mortal forces. Through Her, the
Woman Lord, the new earth, in which is to be
manifested righteousness, takes on form prepara-
tory toward housing the immortals, who manifest, 12
in regenerative order, the divinely conjoined Man-
Woman Principle (biunity) of God. The regener-
ative power is in the Word, the means whereby
the Son of the ego in immortal identity is pro- 16
claimed the child of God.

Immortality is the highest goal for man in the
earth, and spiritual being is its fulfilled attain-
ment of reality in heaven, or in the Godhead. All 20
that is lost in earth (body) is gained in heaven
(spirit); and all that is gained in heaven (spirit) is
eventually returned to earth to produce a higher
state of manifestation. Ideals are made realities, 24
and in reciprocal relation heaven and earth are
promoted as one. The Godhead is the throne of
the gods, the fourth dimensional egos, who, having
been transmuted out of grossness of matter, 28
ascend into the body of light, becoming the
embodied God principles. Perfection gained is
God-consciousness, an attainment incidental to the
Great Ascension that succeeds what has been 32
designated the "Fall." The "Fall" is the projec-
tion of spirit consciousness in the direction of
bodily identity, while the Ascension is the transla-
tion into the essences of spiritual being in which 36

1 form inheres as a capacity of being, subject to
the Divine Will.

Consciousness gained, that is, principles of being
4 known, is immortality expressing, though at its
incipiency there is only the potential capacity to
gain illumination in Christ. Immortality identi-
fied in its progressing laws gives one knowledge of
8 heaven and earth, the within and the without,
promoting all-knowing as well as all-being. In
the heavenly aspect of consciousness, being pre-
cedes knowing, while in the earthly aspect, know-
12 ing precedes being. One functioning in harmony
with the laws of Being gains what is known, first
through being what is to be known, knowing con-
stituting Truth. The being that makes knowing
16 possible (Truth known) is love of God developed
sufficiently to invite the inspirations of the
Almighty, this love being identified when the male-
female poles of God's creating are made a working
20 factor in consciousness. Knowing (Truth) gained
is Mind identified, or immortality established. The
essences of immortality incorporated into the
physical domains identify spiritual being, or
24 deathless identity. What is in heaven (Spirit-
Soul) is known in earth (Mind-Body); knowing
and being becoming one as both God and Man are
known. When all-knowing is gained, all-being is
28 identified, and the two, expressed in conscious
action as one, manifest life eternal and spiritual
being. Spiritual being progressed ultimates in the
Being of God, man, after his identification as an
32 immortal ego, ascending into great heights until
swallowed up in Being itself.

“Behold, I tell you a mystery: we shall not all
sleep, but we shall all be changed, in a moment, in
36 the twinkling of an eye, at the last trump: for the

trumpet shall sound, and the dead shall be raised 1
incorruptible, and we shall be changed. For this
corruptible must put on incorruption, and this
mortal must put on immortality." I Cor. 15:51-53 4
R. V.

THE LAW AND THE SABBATH

This is love, that we should walk after his commandments.
II John 1:6 R. V.

Except ye fast to the world, ye shall in no wise find the kingdom of God, and except ye make the Sabbath a real Sabbath, ye shall not see the Father. The Onxschuchus Lozia.

For the law was given through Moses, grace and truth came through Jesus Christ John 1 17 R. V.

1 **L**AW is the innate operation of Divine Will
by which the ideals created in potentiality
are made substantial and tangible. The
4 Law is the Lord. The Lord is the action of the
primal Principle by which Being is manifested.
All the commandments, whether those of the
Mosaic Law, given on Mount Sinai, or of Jesus,
8 given on Mount Olivet, are aspects of the one Law,
and the means by which consciousness is disciplin-
ed in its unfoldment so as to culminate the plan
of Creation and to manifest Being. Being is God
12 made tangible as Man. Man, who manifests Being,
is humanity, which reveals the powers of God in
omnipresence. The "heavens and the earth" of
the Ælohim's creation ultimate as Man, identified
16 in the Mind and Body of God. This consumma-
tion of the Creative Plan is effected by the Lord,
or Absolute Law.

The Lord exercises jurisdiction over the pro-
20 gression of both Night and Day, or over the
unillumination and invisible as well as over the
illumination and visible. "All power is given unto
me in heaven (invisible) and in earth (visible)."
24 It is the Lord or Law that creates evil and makes
good. The evil is the process of development of
the unillumination or Night, while the good is the
process of development of illumination or Day. In
28 the Lord or Law the two are one, the means by

which the manifest plane is progressed and 1
changed. The “yes” and “no” of creation, repre-
senting the attraction and repulsion of progres-
sion, are in the Lord, and through these two poles 4
wisdom and love are gained, or consciousness is
eventually identified. Consciousness is Man, in
universal spirit, all-embracing and inclusive in
the understanding of life and being. 8

While the Law is of the Father, it is not the
Father in entirety. The movement of the Father
in the Mother of Him-Herself is the innate action
that identifies Law by which that idealized in the 12
primal desire of Being may be brought forth.
Since the Son or tangible operation in humanity
of God’s Law is one with the Father, there being
only one Principle, the Law or Lord is in the Son. 16
It is through the Lord, or Law of Being identified
in the Son, that humanity is divinely governed.
When the Lord comes, that is, the Law operates
in its Absolute principle, all the elements of con- 20
sciousness are aligned to the primal Being, this
ultimating in epochs of progression, having be-
ginnings and ends in relation to human devel-
opment. At these times the Lord or Law levels all 24
things, even destroying that which has no further
evolving tendency. However, the destruction of
the Lord reduces to primordial dust or essence
that which is no longer essential to the processes 28
of Being, and through another inbreathing pre-
pares the essences for use in the promotion of
another cycle of expression.

People who do not perceive principles of Being 32
and reconcile all to the One Cause will at once
assert that the Lord does not destroy; for, schooled
in the belief that a God of Love gives only that
which is good, they fail to discern that it is good 36

1 to dissolve in the heats of translation and trans-
formation that which has served its purpose in
progression, and which as waste would become
4 an obstruction to the further unfoldment of both
God and man. It is the mutability of body that
permits the Infinite powers to be progressed in
sequential order, and it is the Lord who governs
8 this progression. All things work together for
good, and the Lord or Law controls all things,
whether good or evil. In reality, good and evil
are but the operation of the two poles of the One
12 Principle, both ultimating eventually in the sub-
stance of the Lord's body, or in the manifestation
of the reality of the Ideal of God-Mind. It
requires, however, the action of Christ to convert
16 the essences gained in duality into capacity of use
toward manifesting the reality of the ideal, or the
divine substance.

All dual (two) factors are essential toward the
20 promotion of the One, though when the without
(body) conforms in development to the within
(spirit), the two will conjoin in the Lord, and
progression will then proceed in the law and order
24 of harmony. The manifestation of substance of
Being in conformity to the Lord or Law of pro-
gression will bring into expression the earth in
which will dwell righteousness. When the two
28 factors of progression are in unity, harmony will
be the natural result. This will usher in the Sab-
bath Day or period of progression, free from the
labors of material sense (self-will and thought).

32 There are always two poles of progression.
Moses, who gives the Law, represents the dis-
cipline that makes for the manifestation of the
body or external nature. Jesus, who fulfils law
36 with love, develops the spirit or internal planes.

The two progress as one in the development of 1
the ego. When one reaches such a point of
advancement that the without is in harmony with
the within, the Lord or Law delivers the kingdom 4
to the Father, who fashions in His image and
likeness the man who is to dwell in His eternity or
Sabbath Day. This can only take place at the
end of an era of development in which the body 8
is aligned to the laws of Being, and is that
advancement that makes for the "second coming
of Christ," and the resurrection of the dead.
Those who have "washed their robes" have a right 12
to enter into the gates of the city, that is, are
identified in the spiritual center of Being or
Jerusalem, from whence their development in love
of the Lord will proceed to manifest the body of 16
light and life.

The Absolute Law of the Lord is a principle of
exact justice. It deals with the just and the unjust
according to the developing need. Retribution 20
and compensation are the two aspects by which
Absolute Law operates. These two aspects ulti-
mate in the judgment at the end of the era of
duality, a proceeding resident in the Lord by 24
which the two are no longer operative, but are
made twain in spirit and body. The "great and
terrible day of the Lord" is the leveling down of
the diversities of the manifest plane, and the 28
alchemical process that brings order out of the
chaos attending this point of advancement. At
this time the world would naturally be in the
hands of the lawless, and the antichrist spirit 32
would be expressing at its most dominant point.
But the disorder attending the birth of a new cycle
of progression is the necessary means of dissolving
the disorderly factors. Back of the chaos at any 36

1 time is the cosmical action of the Lord; and dark-
ness most agitated indicates that light is express-
ing in corresponding degree. All movements of
4 darkness and chaos are simultaneous with move-
ments of light and cosmos and both proceed from
the same source, the Lord of Being.

The setting of the name Lord upon Jesus of
8 Nazareth, who functioned the Word by which
another cycle of progression was identified in
capacity to be, is quite in keeping with the Truth
that the one in humanity who fulfils Law with
12 Love and is crowned in the Christ-Seed, is the
center through which the Lord or Absolute Law of
Being operates to destroy, preserve, and construct
forces toward a further revelation of God's powers
16 among men. He or She who functions the Law
is in alignment in being with the Absolute Prin-
ciples in the four departments of expression, viz.,
spirit, soul, mind, and body, therefore is the Law
20 or Lord in manifest identity. While the Law or
Lord is greater than the center through which it
operates, it having an Unknown as well as a
Known factor, Jesus, the microcosmic center, is
24 the totality of the Macrocosm bodily, and is the
means by which the powers of God are identified
in humanity for a further unfoldment. In this way
the kingdoms of the world come at certain times
28 directly under the jurisdiction of the Lord. The
race cannot be cognizant of these principles until
the Sabbath Day appears, when Man in universal
spiritual consciousness is revealed. This is the
32 time when there is nothing hidden but that shall
be uncovered. Prior to this time, the activities of
the Lord are done in secret, though the fruit of the
Law must always manifest in its season of reveal-
36 ment.

The two great commandments of love expounded 1
by Jesus, the Christ, will govern humanity in its
Sabbath Day, though they were emanated in
advance of their realization, as are all principles 4
of progression. There must always be a mental
contemplation before there is a physical manifes-
tation. These two commandments will operate
when Law is fulfilled with Love. The fulfilment 8
of Law will take place in the second coming of
Christ and will usher in the Sabbath of the Lord,
that is, a cycle of progression in the government
of Divine Law. This will come to pass, not 12
because the world of men desire it, but because
it is the Law of progression. The process by
which this is brought about is both mystical and
literal and involves the crossing of Law and Love 16
in human consciousness. These are activities
relative to immortality, and work out in the chaos
and cosmos preceding the cycle of Day, or eternity.

The ten commandments, called the Decalogue, 20
govern the mortal development of the race, but
are not really kept by any one until the end of the
era of time, when those inhering in the Over-
comer are enabled, through the operation of the 24
Lord, to die to self-consciousness, evolved by the
ten commandments transgressed, and to be made
alive in Christ. At this time the "Thou shalt not"
of the Mosaic law given on the heights of Sin are 28
brought to negation of doing (inactivity), and
await that action of the Lord in the "Thou shalt"
which will fulfil all law and raise up the city of
Zion, or the consciousness of the redeemed. This 32
involves the finished process of evolution and
involution that attends the end of a cycle of pro-
gression in which the spiritual fruit developed is
harvested. 36

1 The "Thou shalt not" of the ten command-
ments implies a doing of the things forbidden.
These commandments were given to repulse con-
4 sciousness toward the low planes of development
in which it naturally trended while progressing its
God-powers from center to circumference, though
they could not absolutely retard the progression.
8 But, having reached low points, there must be
repulsion to the low states automatically to attract
the sequential high points to be progressed; hence
the "Thou shalt not" inherent in mortal develop-
12 ment to offset the doing at the time of its fulfil-
ment. It is through doing that knowledge is
gained, but, without that operation of Law
whereby one would be attracted to higher states
16 of development, one would become absorbed in
the physical aspects of the doing and excessively
identify in materiality. The Law provides all con-
ditions of growth, and no one is without divine
20 guidance, though it must of necessity partake of
the character of the ego's development.

The first commandment, "Thou shalt have no
other gods before me," following the declaration
24 that it is Jehovah God that one should worship, is
the admonition that one is to be interested only
in that which will unfold spiritual man. Spiritual
man is unfolded through the operation of Divine
28 Will. Before man can know the Divine Will, he
must have first developed the will of the natural
man to its highest point. In this process of devel-
opment, things occupy the attention of the ego,
32 with little or no cognizance of the Creative Cause
of all, until intelligence, developed in doing (will-
ing) prompts consciousness to look beyond the
sense plane to the realm of cause. Through seek-
36 ing after the Cause, one invites the action of Divine

Will, and a higher state of progression ensues. 1
When the divinity is aroused within, the ego
detaches affection from the things of the world,
thereby turning consciousness in the direction of 4
the within, and thus fulfilling this commandment.
Yet, until self-consciousness is dissolved by the
Lord in his second coming, this commandment
cannot be absolutely kept, for man of himself 8
does not attain righteousness, but is finally
redeemed by the Lord or Son of God. The fulfil-
ment of the first commandment is the fulfilment
of all of them. The Sabbath Day is the consecra- 12
tion of the love of the spirit, soul, mind, and body
to the service of the Inward One, and the love of
the neighbor follows in sequential order.

The worship of the one true God forbids the 16
worship of any personality, and, as well, makes
null and void the worship of self. As the things
of the world fail to satisfy the developing ego, one
is forced to seek satisfaction in spiritual develop- 20
ment, and Jehovah, the Lord, eventually receives
the homage of the soul. Jehovah is Yahveh, the
male-female principle of being, out of which both
wisdom and love are projected. Sex worship is 24
the violation of this commandment, though in
one's unfoldment the principle is always reversed
on the manifest plane. When the forces of being
are consecrated to God, sex love will be super- 28
seded by the love of the Lord, and all the activi-
ties of men and women will be promotive of
harmony and life. The adjustment incidental to
the fulfilment of the first commandment is con- 32
summated at the "end of the world," or material
consciousness, when all forces reversed on the
plane of matter are aligned again to the Law of
Being. When the two, separated in sex, are joined 36

- 1 in the Lord, the manifest world will reveal the Lord's body, or essence of virginity, out of which is fashioned the God-man, or divine humanity.
- 4 "Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow
- 8 down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them
- 12 that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments."

Who is free from making graven images and

16 from worshipping them? In other words, who is free from worshipping the objective world, with its creature effects? Only as the underlying powers and capacities of the objective world are

20 perceived to be of God, and consecrated to His use, can the affections governing worship be transferred from the without to the within and true worship set up. When affection is centered

24 in the without, adultery of forces is promoted, and adultery, set up, must come to death; hence, the sin, or sense of separation, entertained by one, runs its course, venting its iniquity upon the chil-

28 dren, or offspring of the first iniquity, even unto the third and unto the fourth generations of them that primarily set up adulterous conditions. Every thing brings forth after its kind in exact

32 law of Jehovah. The iniquitous conditions experienced by the generators of hate, and the loving kindness received by those who love, do not indicate a partial nor personal Lord, but an operation

36 of Law that governs the progression of mortals.

A graven image is one constructed in the consciousness of death or unillumination. The bowing down of man in subjection of his spiritual powers to the powers of greed and gold, the rendering of service with cash as the object of gain, are the most common violations of this commandment. Worship is devotion to a particular object to the exclusion of other expressions. The various institutions, developed in materiality, foster the spirit of greed, hate, and gold. However, through the identification of transgressions of law, developing egos are eventually enabled to conform to the "Thou shalt not," and are thus turned in the direction of the supreme center of devotion, fulfilling with truth and love the law transgressed. Worship of the creature must be transferred to the Creator, though this is possible only after creature-worship has fulfilled its course as a means of establishing man in the consciousness of self-love and knowledge. Graven images will be robbed of their capacity to entice man away from the one true God when the Source of Being is understood.

"Thou shalt not take the name of Jehovah thy God in vain for Jehovah will not hold him guiltless that taketh his name in vain."

Name means character. Man, in his true character, is to be fashioned out of Jehovah, but must raise up the substance of himself unto the Lord (Law of Being) before he can function in the Name of Christ, the Ideal Man. Man ignorantly put on a false character when he put on personal sense, and so must suffer in his ignorance, being guilty of law transgressed, hence, not guiltless in the Law (Jehovah). All is vanity, that is, vain, that is produced in any other Name than that of

- 1 Jehovah, the Lord God. All the productions of
mortal sense, the mortal creature included, must
come to naught and enter its cycle of nothingness
4 before the true character of immortality can be
put on. The Name of Jehovah thy God is biune
character (male and female as one); therefore,
the ego utilizing powers and capacities without
8 intention of reproducing the spiritual man is a
violator of this commandment, and must suffer
the result of his ignorance until the Law is kept.
- The belief that cursing is taking the name of
12 God in vain is well founded. The name or word
of speech identifies the spiritual power underlying
the word, liberating it to form that for which the
power stands. To curse in sense of hate is to
16 utilize a mighty power in a current of reversal to
the principle of being, and to bring to pass inhar-
monious conditions. Any speech that especially
coordinates with the powers of God, through the
20 word that identifies the power, is more destructive
in its operation than is speech not directly voicing
the name of Deity. However, the curse of the
Word is not without its divine purpose ultimately,
24 though only "angels" are employed in the Divine
Plan to "pour out the vials of wrath" necessary
finally to dematerialize matter and permit the
identification of the substance of spirit. These
28 angels are the "seven spirits" of God that attend
the beginnings and ends of cycles of progression,
and are operative by means of the Lord principle.
The wrath of the Lord or Lamb, referred to in
32 Scripture, is the curse of the Word, but is not in
vain, for it is the means by which the Law of
Transmutation is enabled to transform mortality
into immortal elements.
- 36 "Remember the sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work; 1
but the seventh day is a sabbath unto Jehovah thy
God: in it thou shalt not do any work, thou, nor
thy son, nor thy daughter, thy man-servant, nor 4
thy maid-servant, nor thy cattle, nor thy stranger
that is within thy gates: for in six days Jehovah
made heaven and earth, the sea, and all that in
them is, and rested the seventh day: wherefore 8
Jehovah blessed the sabbath day, and hallowed it."

The Sabbath is the day of rest, or cycle of progression, in which one reaps the fruit of the work of the preceding cycles. The work of the six days 12
that precede the seventh or Sabbath is generation. Generation is the means by which the powers of the Godhead are objectified as mankind, each cycle of six days, or movements of consciousness, 16
making up a generation, culminating in the seventh or Sabbath Day. Generation is carried on by means of sexual law. Sexual law is superseded by spiritual law in the seventh day, for the Sabbath is governed in the Lord. It is the alignment 20
of the organism of man to principles of Being by which the Lord manifests the creation of the Father-Mother in divine will and order. During 24
the six days, or movements of consciousness, progression is carried forward in self-will (sex consciousness), with the seventh movement revealing the fruit of the work. This revelation comes 28
through the operation of the Lord, and marks the reversal of all forces of the universe in one cosmical action. The reversal of universal forces gives us, at the end of the material order, the Great 32
Sabbath, or continuity of progression in eternity, with all limitations of space and time that have been developed subjected to Divine Law. There are minor expressions of the Sabbath according to 36

1 the advancement of the race in the outworking of
the Creative Plan, though all partake of the same
nature, a minor cycle being designated the
4 millennium.

In reality, or physical identity, the sabbath is the
seed of man, and appears in its divine state when
the Lord takes over the government of conscious-
8 ness. The sabbath day is to be holy unto all states
of consciousness evolved, as represented by the
son (intelligence), daughter (substance), man-
servant (understanding), maid-servant (will),
12 cattle (life forces), and stranger (unknown).
When all the forces of being are hallowed unto the
Lord, or are consecrated unto the use of the Divine
Law of Love, the manifest expression of man will
16 be in harmony and righteousness. The seed of the
Sabbath day is the Word or Christ, God-Being
revealing Him-Herself by means of the Androgyne
nature of man, or the holy seed. Instead of genera-
20 tion in self-will (sex sense), as is characteristic of
the six cycles of progression, the seventh day
manifests the principles of regeneration and the
direct revelation of the God-powers by means of
24 Divine Law, self-consciousness being effaced in
those who ascend into the Sabbath of the Lord.

The Sabbath is possible only when one has
fasted to the activities of the world, that is, has
28 ceased from attachment to the various activities
on the sense plane of consciousness. Only those
eligible to enter into the Sabbath ever receive the
operation of the laws of the Lord by which sex
32 sense is superseded with spiritual powers. This is
an organic procedure as well as a mental one, for
it is the purity (Truth) of mind that permits the
ascension of the Word or Seed of Christ from the
36 tomb of death (material body). When the Seed

is risen, the laws governing spiritual being are 1
made active factors of consciousness. The
immortal creature is the natural result of these
laws, though immortality ultimates in eternal life 4
and spiritual being. The millennium or one-thou-
sand-year reign of Christ is that function of the
Law (Lord) that develops the immortal essence in
the direction of spiritual being, these essences 8
being identified in organic identity in the Great
Cycle or Sabbath of eternity, as the gods, the mani-
fest fruit of Elohim.

The Sabbath day is the seventh day, the state of 12
fulfilment, and has its mortal significance in the
Sunday or day of rest from worldly activities.
The perfect fulfilment of this commandment in
the letter, as well as the other commandments, 16
leads to the identification of its spiritual import.
The controversy as to whether Saturday or
Sunday is the real Sabbath is closed when it is
known that neither one constitutes the Sabbath 20
day, it being cessation from mortal sense, with its
adulterous aspects of mind and body. One who
understands that polarity governs the manifest
plane, it being an underlying principle whereby 24
the positive-negative (two) states are neutralized
and made ready to yield their generated essences
to the one (Christ), does not see in the changing of
the Sabbath from Saturday to Sunday a calamity, 28
but an outer manifestation of the identification of
a change effected at the end of a cycle of darkness,
and a further ascension of light. After the resur-
rection of the Christ Principle, the first day of the 32
week replaced the seventh as the Christian Sab-
bath, exactly as it should in conformity to law
governing the external plane. The seventh is
always fulfilment, and marks the beginning of the 36

1 one of a new order, hence, with the identification
of the Christian era, centralizing about Jesus
Christ, the sabbath of the old order, the seventh
4 day, was fulfilled, and the first day of the week
(Sunday) became the Sabbath of the next order
of progression. A calendar change always accom-
panies the end of a cycle, marking the finish of an
8 old and the beginning of a new order of
consciousness.

If there be those who still rest on the seventh day
instead of the first, clinging to the old order, this,
12 too, can be perceived to be the outworking of a law
that would not be entirely effaced from conscious-
ness so long as by it mankind may progress; if it
is still needed, it should be beheld with gladness
16 rather than contention. It is at the end of an age
that all differences are understood and adjusted,
the two are made one, and the Jubilee Year, the
Sabbath Day of the Lord, is set up; hence, the
20 negative and positive aspects of the literal Sab-
bath must be carried along in conscious existence,
out of which is generated the third part, the Israel
of Reality. Only those who enter into immortality
24 will keep the Sabbath Day of the Lord holy, and
forever rest from the generation of the aspects of
mortal sense on the plane of mind and body.
Having, like Jehovah, made all there is to be made,
28 in six days, humanity is expected to hallow the
seventh day, and bless their fruits unto Jehovah
that brought them forth out of Egypt (the will of
the flesh) into the Promised Land of immortality,
32 where covenants are fulfilled in the love of the
Lord. Man rests from all generation in self-will
and thought on the seventh day or function of
being, and in the Sabbath (Seed) builds spiritual
36 being, the temple of the Lord, in which is the

eternal identity of God. 1

The Sabbath is the seventh principle of being, or function of the Word (Seed). No one can be born of God until the seventh day, hence, the seed 4 cannot remain within to fashion spiritual being until the Sabbath of the Lord is set up, though a conservation of the natural forces developed in the six cycles of progression is essential preceding 8 the seventh. However, conservation of the natural forces is only preliminary to the resurrection of the Christ Seed. It is the use of the Christ Seed that manifests the glories of the Sabbath Day. 12 Primarily, the forces of desire governing the generation of mortals must be cut off in order that the holy (whole) family of God (Father, Mother, Son) can be raised within, out of which the 16 Daughter is begotten. Regeneration begins when generation has been fulfilled in law.

Isaiah writes that the eunuchs that keep the Lord's sabbaths and hold fast to his covenants 20 shall be given a memorial and a name better than that of sons and daughters. "I will give them an everlasting name, that shall not be cut off." Isaiah 56:5 R. V. The eunuchs of the Sabbath are the 24 Sons of God, begotten from the one Son in the process of development in the race, and are eternal in being, when identified as the involved fruit of Christ Seed. In the Sabbath Day the forces of 28 Being will be expressed righteously, though preliminary to their righteous expression they must be conserved in Christ. The Sabbath is ushered in under Messianic law, the chosen of the Lord 32 (Law) becoming the central plexus in humanity through which the principles of translation and transmutation are utilized in conforming the essences of corruption to incorruption, and mor- 36

1 tality to immortality.

“Honor thy father and thy mother, that thy days
 may be long in the land which Jehovah thy God
 4 giveth thee.”

The commandment that honor should be rendered to one's father and mother has an exoteric sense which mortals are expected to obey,
 8 yet in its real meaning this commandment refers to allegiance to the parental matrix of creation (Jehovah) out of which the godly man is generated. Rendering honor unto earthly parents
 12 begets love and promotes harmonious mortal expression, yet is not possible of fulfilment except in Christ; that is, honor of earthly parents is itself ultimately a dishonor to God; hence, this com-
 16 mandment cannot be fulfilled in the fleshly relationship. Honor of earthly parents must climax in forsaking that beloved, as the world sense demands it, when consideration of the Christ Self
 20 is fully established. However, consideration of the Christ Self cannot be until this commandment has been literally fulfilled, that is, until parents have been personally honored, for until one loves the
 24 personal father and mother he cannot gain the identification in consciousness of the heavenly Father and Mother. Yet, the kingdom of heaven is gained only when the world's activities are
 28 repulsed.

Jesus indicated that at his coming the members of the family would be set at variance, and that a man's foes would be found to be the members of
 32 his own household. He also admonished that if one hateth not his father, and mother, and wife, and children, as well as his own life, he cannot be a disciple of Christ, which seems greatly at variance
 36 with the Mosaic commandment. But when it is

comprehended that personal worship leaves off 1
when worship of God begins, one can perceive that
the honor of parents is contained in the honor of
God. The honor of God may not be contained in the 4
honor of parents, hence the necessity of reversing
the affectional (love) attitude of mortal sense in
order to gain the reality of spiritual sense. One
fulfils the law with love when the adoration of 8
the heart is directed toward the one true God.
When the love of the entire being is consecrated
toward the development of the godly principles,
one is in a position to really love his parents, 12
though the love thus expressed is in principle, and
is therefore impersonal and constructive, rather
than personal and destructive.

Jesus gladly and willingly surrendered attach- 16
ment to the sex forces centralizing about his
fleshly identity, and through giving his forces
wholly to Jehovah, allowed the will of God to so
prevail in him that it finally swallowed up all 20
sense of self, revealing the Man of God's will. He
indicated that his mother was one who did the
will of the Father who sent him, thereby fulfilling
the honor of an earthly parent in honoring all. A 24
corresponding renunciation, on the part of all who
follow after him, converts both honor and dis-
honor of parents into nothingness, and permits the
ascension of the Christ love, which is operative 28
toward all alike, and makes for the fulfilment of
this fifth commandment in order and righteous-
ness. Honor rendered unto the holy parents
within, alone, assures that "thy days (living) shall 32
be long in the land (consciousness) that Jehovah
thy God giveth thee," for life eternal is the fulfilled
fruit of this commandment, when all love that has
been projected outwardly in the family relation 36

1 shall be returned to God in holy use.

“Thou shalt not kill.”

He who willingly or ignorantly divests any form
4 of conscious existence of bodily organization is a
violator of the commandment, “Thou shalt not
kill.” The supposition that this commandment
reads, “Thou shalt not kill a man,” may appease
8 the conscience of the meat-eater, the sportsman of
game and fish, but it cannot annul the scientific
fact that any action that violates the current of
12 life and love in any particular is destructive to
the whole current. There is only one principle of
life and love, though characteristically identified in
the different kingdoms. A violation of law in any
realm of consciousness, the all being One, throws
16 out of order the law in all other realms, and makes
for universal inharmony and woe. Granting that
this commandment is received by a majority of
mortals to apply to the killing of men, what about
20 the support of war in the wholesale slaughter of
mankind? What about patriotism that compels
people to sanction murders, identified as wars,
which, through cultivating national love, must at
24 times of war convert that love into national hatred
in the hearts of the ignorant and unthinking? What
of the common law of self-defense? That is not
love which can at any time produce that which is
28 destructive when expressed in selfish sense. Woe
is man who puts the puny interpretations of mortal
sense upon these ten commandments meant to
govern and promote the well-being of the natural
32 man!

One may kill and slay by means of mental forces
as well as by physical ones. Mental assassination
has been known to certain states of consciousness
36 in the more advanced cycles of progression. Yet,

when the race is able to ascend into use of highly 1
evolved mental powers, the Lord intervenes to turn
the hearts of humanity in the direction of the
Father, that the powers of mind may be utilized in 4
manifesting the greater glories of the Infinite.
"Black magic," in which inhere the perverted
functions of mind, serves its place in the progres-
sion of the race, and is always conquered at the 8
end of a cycle by the Christ Spirit. There must be
agitation in consciousness to destroy death
eventually. "Thou shalt not kill" is an admonition
to repulse the processes of death coincidental to 12
progression in darkness and adultery. All these
commandments are progenitors of the standard of
the Lord to be, when the race has finished its
course in darkness and is ready to manifest light 16
and life. Through repulsing the tendency to kill,
the desire for life is developed. There must be
centers of attraction in the race as well as centers
of repulsion to progress consciousness through its 20
dual activities, and to consummate redemption.

The tendency not to kill is gained through first
killing in this inverted dual plane of existence.
When the ego put on material identity, descending 24
into low forms of matter, and needing food,
clothing, and shelter, the tendency to murder and
kill arose. Yet, there is a divine purpose in the
perversion. It can be scientifically deduced that 28
physically identified substance, destroyed in its
identity, liberates the essences of forces that
formed it, these essences becoming the impetus of
progression that develops the spiritual planes and 32
replenishes the heavens with consciousness of life
and motion. Spirit essence is latent until coordi-
nated with matter. That which is physically
organized progresses the material planes, but that 36

1 which is physically disorganized progresses the
 spiritual planes. In this will be found the justifica-
 4 tion of everything that appears wrong to mortal
 sense. All egos participate in progressing both
 sides of the proposition of being, forces ultimating
 in the identification of the Lord's body or Son
 Principle. The Lord controls both life and death,
 8 utilizing their essences toward producing the
 spiritual and natural planes of being. "I kill and I
 make alive." Deut. 32:39. Without the operation
 of this Lord Principle, there would be no life
 12 expressing, that is, no spiritual or material identi-
 ties by which heaven and earth are eventually
 brought together as one. The bringing of these
 two factors together as one constitutes the Lord's
 16 Day, or Sabbath, in which all things are justified
 and redeemed.

The commandment, "Thou shalt not kill," is
 fulfilled when one dies to self, in which is the seat
 20 of all murderous tendencies of both mind and
 body. The primal murder was the slaying of the
 seed life on the plane of sex sense to reproduce
 the mortal man, and all tendency to kill comes out
 24 of the separation of the primal father-mother
 (male-female) principles of being. Killing began
 when the sexes were separated, and it will cease
 when the "twain" are again made one flesh in
 28 Divine Law. This involves the dying to self-con-
 sciousness and is the losing of one's life by which
 eternal life is gained. The development of the
 human above the animal tendencies will make for
 32 less destruction both in the individual and in the
 universe, but not until mortality is swallowed up
 in immortality will the tendency to kill be entirely
 eliminated. God works by means of Man; hence,
 36 the ego must consciously take dominion over the

destructive forces of his own nature pending the 1
action of the Lord that will set him free from the
slavery of sense consciousness, when the law is
fulfilled with love, and man rests in the Sabbath 4
(Christ Seed) of himself. When the Woman and
the Man are joined in the Lord, killing cannot be.

“Thou shalt not commit adultery.”

Adultery is the mixing of the forces of spirit 8
and matter. Mortality is in adultery and reaches
its high point of adulteration at the end of the
material age. Adultery is physically operative by
means of the sexual law (law of sin and death), 12
and is the action by which death is eventually
destroyed. However, it requires the operation of
the Lord at the climaxing point of adultery to
generate out of corruption the essences of incor- 16
ruption and to transform mortal states of being
to the immortal. The law, as Paul says, is the
power of sin. This law in adultery is marriage in
its literal sense. Marriage is the means of pro- 20
gressing the adulterated forces of spirit and
matter, ultimating in the power to destroy the
adulteration produced. Yet, it is the marriage
principle of the Lord that reduces to naught the 24
elements of death and destruction.

The marriage laws, as they are enacted among
mortals, constitute an action of adultery, all men
and women being adulterously conjoined until the 28
end of the era of materiality, or the “end of the
world.” Paul, speaking of conditions attending
the “end of the world,” said: “Let those who have
wives be as though they had none, for the fashions 32
of this world passeth away.” Adultery runs riot
in mortality and the seal of marriage is often a
sign of its expression. However, adultery cannot
be alone confined to licensed sex conjunctions, but 36

1 includes all forms of impurity. Until spirit and
matter are merged into Christ-substance through
alchemical law, the elements of being cannot be
4 pure, hence, not freed from adultery.

The Law of progression, by which all essences
of substance are primarily adulterated, provides,
when the extreme pole of adulteration is reached,
8 for a reactionary effect which destroys the mix-
ture, culling out of the process the refined essences
to be used in the next cycle of progression. Civiliza-
12 tions rise and fall in conformity to this prin-
ciple, and both the ascent and descent are made
through the operation in mankind of the sexual
functions. Mortals, seeing only the surface of
things, assert that civilizations are destroyed
16 through the licentious sexual expressions that
accompany their dissolution, but the alchemical
processes of spiritual law are inherent in the
apparent disorder, though controlled by the micro-
20 cosmic center of Christ identified for the purpose
of effecting redemption, and inaugurating a new
cycle of progression.

The belief that adultery consists of the sexual
24 relation of the married with the unmarried is the
literal interpretation placed upon this command-
ment by the self-righteous. Scientifically, the
exchange of forces of males and females in sexual
28 commerce must be adulterous, whether married
or unmarried, until the Woman or Bride is joined
with the Bridegroom, and the law of the Lord or
Love, in divine will, sanctifies the conjunctions of
32 men and women in the holy marriage. This
involves an organic change, the conversion of the
sexual stream of energies into their primal
essences, and the setting up of the Law of the
36 Sabbath (holy seed: Word) in the being of man.

Sexual relations are legitimate in the degree that 1
they are prompted by love, irrespective of literal
laws of marriage, though, until the government of
the Lord establishes the body as the holy temple of 4
God, these relations still partake of the character
of death and adultery.

The overcoming of impure tendencies as
respecting sexual expressions is the means by 8
which processes of adultery are reduced in power
in the physical organism, though primarily the
control is a spiritual one. Pure thoughts ultimate
in pure seed substance, changing not only the 12
character of the seed, but also the vibrational
forces attending sexual conjunctions. However,
the mortal mind cannot attain the purity that
makes for the holy marriage, though the over- 16
coming of impurities, and the ascension of the
Lord from the hells of death in the organism of
the Overcomer, furnish the identification of the
Christ Center from which proceeds the operation 20
of Divine Law (Lord). This Law raises those eli-
gible to redemption into the capacity of the Christ
Mind and Body. Those directly inhering in the
transmuting principle of the Lord will be resur- 24
rected in the body of light, through whose function
in Love the spirit of the Lord is to encompass the
earth.

Adultery inheres in the mind, soul, and body of 28
mortals; hence, its fulfilment must include the
adjustment of the activities on all these planes to
principles of truth and love. Adultery, having
been set up by mortals, climaxes in its own 32
excretia at the end of the age of mortality, fur-
nishing the elements of corruption as forces of
death, by which incorruption and life are brought
to light. Adultery, like antagonism, destroys 36

1 the material encasements of the life-germ within,
 and, when moved upon by the risen Son, yields its
 harvest of reality. One in the wisdom and love of
 4 the Christ Mind may behold all things working
 toward the manifestation of a righteous condition,
 though the adulterated states, developed in dual-
 ity, must be transformed in Divine Law (Lord)
 8 before the real harvest can be.

“Thou shalt not steal.”

This commandment may appear to be obeyed
 by the average mortal, developing usages of good
 12 as respecting external things, but, until truth is
 innately established as a governing policy of life,
 honesty is not known nor is stealing unknown.
 Thieves and robbers abound among mortals,
 16 plying their trades on both the mental and the
 bodily planes. The seeking of any good, without
 recognition of the Infinite Resource and the good
 of another, is a transgression of this command-
 20 ment, and develops the various forms of stealing
 that characterize the external life of the race.
 The use of any force of consciousness for pur-
 poses less than the creative design is dishonesty,
 24 hence, a violation of the commandment, “Thou
 shalt not steal.” The Great Whore of commer-
 cialized and sensualized greed reaches her zenith
 of thievery and dishonesty at the end of the
 28 material age (world). St. John, picturing her
 destruction, says, “And the merchants of the earth
 weep and mourn over her, for no man buyeth their
 merchandise any more; . . . and the fruits which
 32 thy soul lusted after are gone from thee, and all
 things that were dainty and sumptuous are per-
 ished from thee, and men shall find them no more
 at all. The merchants of these things, who were
 36 made rich by her, shall stand afar off for the fear

of her torment, weeping and mourning; saying, 1
Woe, woe, the great city, she that was arrayed in
fine linen and purple and scarlet, and decked
with gold and precious stones and pearls! for in 4
one hour so great riches is made desolate.” St.
John, no doubt, perceived the ushering in of an
age wherein the wealth of the world, measured
by things and money power, should be no more: 8
an age when consciousness, Christed in thought
and purpose, should speak into existence the thing
needed, forsaking the marts of trade through
having restored its love to the original substance, 12
thereby making possible the connection with the
Infinite Resource out of which all things were
primarily made.

Money power, the aggregated result of the eighth 16
commandment transgressed in perfection (error
climaxed), reaches its desolation at the end of
mortality, and an entirely new order of service
will succeed the destruction of man’s desires for 20
selfish gains. When the substance of Divine Love
is formed within, man’s powers will be creative
rather than reproductive. Rising out of the love
of self into the love of the Lord, he will coin out 24
of the inexhaustible substance the supply of his
every need, transcending the rule of gold with
the love of service. When man is established in
righteous relation to the inward Christ Principle, 28
he will have command of the “rays” of gold, silver,
and precious metals, alchemicalizing into form
by means of the Word the supply of his needs.
The Law of Transmutation which transmutes the 32
essences of man’s being will enable him to com-
mand the ethereal realms of forces in formation
of good needed, thus superseding the “curse of
labor” with the rest of the Sabbath. 36

1 "Thou shalt not bear false witness against thy
neighbor."

The neighbor is the righteous self, the Christ.
4 To bear false witness against the neighbor is to
misinterpret the laws of progression, seeing that
as good which is evil, and that as evil which is
good. Until the dual aspect of progression is cast
8 out altogether, and everything is seen as of the
Lord (Law), one bears false witness against his
neighbor, though he must of necessity gain the
discernment of both good and evil. Speaking the
12 truth for the neighbor, thereby reversing every
testimony of the senses with the ideal state one
would see manifest, makes for the fulfilment of
this commandment and the identification of love
16 among men. Yet, before one can speak the truth,
he must have developed honesty of opinion. This
involves, ultimately, seeing everything as working
for the progression of the highest good to the
20 ones concerned.

Every one will speak Truth of his neighbor,
and thereby not bear false witness against Him,
when he knows that all things are for and by the
24 Lord (Law of progression). This does not include
some things and exclude others, as though two
powers operating in opposition to each other pro-
gressed the manifest plane, but reconciles all
28 things to one Causative Power. The violation of
the commandment, in the bearing of false wit-
ness, is in the belief of two powers. What one does
to others he does to himself, and vice versa. Ex-
32 oterically, the neighbor is one's fellow man. One
is expected to be as true to others as to oneself.
The witness to be borne toward the neighbor is
truth. Truth expressed will put all dual tenden-
36 cies to flight, and produce genuine freedom.

“Thou shalt not covet thy neighbor’s house, thou 1
shalt not covet thy neighbor’s wife, nor his man-
servant, nor his maid-servant, nor his ox, nor his
ass, nor anything that is thy neighbor’s.” 4

To covet is to be excessively eager to obtain
and to possess. This commandment is trans-
gressed on every hand in the realm of mortality,
where strife for personal attainment is measured 8
by the success of another, and not by one’s own
inherent abilities. The necessity of expressing
certain qualities of character as the means of
revealing more of the man one is to be is the 12
true impetus of progression. Being endowed with
realization of one’s own inherent godlike capaci-
ties, the ego will measure life by capacity to
express rather than by capacity to possess, being 16
always in the presence of success in realizing
consciousness of omnipresence. When the ego
has developed his inherent male and female qual-
ities, he will be man-woman in potential and 20
potent character, and the desire to possess his
neighbor’s wife (things external) will have van-
ished. Being reunited to the wife, the soul or
woman within, man will be satisfied from himself 24
and will possess himself unto the coming of the
Lord’s will, which will reveal the ego in capacity
of genuine Self-expression.

The neighbor’s house, wife, man-servant, maid- 28
servant, ox, and ass, all are symbols of forces
formed in sense of separation from the Christ-
Self. The tendency to look to the things of the
world as incentives of progression is overcome 32
when the affections are directed toward the devel-
opment of the spiritual, and covetousness is
thereby eliminated. Man receives his inheritance
of good through Christ, rather than through the 36

1 world; and, in gaining this consciousness, frees
both himself and his neighbors from avaricious
desires and tendencies. Man receives his own
4 under exact laws of life. No one can give to him
or take away from him that which is his own.
Consciousness of one's own spiritual worth dis-
solves all tendency to covet and identifies satis-
8 faction that is eternal.

The keeping of the ten commandments, symbolical of ten principles of life, is an essential toward raising the natural states of consciousness to the
12 spiritual and setting up the laws of the Lord that reveal immortal nature. The fulfilment of these commandments in their literal sense gives opportunity for the realization of their spiritual import.
16 These natural laws of the Mosaic dispensation, the reign of intellectualism and reason, with their diffused expression of powers and capacities, are the means whereby one disciplines himself into
20 cognizance of spiritual being and the real significance of life. When the spiritual import of these commandments is received and realized, the waters (negations) of subconscious existence in
24 life are converted into positive powers of godliness, eventually bringing immortality and spiritual reality to pass.

The laws of Moses, typical of discipline in the
28 flesh, must be fulfilled and made empty before the Lord (Divine Law) can take over the government of consciousness and spiritual laws be inaugurated. Immediately a law is fulfilled in the
32 flesh, it is automatically made empty, thereby inviting the ascension of its counterpartal spiritual power. This is to say, when any dual state of life is sufficiently expressed to be known, both as to
36 its evil and good aspect, polarization reduces the

two to Naught (0; cessation) and consciousness is 1
made empty on the natural plane to receive an
infilling of corresponding spiritual power. All
natural states have their eternal correspondences, 4
and man's work is to relinquish attachment to the
natural, permitting the fulfilment of the dual
state, thereby automatically resurrecting the cor-
responding spiritual principle. In this way mor- 8
tality is giving way to immortality, and corruptible,
temporary states are being succeeded by incorrup-
tible and permanent ones.

The Mosaic commandments fulfilled give rise to 12
the law of the spirit of life in Jesus Christ, which
is the Law of the Lord. The Law of the Lord is
the principles of Being, written in the inward parts,
and which unfold to form Christ when consci- 16
ousness is in right relation to them. The development
in mortal existence, being reverse to the Divine
commandments, ultimates in the necessity of the
ego turning away from the loves and hates of the 20
mortal plane, becoming receptive to the operation
of Divine Will. The surrender of the will of the
flesh in Divine commandment fulfils the laws of
mortality, the ego's surrender to Divine Will 24
marking the entrance of the Divine Love into con-
sciousness and the operation of the laws of God
by which redemption and resurrection are
effected. Consciousness identified in the activities 28
of the Divine Will is in the Sabbath of the Lord,
being hallowed (holy) in God as a function
through which His powers are expressed. The
living sacrifice of the body, the organism of con- 32
sciousness, is that required to permit the func-
tions of God to be identified and to reveal the
Christed ego, the new creature of Being.

The mortal man is attracted toward the activi- 36

1 ties of the flesh; but if he fulfils on this plane
 through nonattachment the identifications he
 makes, he reduces the material tendency of the
 4 desire nature to nothingness, thereby dying to sin,
 and is made as a result correspondingly alive in
 Christ. The continual descent of the natural
 forces develops sensuality, which disrupts the
 8 substance of spirit emanations (rays of light),
 adulterating soul and body in hell (diffusion of
 forces; death). Death is brought to naught through
 the Law (Lord) that inheres in the Sabbath Day of
 12 wisdom and love, or in the Eden of consciousness.
 The Lord rises from the tomb of matter at its
 polarization with the developed spiritual forces,
 and incorporates the principles that govern the
 16 next cycle of progression and being.

The Great Sabbath is a long cycle of progression
 in continuity of expression, though man, through
 the Lord or Divine Will, having all power in
 20 heaven or in earth, can adapt himself in bodily
 identity to the state or sphere of his development
 without the necessity of disorganization by means
 of death. The millennium is a type of the Sab-
 24 bath Day, a small circle of the large one. The
 Sabbath Day is eternity, that is consciousness
 manifesting divinity of being (Universal Man)
 in direct alignment to the Law, or Lord. This
 28 would be the creation of God revealed in its
 primal purity, the ever-unfolding expression of the
 powers of the Infinite by means of Man. However,
 with self-consciousness, in which death inheres,
 32 dissolved, Man himself would be God-manifested,
 the bodily fullness of the Godhead, the means by
 which the glories of the Infinite are revealed in
 conscious identity.

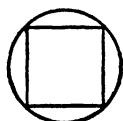
COSMIC AND CHRIST CONSCIOUSNESS

For the mind of the flesh is death; but the mind of the Spirit is life and peace, because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God.

But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his.

And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness.

But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you. Romans 8: 6-11 R. V.



Christ consciousness is eternal life, the ¹ goal of attainment. It is the product of the Mind of the Spirit. Mortals are developed in the mind of the flesh, which is enmity against God. In other words, the minds ⁴ of mortals are oppositional factors of consciousness by which the Mind of the Spirit, in its qualities of intelligence, is attracted and contacted. If mortals were not turned away from God, they ⁸ would be automatons, having no self-consciousness nor capacity to think, feel, and be. However, the forces of mortality turned *from* God, that is, against Him, must be reversed and turned *toward* ¹² Him before the ego can gain the Mind of the Spirit. The Mind of the Spirit is Truth, in which is the action of Love to generate life eternal.

Christ is the identification of Divine Intelligence. ¹⁶ Christ is the Word of God, which is God, out of which all is made and which exists before the world is formed. The Word as Christ is the Ideal, the unformed ideality, which is manifested in ²⁰ humanity as Jesus, the humanized forces of pro-

1 gression. Jesus is Christed in laws of God, which
 is to say that the humanity gained is crossed with
 the divinity, forming the principle of Jesus Christ.
 4 This, fulfilling itself in consciousness, produces
 spiritual man, or Christ Jesus. The mystery as to
 why there is something less than that idealized in
 the Word to be manifested is that which pertains
 8 to the processes of relative progression.

The relative complements the absolute, and is
 the Perfection in its imperfections. In other
 words, the relative is the Perfect in a state of
 12 unfoldment. All spiritual principles become
 apparently less than themselves as they operate
 to manifest their realities. Between the perfect
 principle and its manifestation are infinite proc-
 16 esses of development, which are the relative
 expressions of the Word incidental to its unfold-
 ment. The forces of evil, sin, disease, hell, and
 death, mortally named, are involved in the proc-
 20 esses of growth, being inverted aspects of the
 intelligence emanated from Christ-center of con-
 sciousness. Immediately forces of intelligence are
 generated through the laws of God, Christ, the
 24 cosmical center, emanates them in the direction of
 consciousness, inverting them to principles in
 mortality. The relative forces are identified at
 circumference, and the absolute at center. Those
 28 developed at circumference are turned toward
 center, and those developed at center are turned
 toward circumference, the two forming the whorls
 of consciousness that, continually crossing in their
 32 elements, materialize the spirit essences and dema-
 terialize the material elements. The ultimate of
 this cosmical whorl of forces is the substance
 body, the substantiality of form relating to Christ,
 36 which is Christ Jesus when identified.

The relative aspects of the Word are identified 1
in animality of consciousness. The destructive
power of the Word is incidental to its constructive
expression: the tearing down of the limited forces 4
is essential toward a further manifestation of the
unlimited. Feeling and thinking are developed in
consciousness, for these are the means by which
the Absolute forces are made conscious intelligence 8
and love. When the absolute forces are gained in
consciousness, Christ is identified, and the relating
laws of God operate to produce the indestructible
being. Christ is identified in Man, the humanity of 12
consciousness in which feeling and thinking are
one. The *absolute identity* of God in consciousness
is Jesus Christ, the mediator between the spirit and
the flesh. However, Jesus Christ is identified only 16
in those who have overcome the mind of the flesh
with the Mind of the Spirit, this process being
the regeneration of the forces of developed
consciousness. Jesus is the God-created Man. 20

Animality of consciousness is not God, for it
is God not yet being: God not yet known and
felt. God not yet known and felt is God Unknown.
God not yet known is God not. God not is God 24
Absolute on the celestial plane, but on the plane of
consciousness it is ignorance. Ignorance is lack of
knowledge of God. The development of intelli-
gence and knowledge by which processes of Life 28
are understood is the development of the Word in
its relative degrees; all phases of development are
of the Word though not *in it* until gained in Christ
(Truth). 32

The mind of the flesh by which the world and its
forces are developed is not the Word in absolute
expression, hence, is not in Truth; but it is the
means by which facilities of consciousness are 36

1 developed and the Word ultimately gained. For,
 until consciousness has gained its mechanism of
 operation, there is no capacity to contact the prin-
 4 ciples of Being and to know the Truth. All
 development of knowledge is not for the knowl-
 edge gained, but for the Lord. That is to say, it is
 for the purpose of forming the organism of con-
 8 sciousness through which the powers of God are
 expressed. The organism of consciousness is the
 brain, the replica of the Kosmos. In other words,
 the brain is the identification in miniature form of
 12 the universe. It is, in its coordinated state, the
 means by which the laws of God are projected into
 the earth (bodily consciousness), since it is the
 heavens of consciousness.

16 The object of education is not to pile up knowl-
 edge, but it is to exercise the faculties of consci-
 ousness, so that their forces may become coordinated
 in function to receive the Wisdom of the Word of
 20 Divine Mind. In other words, "There is a spirit in
 man, and the inspirations of the Almighty giveth
 them understanding," but, unless man has the
 capacity to function the divine emanations (in-
 24 spiration), he is not receiving the true under-
 standing nor building the temple of God, that is,
 body in keeping with the principles of Being. The
 "tree of the knowledge of good and evil," whereby
 28 man may know both sides of every proposition
 of life, is the means by which the negative and
 the positive poles of the Word are developed on
 the relative plane. When the negative pole is
 32 climaxed in the love of the Lord, and the positive
 pole in the wisdom of the Christ Mind, the ego
 is identified in the man-woman principle of Crea-
 tion and is ready to bring forth the Son-Daughter,
 36 or himself in Christ consciousness.

As the ego is gaining the knowledges of evil on 1
low planes of progression, he is automatically
gaining the good. When the good becomes con-
scious knowledge of the Real Self, one comes 4
into the light of the Christ Mind, and into the
capacity to know the darkness in its relation to
the Creation. For, until the ego knows both poles
of Creation, he cannot become as God, that is, 8
manifest the Christ Self. Before the Creative
Principle (Father-Mother) can function to bring
forth the creation of God (Son-Daughter), it must
have a means by which to produce itself. The 12
ego in male-female polarity, that is, in unity of
the positive-negative forces, is the organism in
which the Creative Principle unfolds its creation,
the Spirit of God, resurrecting itself in the cosmos- 16
chaos that characterize mortals finishing their
course on the flesh-and-blood plane.

The Kingdom of the Word is Wisdom and Love,
the primal Father-Mother God Spirit. It is iden- 20
tified in consciousness as the forces of intelligence
and love are gained in spiritual realities. In other
words, when the forces developed by thought
and feeling partake of the nature of Christ rather 24
than of the senses, they are identified in spiritual
quality and ready to connect with the divine
emanations projected from the Christ-center of
consciousness. The unity of the forces developed 28
in man and those emanated from Christ is the
union of God and man, and is mystically the prin-
ciple of Jesus Christ through which both heaven
and earth are coordinated and a new order of 32
progression revealed.

The translation of the forces developed in
mortal mind into the spiritual quality is not the
work of the personal, relative consciousness, but 36

- 1 is the work of the Absolute. When the ego has
gained itself, having reached the limit of mortal
4 progression, the circumference of mortality
becomes the center of Christ, a connection being
formed between the spiritual and celestial planes
of consciousness. The unity of the natural with
the spiritual is that which characterizes finished
8 self-consciousness, so that to unite with the celestial
or God-Spirit is to be penetrated spirit and
body (spiritual and natural) with the divine
powers. In other words, the self-consciousness
12 transforming the relative aspects of the sense man
into the qualities of the higher self is gaining the
humanity or Jesus of the divine qualities. The
surrender of the higher self to the Will of God
16 is that which climaxes the spiritual process in
Christ and allows the Absolute Law of God to
work its will and purpose in the consciousness to
perfect the ego.
- 20 The metaphysical advancement, common to the
last century, is the raising of the forces of sense
consciousness to the plane of the mental. It is
the gaining of the self, the humanity of consciousness.
24 The loss of the self gained, for the kingdom
of heaven's sake, is the spiritual process that
supersedes the metaphysical and invites the
absolute action of God. The negative aspect of
28 consciousness is essential to permit the positive
action of God's absolute law; hence, the death of
the self with Christ is the culmination of mortality
and the beginning of spiritual being. To be some-
32 thing in Christ, not in self, is the goal to be
attained. The more one ascends in Christ, the
more one dies to himself; this explains the tribulations
that attend the progression of those genuinely
36 putting on the Christ Mind and putting off

the mind of the flesh. The death of the will of the 1
flesh is ultimately the death to sin, sickness, dis-
ease, hell, and all other forms of evil, inclusive
of death itself. 4

The spirit of man is not the spirit of God, but
is the spirit of consciousness developed in self.
This is the spirit of the adversary. At this point
the Son of God is manifested to destroy the works 8
of the devil, overcoming sense consciousness.
The gaining of self-consciousness, characterized
by overcoming the hellish aspects of nature, is
automatically the gaining of Christ and Satan. 12
Christ and Satan are the two poles of Creation,
that is, the Cosmic Light and Darkness. Their
forces in equality characterize finished mortality,
and the struggle precipitated in their cross is the 16
action of Divine Law wherein the Word in abso-
lute principle triumphs over the relative, bringing
forth the spiritual man from the tomb of death
and hell. The sojourn of Jesus in the tomb typi- 20
fies the experience that takes place at the highest
point of development, wherein the mortal con-
nected with the immortal spirit is subjected to an
Absolute Law of God which destroys the mor- 24
tality but resurrects out of the grave of death the
spiritual man, who is the Word made flesh.

The revelation of spiritual man in absolute
degree includes the redemption of the body. This 28
is manifested at the end of mortality, the principle
of Jesus Christ producing the spiritual substance
by which both spirit and body are united in Christ
and forever redeemed from sin and death. The 32
“greater works” are done at the “end of the
world,” that is, end of mortality. They include
the understanding of evil, sin, disease, hell, death:
raising these forces into the Light is that which 36

1 destroys them. The understanding of these mys-
terious factors of progression and the reconcilia-
tion of them to God is possible only in the Spirit
4 of Jesus Christ which reveals itself in full author-
ity in earth (bodily plane) in the second coming
as it did in heaven (spiritual plane) at the first
coming of Christ. Understanding is equivalent to
8 Light. Light casts out darkness. The opening of
the understanding in the mysteries of hell, death,
and evil, is that which destroys self-consciousness.
Self-consciousness is the totality of sense-love
12 gained. The death of the love of the flesh is
automatically the resurrection of the love of God
as an Absolute Principle of Being to resurrect the
ego into consciousness of Christ.

16 The movement of the Absolute is above the will
of man, while the movement of the relative is in
the will of man. The will of man is the executive
power of the mortal mind. But since the mind of
20 man acts under creative design, precipitating the
experiences of darkness wherein the ego gains
the light, and since this process characterizes mor-
tality, the conquering of the forces developed in
24 sense consciousness is that which surrenders the
will of the flesh to the will of Divine Mind. When
the will of the flesh has been conquered in its evil
tendencies and the forces of good are dominant
28 in the consciousness, the ego is opened in the
cosmic light wherein is the capacity of developing
the wisdom and love of Divine Principles. The
opening of the higher understanding also gives
32 the ego an added comprehension of the forces on
the lower planes of expression, much that was con-
demned and repulsed being understood as essen-
tial to growth when one no longer functions in
36 the lower forces.

The development of the truths of Being is the 1
culminated result of the cosmic light, bringing an
understanding of both light and darkness in rela-
tion to the Creation. It is the understanding of 4
the dual forces that unites the twain as one,
transcending the consciousness into Christ, who
governs all dual forces and yet partakes of the
nature of neither. 8

Primarily, at the beginning of a cycle's unfold-
ment, the Christ-center, or central function of the
Word, emanates the Light in Absolute authority.
The projection of the Christ-Light is attended by 12
the process of Divine Law whereby the Christed
forces are lowered to the plane of humanity, thus
precipitating the chaos that mixes with the cosmos;
from which the spirit of Christ always ascends 16
while the spirit of the world descends. The power
of Light as well as of darkness goes out from the
Central Overcomer of the cycle, because an ego
in the gain of the Christed powers is also in the 20
gain of the adverse forces, or the powers of hell.
The forces precipitated from the Central Function
of the Word are developed in the succeeding cycle
as the spirit and the body of unfolding conscious- 24
ness. Seven distinct movements of the Word's
unfoldment characterize the Adamic creation,
these functioning by means of Adam, Enoch,
Noah, Moses, Elijah, Jesus, and the seventh Mes- 28
senger who fulfils the works of mortality, reveal-
ing the Christed gain as the Body of Christ. This
revelation comes in Divine Will in the time
appointed and marks the infoldment of Time into 32
Eternity and the beginning of the Creation of God.

The Christ consciousness is gained in *absolute*
identity only in the central overcomer of each
cycle, and it has gradations of expression accord- 36

1 ing to the cycle of forces progressed. Jesus was
the culminated result of the preceding five cycles,
being the heavenly beginning of the order of im-
4 mortality. For the first and the second coming
of Christ are but the operations of One Christ
Principle that unites spirit and body as one in
Divine Will. The introduction of the spiritual
8 principles into the organism of consciousness, that
is, body, characterized the first coming of Christ;
while the finished result of the principles is
revealed in the second coming. The identification
12 of the Bride, the Mother-God Principle of Being, is
that in which the greater works of redemption are
progressed, and through which the children of
God are spiritually born and revealed. The off-
16 spring of the Father-Mother (Bridegroom-Bride)
will have gained the Christ consciousness, being
the finished fruit of mortality, the culminated gain
not only of the Adamic creation, but of the cycles
20 preceding that relate to this generation.

The Word will be omnipresent in the next order
of Life, all being in the knowledge of the Lord.
This transformation is not effected through a
24 change of mind, but through a change of nature
wrought in Divine Will at the end of mortality.
The dying of the present will and mind of the race,
with its accompanying confusions and adultera-
28 tions, is the overthrowing of the mind of the flesh,
its annihilation being in its unrestrained activities.
The movement of Christ in absolute will stimulates
the relative aspects of consciousness, the destruc-
32 tive forces operating on the relative plane by
means of people still identified in carnal sense.
The Word redeems that which is translatable into
a higher quality of expression and annihilates that
36 which is no longer usable to promote progression.

Universal and individual destruction attends the 1
ends of cycles, Christ being the sword that wipes
out the fallacies of consciousness, though ever
preserving that which partakes of its own nature. 4

The passing of the world is the destruction of
the mind of the flesh. This is effected in Christ,
who as Absolute Intelligence controls every rela-
tive aspect of force that is in the heavens, the 8
earth, the sea, and that which is under the earth
and above the heavens. This is to say, that, from
interior celestial plane to interior subconscious
plane of consciousness, all forces are controlled 12
in the Divine Will and moved upon by it in the
actions of God that operate at ends of cycles
through those ordained to function the Principles
of the Word. The coming of the Lord on the 16
clouds from heaven is the operation of Divine
Law in the chaos (clouds) that attends the end
of a cycle; the passing of the Word into the hells
of mortality is for the purpose of effecting their 20
destruction.

The operation of the Absolute Law of God as
the Divine Will is a conscious procedure, func-
tioning in its center of intelligence (ego identified 24
in Christ consciousness). The penetration of the
forces of the universe with the Divine powers from
the Word-Center is that which makes for the
translation of mortality. All are in some degree 28
attuned to the process, though only those having
the Spirit of Christ can receive the regenerative
action of the Divine Will. Hence, the purpose
of mortal progression is to overcome the ten- 32
dencies of the self, enter into the spiritual develop-
ment, surrender the will of the flesh to the Divine,
and become receptive to function the Divine Will
when in Divine Law it moves to claim its own and 36

1 to reveal the Christed result.

Christ consciousness is not developed. The ego develops through the various aspects of mortality, 4 overcoming evil with good, and good with Christ, until, having reached the point of advancement where the faculties of consciousness are identified, he becomes an organism of use to the Divine 8 Will, which works its will and purpose without consideration of what self-consciousness desires or thinks. However, an ego who becomes an organism of use to the Divine Will has gone 12 through certain processes of overcoming that make him consciously eligible to receive the action of Divine Law, though perhaps he does not understand when or how the Divine function was set 16 up. But when the forces of thought and feeling have been developed to the plane of wisdom and love, their coordination is effected in laws of Being, the united twain becoming in essence the 20 beginning of the development of spiritual realities. At this point the Christ consciousness is unfolded in laws of God, the ego being but the organism through which the Divine Will functions. The 24 laws of God, written in the heart of consciousness, unfold to produce their forms of being when righteous relation of forces is established. The forms of the divine principles are the cells of the 28 incorruptible body, their formation being automatic with the dissolution of the mortal, corruptible elements.

Cosmic consciousness, the gaining of light in 32 contradistinction to darkness, is not Christ consciousness, but the mental development that precedes the operation of spiritual laws to effect redemption. Cosmic consciousness is consummated 36 as spiritual attainment, the surrender of self-con-

consciousness in its spiritual gains being essential to 1
its dissolution as well as its translation. The
operation of the spiritual laws makes understand-
able the forces of darkness, since Truth is the 4
comprehension of all factors of progression in
relation to God. Truth is Christ consciousness,
and is that which includes knowledge of all things
whether so-called good or evil. 8

Cosmic consciousness is that which climaxes
self-consciousness with the knowledge of laws
governing the spiritual self. It is universal as
well as individual. Until the ego has gained the 12
understanding of his relation to God and to his
fellow men, he is not consciousness, though appear-
ing to be. Consciousness is the attainment of life
wherein one knows himself as spiritual expres- 16
sion. While all have animation of consciousness,
not all have life of consciousness until they have
become self-thinking, that is, opened in their prin-
ciples to the unfoldment of Cosmic Light. Cosmic 20
Light is knowledge that transcends that gained in
sense development, and is especially applicable
to metaphysical unfoldment. Christ conscious-
ness is Truth, the culminated result of mental 24
development in mergence with the spiritual.

Mental development is governed by self-con-
sciousness and is the test to the ego by which are
determined his developed wisdom and love. The 28
spiritual development is beyond the will of man,
and opens in its activities because wisdom and
love gained in their principles permit its unfold-
ment. The spiritual development includes the 32
regeneration of the body in operation of spiritual
law, the form of spiritual ideas being automati-
cally developed through the realizations of truth.
While the renewing of the mind means a trans- 36

1 formation of the organism in keeping with the
changed mental faculties, yet, unless thought
enters the selfless Christ Spirit, the controlling
4 force of the body is not sufficiently changed to
produce regeneration. The controlling force of
the body is the will in which is the love of being.
If one's love has entered the sphere of selfless
8 development wherein the only desire is to be that
which God would have manifested, the mortal
root of existence is disturbed and the formation
of a new creature in Christ must unfold in laws
12 of God. The seat of self-consciousness is self-
love, that is, sex sense. Sex sense is selfishness in
opposition to the selfless Christ Spirit, its surren-
der to the Divine Will being essential to the anni-
16 hilation of death, disease, sin, evil, and hell.

Cosmic consciousness is intelligence identified.
Much that is thought to be light is darkness, for
not until the Christ consciousness is gained in its
20 heavenly principle and its regenerative work is
begun is one enabled to see in the single eye and
understand both good and evil. The lack of
knowledge of the mysterious operation of hell,
24 sin, death, and evil, is itself lack of knowledge of
the All; hence, one so functioning is not in the
truth that is Christ. Christ alone has the keys to
hell and death, being in control of the satanic
28 forces. Those who have Christ must of necessity
have the understanding of these forces of dark-
ness, for their active principles have been over-
come in the gaining of Christ. The belief enter-
32 tained that God, as good, can not be involved in
the forces of darkness is a self-righteous assump-
tion of mortal mind, based upon ignorance of all
forces serving the Creation. God is too pure to
36 behold iniquity, but what mortals declare to be

iniquitous are only forces of Creation, mixed in 1
their principles of light and darkness, forming the
substance of Christ by which he will be mani-
fested in his time and season of revelation. 4

The mystery of God's relation to the forces of
hell and death is revealed at the end of mortality,
and all who are putting on the Mind of Christ, in
which is the law of bodily redemption, will be 8
initiated into the understanding of the purpose
and service of the forces of darkness. In this
initiation, death to self-consciousness will be
effected, but out of the grave of hell the Christ-self 12
will arise triumphantly, having been divested
of its grave-clothes of mortality by the forces of
death. In mortal progression, all forms of low
forces are found to be friends in disguise, the 16
destruction of developed consciousness being
essential to unfoldment of greater powers.

Christ consciousness is the involuted result of
mortal progression. In other words, the evolved 20
result of mortality is sense consciousness, its
ascending principle being the opening of cosmic
light that makes for metaphysical (mental) devel-
opment. The culminated advancement of men- 24
tality is spirituality, the gaining of the Mind of
consciousness opening its own laws of unfoldment
whereby spirituality is identified and the truths
of Being are revealed. Sense consciousness, the 28
first aspect of self-conscious development, gives
knowledge of the physical; metaphysical develop-
ment gives knowledge of mind and its control.
Cosmic consciousness climaxes the metaphysical 32
with knowledge of spiritual principles. These
principles, realized, begin their own unfoldment in
consciousness, identifying Christ and the realities
of Truth. 36

1 The gaining of Christ is the gift of God, the
activity of the divine principles not being in the
will of man, but in the will of God. Consciousness,
4 fitted to function Christ, becomes the relative
light and darkness with which the Divine Light
and Darkness conjoin to fashion a new type of
being, that is, the divine-human. Righteousness is
8 not attained by man, but is the orderly alignment
of all the forces of consciousness to the Laws of
Being, operative in the activity of Christ. In
Christ consciousness, the ego can do nothing of
12 himself, but is governed and controlled by the
Divine Will. The Christ consciousness character-
izes the ego functioning in the Greater Mysteries,
and as a heavenly principle is identified in one
16 going through the regenerative process. The
earthly or physical result of Christ consciousness
is the new creature, revealed at the passing of
mortality.

20 Consciousness is the ever-unfolding activities of
Divine Intelligence, though, paradoxically, until
the ego is identified in the wisdom of the Christ
Mind, he is not in the consciousness of intelli-
24 gence, nor governed by the Christ Principle. The
unfoldment of consciousness on the relative
planes of expression is the limited aspects of
Divine principles, the conscious mastery of the
28 adverse forces developed identifying the ego in
the primal spiritual qualities. However, all mortal
forces must be reversed with love and understood
in Truth before the spiritual qualities they mate-
32 rially objectify can be realized. At this point of
advancement the ego works to know the realities
of being, overcoming the delusions of sense with
the principles of Truth. But when the principles
36 are realized so as to become working factors to

unfold the new creature in Christ, the ego is made 1
helpless in himself, the Father within doing the
work of transforming mortality into its equiva-
lent immortal elements. 4

While the surrender of the will is a voluntary
function identified in an ego ready to put off the
mind of the flesh and to put on the mind of the
spirit, it ultimates in the will-less state wherein 8
the law of God operates in consciousness to work
out its own creation independent of the desire of
man. The ego may be conscious of the trans-
forming, regenerating work, and may be able to 12
understand its operation, but is powerless to offset
it. At this point, prayers are ineffectual, for there
is no power whereby man can offset the activities
of the Divine Will, even though they appear as 16
painful conditions and transitions. In this Geth-
semane experience the ego submits his desires to
the Lord, willing to drink the cup of humiliation
and anguish in service to the Divine Will that 20
works its purpose in consciousness to reveal its
godly fruit.

Christ consciousness, in its *perfected* state, can-
not be known in mortality; but since mortality is 24
the base from which the next kingdom is worked
out, its principles are in operation in those who
are ready to die with Christ in the mystical death
of self, the resulting resurrection revealing the 28
reality of the heavenly principles. Christ con-
sciousness in its perfected state is fourth-dimen-
sional man, that is, egos Christed in mind and
body, functioning the Divine Will in direct rela- 32
tion to principles of being.

Christ consciousness unfolds from the within
outward. The gaining of cosmic consciousness,
that is, the knowledge of the higher self, is that 36

1 which turns the forces of intelligence, developed
in sense, toward center. The centralization of the
forces of intelligence reverses them from sense to
4 soul, opening the inner realms of consciousness
to receive a higher wisdom and love. The open-
ing of the laws of God in consciousness, concen-
trated and consecrated to the thought and love of
8 the spiritual, is that which progresses spiritual
being.

Metaphysical development is of the head, while
spiritual development is of the heart. The united
12 two in wisdom and love of God form the Christ
consciousness, in which are the laws of God that
operate to regenerate and transform the creature
into a different state of being. The death of self-
16 consciousness is effected in Jesus Christ, the dis-
solution of mortality characterizing the crowning
act of God in jurisdiction of the Lord of the con-
sciousness. In the operation of Jesus Christ, the
20 consciousness is opened in the Divine Light and
Darkness; the interplay of forces is that which
makes for the substantiality of spiritual being.
The relative aspects of Christ consciousness are
24 functioned by those who form the circumference
of the center at the end of a cycle, the absolute
Christ consciousness being functioned by the cen-
tral ego, who is opened to the emanation of Divine
28 powers in the will of God. Thus the absolute and
relative factors of the One Principle are united
in service to Creation, and are the means by which
the forces of God are projected toward the race
32 and the racial forces are projected toward center
in their dissolving elements. For the introduc-
tion of the Spirit of Truth into the race is that
which dissolves the racial forces, since it is a uni-
36 versal action of God that operates at the end of

the cycle in Messianic Law. 1

Metaphysical consciousness is the characteristics of the lesser self, developed above the physical aspect to the mental. It is characterized by 4 the supremacy of good over evil. The good gained in metaphysical advancement is the natural good, not the spiritual good. The spiritual good is characteristic of the cosmic consciousness. As meta- 8 physical advancement is gained, the ego learns that the attainment of natural good for himself, which is the dominant trait of mental development, is not satisfactory, for it involves a mental 12 work that complements on its plane the work done in the curse of labor on the physical plane. In other words, the work of combating evil with a higher comprehension of life involves a mental 16 activity, that, while transcending the work done on the physical plane, is not the goal of attainment. The goal of attainment is to let the will of God be done so that manifestation of that which 20 is needful is one with the operation of the divine principles in consciousness. While this is an attainment to be gained, the recognition of the goal is first essential toward the proper modes of 24 unfoldment. For seeking after the things of the world in higher methods than those employed by the world is oftentimes to be more selfishly expressing than when negation of consciousness made 28 impossible the attainment of the things needed.

Through the development of cosmic consciousness, which is the ascendancy of the true light of God, the ego gains the quality of spiritual good 32 which transcends both good and evil of mortal sense. Spiritual good is identified when the will to think and be only that which is for the highest good of the ego is entered into. That is to say, 36

1 that when one is willing to meet and work out
that which is essential to the highest advancement
of the consciousness, whether it involves pain or
4 pleasure, self-consciousness is surrendering its
desires, preparatory toward being chastened in
the Divine Will and eventually approved as one
worthy to die with Christ and to be resurrected
8 with him. The surrender of the will of the self
is that which culminates the cosmic consciousness
and opens the spiritual, which is the unfold-
ment of the Christ. Christ consciousness is the
12 church, referred to in Revelation, the seven spirits
of God being the seven churches or principles of
Being by which the body of Christ is developed
and revealed. Only a few in this cycle can gain
16 the Christ consciousness in a potential sense, and
be transformed into the life and being of the Christ
Self, for the time is not ripe for the many in
the racial sense to be born into the kingdom of
20 God. The establishment of the Body of Christ as
the Church of the Bride is that which will trans-
form activities of religion and government,
making it possible for egos to more easily develop
24 in the direction of the spiritual.

The cosmic consciousness is the gaining of the
spiritual good or divine-human nature. The
Christ consciousness is the gaining of Truth, that
28 is, the nature of spiritual being. Cosmic con-
sciousness will characterize the reborn humanity,
who come, through laws of God, into the light at
the end of the cycle. Christ consciousness will
32 be identified as the resurrected egos whose func-
tion will be service to the universe, self-conscious-
ness having been completely wiped out in those
eligible to redemption.

36 The attainment of things for the good of the

self, characteristic of both poles of consciousness, 1
viz., the physical and the metaphysical, is reversed
in the development of the cosmic forces of light
that reveal the true nature of man to be a new 4
creature, and not a rejuvenated, comfortable state
of animality. As cosmic consciousness reveals
the nothingness of both good and evil of mortal
sense, the Truth of Being ascends, the mergence 8
of the cosmic and Christ consciousness being
effected in the surrender of the will of the flesh.
This surrender is culminated in the giving up of
the love of the flesh, effecting at this point the 12
opening of the powers of God's love.

The Christ consciousness not only reveals suffering
to have its place in redemption, but also brings
knowledge of the service which all forces of dark- 16
ness perform. In reality, the Christ consciousness
reverses the tendencies of the metaphysical as
perfectly as the metaphysical reverses the tenden-
cies of the physical. This reversal is developed in 20
cosmic consciousness, being effected in laws of
unfoldment rather than in the will of man. The
ego discovers the greater blessing that is brought
through suffering for the spirit's sake, loyalty and 24
adherence to spiritual principles precipitating
ofttimes greater struggles than those experienced
on the lower planes of advancement. As the
chastening law of Christ is set up, the ego discovers 28
God to be the one presence and the one power, in-
clusive of all activities, whether so-called good or
evil; for the greatest woes incidental to spiritual
development yield their advancements. Christ 32
consciousness reveals the true status of all condi-
tions of life, establishing the nonresistant state
that offsets the self-righteous condition incidental
to metaphysical advancement. For when all things 36

1 are seen in relation to the universe and in the
genuine service they render, there is nothing to
fear or condemn, the repulsions developed in
4 metaphysics giving way to a genuine understand-
ing that makes for peace and spiritual realities.

The Christ consciousness decreases the person
and increases the powers of the Lord in their
8 activities. It reconciles all aspects of expression
to the Divine Will, seeing all things as modes of
growth, and right in their time and place. The
cosmic consciousness is that which separates the
12 dual states, bringing them both to a developed
distinction. The Christ consciousness effects unity
of all dual factors, the illumination of Truth dis-
solving duality and revealing oneness of forces in
16 the Lord. All things serve the ego who sees all
in the Christ light, the so-called enemies serving
as means of advancement to one identified in
the love of the Lord. The cosmic consciousness
20 climaxes self-consciousness, while the Christ
climaxes the cosmic. In cosmic consciousness one
gains the relative light and darkness in the knowl-
edge of good and evil, but in the Christ conscious-
24 ness one enters into the operation of the Absolute
light and darkness, seeing all dual factors in
service to the Divine Will.

The consciousness of Christ will be revealed in
28 actuality at the culmination of mortality, when
cosmic consciousness becomes a racial charac-
teristic. Universal cosmic consciousness is identi-
fied in the operation of Divine Law which
32 culminates the cycle, involuting the forces of
evolution to their equivalent spiritual qualities.
All those who have died to themselves, that is, are
dead to sin, are eligible to receive the Christ Prin-
36 ciple and to become alive in Truth. These of

necessity have finished their course in mortality 1
(sin and death), through having transcended the
forces of good and evil with the qualities of
spiritual good. These are they who in surrender 4
of the wills of the flesh in its elements both of
hate and love have entered the naught of con-
sciousness, being power-less in the Divine Will.
These are they who inherit the earth, not through 8
the might of their will, but through the grace of
God. Having finished their course, they receive
the crown of eternal life, the identification of the
Son of God (Christ) as their eternal character. 12
The Christed egos become the heavens of the
earth, through whose godly functions the righteous
church and state are set up, and over which they
exercise the Christ authority until Justice is 16
enthroned. The righteous earth, identified in the
humanity of cosmic consciousness, will unfold the
capacities of God, revealing in harmonious and
orderly relation the expressions of Truth, Love, 20
and Life.

DEATH: BIRTH: LIFE

For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live. Ezk. 18. 32 R. V.

For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord. Rom. 6:23 R. V.


So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live. Rom. 8:12-13 R. V.

The last enemy that shall be abolished is death. I Cor. 15:26 R. V.

Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Rev. 14:13 R. V

But every man shall die for his own sin. II Chron. 25:4 R. V

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. John 3:3 R. V.

- 1  Death is a reciprocal factor to birth, and
a necessary adjunct to progression. In
mortality it has its positive expression
in the development of evil, and in this
4 respect partakes of the nature of the Adver-
sary. Its negative aspect is the dying to sin,
and in this respect progresses the ego in the direc-
tion of Christ. Jesus, standing before the
8 representatives of law, was pronounced "worthy
to die." One is worthy when he has taken
dominion over sin. It is this dying that is blessed
in the Lord, being the transition in consciousness
12 that makes for life eternal.

- Just as heaven and hell are reciprocal and inter-
dependent, so birth and death bear a counterpartal
relation to each other. Death is the nothing of
16 which birth is the something of mortal existence.
Death is understood only when consciousness of
life is gained. Consciousness of life is gained

when activities of carnal birth are superseded by 1
spiritual birth; that is, when the forces that make
for birth in the flesh have been consciously sur-
rendered for the kingdom of heaven's sake, 4
spiritual birth takes place, and death, the climax
of mortal birth, gives way to immortality. Death
is known when birth in the flesh is unknown; that
is, when birth ceases to be desired, one dies to 8
those activities that make for death, the dying of
the desires for mortal birth automatically being
the dying of death. Death is not dead except it
ceases to be. This is incidental to Being, attained 12
in the birth of Christ in consciousness.

When one has fully died to the activities of the
mortal self, experiencing in each conscious sur-
render of sin the ascension of its counterpartal 16
spiritual force, birth into the kingdom of God is
being established, climaxing as it does in conscious
realization of both life and death. Hence, death
is known when life is cognized, the comprehension 20
of the heavenly aspect of any force being the
means whereby the lower force is correspondingly
known and annihilated.

Death had its inception in consciousness when 24
the first ray of light, emanating from the Creative
Principle, identified its correspondent essence of
darkness. A movement of light, being positive-
negative in its character, throws off the essence 28
generated in the movement, and this makes for the
receptacle in which the motion continues to func-
tion, every force being the parent of itself, and
self-producing on the plane of the manifest. The 32
inactive forces, in their aggregated state, make up
the Great Negation, which is called Hell, and in
which is the identification of death. Death is
capacity of expression in a negative or unre- 36

1 deemed state. It is the element of darkness or
 unillumination; the functional point of all feeling
 force, the positive-negative (male-female) move-
 4 ment of forces primarily giving it identity. Motion
 functioning in Negation, generates a higher vibra-
 tion, and, up through progressing but reciprocal
 spirals of evolution, the two yield to the one, the
 8 one forming again the two, until, through infinite
 crossing of forces (adulteration), the higher vibra-
 tions are generated, these climaxing in energies of
 love, or feeling consciousness gained.

12 Love is the will to know and to be of forces
 generating, and has in it the elements of death in
 particular distinction. Yet, when love is climaxed
 in perfection, it identifies life. Love is the great
 16 paradox, the root cause of death and life. In its
 negative or unknowing aspect, love is the progeni-
 tor of death; while in its positive or knowing
 aspect, love is the begetter of life. Love arises in
 20 the *conscious* death of the natural creature, and is
 the life of the spiritual, hence the necessity of the
 ego dying to death (sin) before he can become
 alive in Christ. To die to death, death being the
 24 finish of sin, is to die to sin; while to die to sin, or
 sense of separation from God, is to die to love in
 its negative aspect, in which is cause of death.

Since the love of the natural creature is the
 28 climaxed energies of positive-negative forces in
 reciprocal relation, generated in the unknown, and
 productive of death, it follows that the known love
 of the natural creature must become unknown
 32 before death in its adverse nature can cease to be.

When death, the generating cause of mortal love,
 ceases to be, love of a divine nature is gained in
 conformity with life realized and known. Just as
 36 love is the progenitor of death on the manifest

plane of mortality, so death is the promoter of love 1
in the invisible planes of mortal consciousness.
Being the cause and effect of each other, death and
love of the natural creature are continually 4
annihilating each other, until, both being reduced
to Naught (No-thing), their essences generated are
transmuted, under law, to forces of a higher char-
acter; the higher forces thus identified being the 8
love and life of the spiritual creature.

The ego, in the process of reproducing the self,
developed feeling consciousness, which is the
negative aspect of love. Essence of forces thrown 12
off through the generation of themselves eventu-
ally formed the womb or matrix of consciousness,
in which forces further gestate and evolve them-
selves, preparatory toward manifestation. This 16
womb is identified, eventually, as the soul or
womb-man element, who, being the mother of
forces, contains also the identification of hell and
death. This principle is portrayed in the sojourn of 20
the Man Jesus. Being that first emanation of God
in which was male-female polarity in desire to be,
he descended into hell, the seat of death in his
identification, and took the first victory over death 24
even as he gained the first victory of life. Virgin
Mary typed the womb-man or womb of essences,
generated out of the forces of mankind (developed
evil or unknown; hell), in which were identified in 28
potential capacity the elements of hell and death
in negation; though, in her positive element, she
represented consciousness of heaven gained. She
was hell (Soul; Woman element) *redeemed* from 32
its sexual desires, having repudiated the ways of
carnal birth; hence, she stood at the threshold of
God to gain consciousness of life. Through her
renunciation she received the heavenly identifica- 36

1 tion for which carnal birth had stood, and thus
 became the matrix or womb wherein the seed of
 God (Christ) was planted, gestated, and grown.
 4 The Christ ray of light descended into this
 womb of Being and brought forth the first-born of
 those fashioned out of death. Being the Father
 Principle of Being, in which is the Mother in
 8 capacity to be, Jesus Christ freed the mother
 element or womb of humanity (soul) from
 extreme identification in death (negation), and
 modified generation in hell and death for woman-
 12 kind. In his second coming, the Christ spirit fulfils
 generation with regeneration, setting those eligible
 to redemption free from further necessity of birth
 and death. The saying of Jesus, "I came to destroy
 16 the works of womankind," as recorded in the Lost
 Gospel, is understood when one perceives that the
 work of womankind is that of reproducing mortals
 in hell and death. This process of generation is
 20 overthrown in Christ's victory over death, which
 is identified in its absolute sense at the end of
 mortality.

Enslavement in hell on the part of the woman,
 24 the mothering element of consciousness, binds her
 offspring in death; and thus mankind is nurtured
 in despair so long as love is not redeemed out of
 its hellish elements. Hell and death persist so long
 28 as evolution of the creature continues, or, in other
 words, until spiritual birth is attained, when the
 ego, entering into conscious identity of the Real
 Man, brings forth himself in laws of God, finishing
 32 his cycle in death, sex love, and mortality. The
 masculine and feminine forces of the race will be
 freed from death through the Cosmic Mother
 Christ Principle, and the spiritual order of life
 36 and love will be set up in the Messianic function of

the Word that culminates the era of mortality with 1
its corresponding immortality.

Mortals are generated in death, the negative 2
aspect of consciousness, and are given birth in hell, 4
though they have in consciousness the counter-
partal heavenly aspects of the darkness expressing.
Through experiences in the Unknown, the Known
is gained; that is, through evolution in sin, or 8
sense of separation from God, self-consciousness
is gained, which when climaxed leads to the
knowing of God and man's relation to Him. Love,
the impetus to know and to be, prompts evolution, 12
and makes for the propagation of the ego in the
elements of death. Negation is the natural end of
that which is propagated out of negation, though,
under laws of polarization governing conscious- 16
ness, negation climaxing, automatically gives rise
to positive action of a higher character. It is not
that something comes out of nothing in the sense
that *being* came out of *not being*, but that the *not* 20
being (Negation) was primarily generated out of
Being, hence contains, in its unexpressed states,
powers and capacities to be, which, in their season
of fulfilment, polarize with the states of being, 24
the nonactive becoming active and the active
becoming nonactive. The nonactive are forces
of death, in which are potential capacities of life,
while the active are forces of life in which are 28
potential capacities of death.

In divine order, the two opposite but equal forces
become one, identifying at their polarization a
new and higher expression: the polarization of the 32
opposite but equal forces is governed by Christ,
the two-in-one ray of illumination. When death,
the nonactive, is entirely generated out of its nega-
tion, all is life, and death is swallowed up in life 36

1 eternal. Life eternal is identification of Being in
 2 contradistinction to death, which is identification
 3 of nonbeing.

4 Death, in identification in the flesh, is matter,
 5 while life is spirit. The negative aspect of life is
 6 in matter, matter being the reciprocal factor of
 7 spirit necessary to give outline or manifest identity
 8 to forces of consciousness generated. Matter is
 9 *not being*, not in the sense that it is without
 10 capacity to be, but in the sense that it is not yet
 11 evolved. Yet, when evolved, its legitimate end is
 12 No-thing, or *essences of negation gained*. These
 13 essences yield themselves to their reciprocal mates
 14 of spiritual energy (life) and identify love and
 15 immortality. Death is darkness, while life is light.
 16 The reality of light is conscious identity in life,
 17 while the reality of darkness is death consciously
 18 known. Consciousness of death is attained when
 19 it is understood to be the disappearance of sin;
 20 and the ego willingly dies to sin, being crucified
 21 with Christ in order to gain life.

22 Dying to sin can be incorporated as a working
 23 principle only when self-consciousness has finished
 24 its course, and life has ascended sufficiently to be
 25 comprehended as a principle to be consciously
 26 gained. Since sin has its inception in love, the
 27 feeling force generated in death, it is dying to the
 28 loves of the flesh that gives the first revelation of
 29 life to the ego gaining consciousness of the Christ-
 30 Self (life eternal).

31 There are as many phases of death, or unillum-
 32 ination, as there are aspects of life, or illumination,
 33 and all degrees of deadness express in conscious-
 34 ness. So long as death is present, life is not fully
 35 gained, though conscious existence, the negative
 36 aspect of life, is its counterpartal identity, and is

experienced by the ego gaining the full realization 1
of light that makes for immortality and eternal
life. When it is understood that egos, functioning
in sin, are dead, conditions of egos, going into 4
negation in the grave, are easily comprehended.
The grave typifies hell in its primal earthly aspect,
being the receptacle of the unillumined forces of
consciousness generated in the Night of existence. 8
It corresponds to the womb of Negation (Hell) in
which essences of dissolving forces deposit the
worked elements of themselves, though, in relation
to the race, it is the wombs of womanhood out of 12
which the mortals are reproduced. The material
body is not the ego, but only the objectified soil of
consciousness gained. The essence of the soil
(material body) is in the soul before it takes the 16
form of flesh, hence, the reality of the body is not
destroyed at the death of the fleshly creature, for
it has not been formed.

The reality of the body is substance, the gener- 20
ated essence of spirit (life) and matter (death) in
polarized negation, with movement of Christ force,
the two-in-one principle that converts duality
climaxed into unity of forces, and transmutes 24
neutral forces into higher energies. The sub-
stance-body is not yet generated, for the ego must
die in the Lord before it can be resurrected in life
eternal. The substance out of which the real body 28
is formed is the Virgin Mary element that becomes
identified when activities of sex love have been
repulsed and energies have been raised to a higher
vibrational rate through development of love of 32
God. The Ideal Man (Christ) roots himself in this
substance and reveals the deathless identity of
man in bodily form (immortality).

It should be discerned that wherever there is 36

- 1 action there is also passivity. Even in negative
disorganization, or death in bodily form, the nega-
tion eventually gives rise to its own polarized and
4 reciprocal action, which prompts re-embodiment.
John Jones as person is not re-embodied, but the
consciousness gained, made up of generated
essences of forces, through its own innate law of
8 reproduction, father-mothers itself on the negative
side of existence (death) until such time as align-
ment is made to its innate principle of being, when
the ego is re-embodied in the flesh.
- 12 The principle of being, innate in the ego, con-
tains within itself the trinity of spirit, soul, and
body as one, and any separation of these three
factors of being automatically sets up desire for
16 union, which is climaxed when bodily identity has
been taken on; though the trinity, in its positive
aspect, is fulfilled when the three factors of con-
sciousness are one in eternal life and spiritual
20 being is revealed. But prior to this fulfilment the
ego spirals through the various identities in the
flesh, trying to be, gaining conscious knowledge of
nothing and something in perfect balance, each
24 polarization of opposites inviting, as it does, the
action of Christ, and thus gaining higher ascension
of consciousness. As consciousness is promoted
godward, the spirit, soul, and body of the ego
28 become more refined, though the body, being the
form of the soul and spirit forces, reaches its acme
of refinement only when spiritual birth is identi-
fied and the ego has died to death (sin). Death is
32 the last enemy to be overcome; since it has its
climaxed expression in the flesh, the flesh itself is
liberated from limitation at the overcoming of
death. This overcoming is made in the Law of
36 the Lord and is not subject to personal desire. It

is the Son of God (Christ) that overcomes death. 1

Every dying in the flesh, whether consciously effected through dying to sin, or subconsciously effected through living in sin, makes more deadly 4 the death element of consciousness; but since the legitimate climax of death is cessation (Great Negation; hell), this is not a calamity, but a step in the right direction tending toward life, since the 8 sooner death is brought to naught, the sooner life and immortality ascend. However, it is consciously dying to sin that legitimately brings death to naught and permits an ascension of the ego 12 into heavenly heights. Man cannot consciously die to sin until he is conscious of sin. Both of these aspects of death are gained in the Law of the Lord that operates in the soul when the ego has 16 consciously relinquished the loves and hates of mortal sense. This action in the Lord fulfils sin and sanctifies the ego to receive the influx of the Holy Spirit, which identifies spiritual birth and 20 life eternal. The dying to the flesh that follows this anointing is the dissolution of the corruptible elements with their corresponding transmutation into the substance of Christ out of which the 24 spiritual being is formed. This is the death in the Lord which is attended eternally with the works of the ego, that is, continuity of expression without loss or obscuration of consciousness gained. 28

Life, the principle of Being to be gained in conscious existence, is the fulfilled fruit of love regenerated, which has its inception in consciousness as a working factor at spiritual birth. Love of 32 the all, without sense of personality or partiality, standing for the identification of the love of God in the soul of the ego aspiring godward, is the love element that makes for life. Love of God 36

1 developed quickens cosmic knowledge, through
which one gains consciousness of the nothingness
of both life and death in their negative aspects of
4 mortal existence, thereby fruiting the "tree of the
knowledge of good and evil" and fulfilling law
with truth gained. Willingness to lose one's life for
the good of the all (God and man) follows in
8 natural order this perception, and identifies the
ego in the love of Christ which makes for the
identification of the principle of life (Jesus Christ)
in the organism. Identified in the spirit of life in
12 Jesus Christ, the ego takes on Christ character and
immortal being, climaxing in his season of fulfil-
ment in the Godhead, where positive-negative
forces are One in purity, and eternal identity of
16 consciousness gained prevails. The grave is
robbed of its victory, only when those activities
of consciousness that make for dissolution of the
organism are consciously and willingly renounced
20 and relinquished.

Death by way of the grave is an unconscious
experience and is not promotive of life eternal
except that the fact that death has run its course,
24 and has been complemented with birth, gives the
ego opportunity to know and to be through
repeated experiences in living. But life eternal is
gained in conscious organization of forces of being
28 and not in their dissolution by way of the grave.
Life eternal is gained in Christ, and not through
either death or life as they exist in mortality,
though both of these factors progress the ego
32 through light and darkness until the law of the
Lord takes over the progression and manifests the
Ideal Man (Christ Self).

When the ego dies the living death, the Christ
36 Self is gained, and consciousness of life acquired.

Death is in sex sense, love sensualized on the plane 1
of matter. Through overcoming the dominant
sense conceptions—sex sense—the ego lays the ax
at the root of the tree of false knowledges gained 4
in the “tree of death” and strikes a blow at death
itself. However, the ego can gain righteous use of
forces of being only through Christ, so must pass
through certain cycles of development in tem- 8
porary existence until enough wisdom and love
have been gained to permit both death and life to
be brought to naught.

Love climaxing in sex conjunction is the death 12
aspect of conscious existence, while love felt but
not experienced on the sexual plane is the life
aspect of conscious existence. Since the goal of
mortality is death, the dominant desire of love on 16
this plane is to consummate itself in sex conjunc-
tions, thus hastening the annihilation of temporary
existence, and bringing death to naught, though, in
dying thus engendered, love also must die (go into 20
inactivity), since it is the primal impetus of death.
Otherwise, the soul, enamored with the delights of
the senses, would revel in its hell of death to its
own destruction, and both God and man would be 24
left unmanifest.

The hell experienced by the evolving ego is
accounted for in seeking gain *for self* without per-
ceiving the purpose of life to be the gaining of *the* 28
self. All harmonies and inharmonies of conscious
existence are generated by love, in which are life
and death in reciprocal relation. Joys end as well
as sorrows, and the whole plane of mortal exist- 32
ence is ever clouded with the sword of Non-
Reality, which, when it falls upon the unsuspect-
ing victim, reduces him to anguish and despair.
Yet, even the anguish and despair serve the ego 36

1 in establishing his soul in the desire for chastity
 and purity, a necessary prelude to the begetting of
 the virgin essence out of which is to be formed the
 4 ego in eternal joy and bliss.

There is no waste in the economy that produces
 Man. Low forces, reduced to nothing, give rise in
 reciprocal sequence to the identification of their
 8 heavenly correspondences, and all is gain to the
 unfolding ego. Through understanding the prin-
 ciples governing life, the ego may be conscious of
 being in the way of its attainment, whether he
 12 ascends into heaven or descends into hell. Both
 poles of consciousness must be equally evolved,
 though the ultimate goal of Perfection ever
 prompts the ego to protect himself from unneces-
 16 sary experiences in hell, it being possible to suffer
 many times over for sins identified. Habit of
 repetition is incidental to the evolving creature,
 and where laws of life are not discerned and Christ
 20 not felt as a guiding light, these habits become a
 governing impetus of the fleshly nature, leading
 to excessive experiences in death (sin). Excessive
 death is the only inharmony in existence, and is
 24 quite generally labeled dis-ease, some aspects of
 which attach to the spirit and soul of the ego, quite
 as much as to the body.

However, there is not anything in expression
 28 that has not back of it a purpose to be accom-
 plished, though that purpose may be fulfilled in
 hell quite as often as it is in heaven. Repeated
 indulgences in any pleasurable experience of the
 32 flesh are the means whereby the ego dies to desire
 for independent (separated from God) activities,
 since the tribulation resultant forces ascension
 toward Christ; hence, it is perceived that inhar-
 36 monies in the flesh point the prodigal to the

Father's house of spiritual reality. No inharmony 1
 in the flesh points the ego to heaven or to hell
 quite like love gone awry. Love is the feeling
 force of the evolving ego, and constitutes the seat 4
 of pain or pleasure. Both heaven and hell may be
 generated out of love, their identity depending
 upon the use to which the ego puts his forces of
 love. 8

Love is the fulfilling of the law, and the law is
 polarization of the opposite but equal factors of
 progression. Until the positive and negative
 aspects of any force polarize and lose the duality 12
 in oneness, the reality of the force is not known.
 Harmony and life are not present so long as
 adulteration of forces prevails. Love is known
 and life is present only as dual states climax their 16
 adultery in death, dying to each other and becom-
 ing alive in Christ. This is a procedure that takes
 place in the organism of man, as well as a law
 operative between the opposite sexes of the 20
 external plane of progression. The mastering of
 both aspects of a dual factor, as in the overcoming
 of pain and pleasure of mortal sense, as well as
 other aspects of duality, is that which brings death 24
 and life to a climax of nothingness, and gives birth
 to a quality of consciousness that transcends the
 plane of mortality.

The ego must die in the flesh, either *to sin* or *in* 28
sin. To die *to sin* is to be made alive in Christ,
 while to die *in sin* is to be made dead to Christ.
 Conscious choice of dying to sin makes for con-
 scious dying in the flesh, but is a dissolution that 32
 is made less terrific because of the ego's willing-
 ness to endure it in order to gain ascension into
 Christ. The mortal creature, born of animality of
 forces, is identified in death, and must experience 36

1 dematerialization of forces in *conscious* identity
 at some point of his ongoing. As dematerialization
 of forces is consciously experienced, the heavenly
 4 (life) energies for which the materialized forces
 stand are resurrected, and the ego gains in Christ
 what is lost in the flesh. There can be no real loss
 in the flesh, since the flesh must be lost in its
 8 material identity, its dissolution being prede-
 termined by its nature.

The disorganization of the ego into its com-
 ponent parts, causing lack of conscious identity,
 12 is a loss, though a necessary one up to the time of
 the resurrection of Christ in consciousness, when
 dying to sin puts death to flight. This is to say,
 mortal man must die, and, if he will not con-
 16 sciously surrender the activities that make for
 death by way of the grave, the grave affords him
 opportunity to chemicalize his ill-gotten gains and
 to reduce them to nothing, permitting him a new
 20 starting point. Consciousness gained in previous
 earthly experiences is identified in the soul, and
 memory, in its negative state, makes up the mental
 identity of the re-embodied ego. In their season
 24 of expression, forces gained through beliefs enter-
 tained begin their cycles of activity, and the
 person is presented with tendencies at variance
 with his present environment and for which he
 28 cannot account. However, this affords the ego
 opportunity to work out in one lifetime what he
 failed to in a former one, since tribulations in the
 flesh always force advancement.

32 Death by way of the grave obscures conscious
 knowledge; but it cannot annihilate that which has
 not been fulfilled and fruited, these essences of
 forces, unexpressed but capable of expressing,
 36 making up the heart or identity of the ego. Forces

that are identified in the heart make up the character of the evolving ego, and are ever showing themselves during the ego's progression, until fruited into their legitimate end of nothing or something (death or life). It is the dissolution of forces of matter that brings about the death of the body, the destruction of material identity liberating the spiritual energies that primarily formed it. Death is a necessary adjunct to self-development, or conscious identification of powers and capacities. It is not that God has pleasure in the death of His offspring, but that death entered in law of progression when the male-female (positive-negative) emanations of Christ separated in twoness and generated out of its whorl of force the dual qualities. Temporary life and death characterize mortality, both being overthrown in the Lord that makes for eternal life and being.

Christ, the life of God, dying (crucified; cut in two), becomes sex love. Sex love is the life of the flesh. Sex love, dead, becomes the life of Christ, which it was before mortality was formed. The death of sex love is the death of death and the birth of Christ by which eternal life is gained. Christ gained, destroys both hell and death, and reveals spiritual man.

Sex force is potential elemental desire to know and to be, and is the means whereby the natural creature is progressed. All the animality of feeling forces, generated out of negation (hell), coupled with their reciprocal forces of light, form natural existence. Good and evil are the two aspects of natural existence, otherwise designated as the "tree of the knowledge of good and evil." So long as the ego must experience the identities

1 of forces in the flesh in order to gain knowledge,
 he is partaking of the fruit of the tree of death,
 and is not in the tree of life (Christ). The devil
 4 is developed evil, and is identified in the I ego as
 self-will, the satanic force that usurps to itself
 (selfish use) powers and capacities which, eventu-
 ally reversed, promote the godly man. It is the
 8 self-will which is adversary to Christ, and in its
 positive expression is designated Satan. Satan
 destroys himself, being dissolved when the ego dies
 to death—that is, to sin.

12 It is the dying to the positive forces of developed
 evil (no-thing) that produces the suffering in the
 flesh to which the ego is subject after spiritual
 birth has taken place. Life and death (Christ and
 16 Satan) are identified in the soul, and struggle for
 supremacy takes place in the feeling nature. The
 quickening of the feeling nature causes to arise all
 the forces of fear and pain, hate, and other feeling
 20 convictions heretofore impressed in the soul;
 hence, tribulation is most marked in the organism
 when death to sin is approached. Naturally, when
 death climaxes itself in nothing, it being the
 24 developed evil, tribulation in the flesh appears, in
 order that it may disappear. This accounts for
 the Master's prediction that at the end of the world
 (end of material sense) there would be tribulation
 28 such as had never been before. This is true uni-
 versally, as well as in individual dying to sin.

There is much conjecture as to the status of the
 ego, who, not climaxing his sense of separation
 32 (sin) from God in unity with Him through Christ,
 goes into death by way of the grave, though the
 conclusion that one cannot know anything about
 the "beyond" is only indicative that life is not
 36 understood, nor is consciousness of Christ-truth

present. In reality, there is no "beyond," for all 1
that is in the process of being is in either the posi-
tive or negative pole of consciousness of the omni-
presence. The ego, dead in trespasses and sins in 4
bodily identity, is no less dead nor alive because
he has gone into corruption by way of the grave.
Death is not progression, but cessation of activities,
though consciousness in positive-negative relation 8
is ever present. The ego does not progress because
of death, but because he is in consciousness, ever
subject to a ray of light which, emanating prima-
rily from Christ, governs and controls the inner 12
recesses of his developed identity. However, the
ego not consciously connected with Christ is only
subconsciously influenced by the Son (Light) of
creation, and cannot gain any higher ascension of 16
consciousness until conscious identification in the
flesh is again set up through re-embodiment.

The belief that egos, dead in death, can travel
the spheres and planets, progressing and learning, 20
cannot be sustained when aligned to principles of
life, though it gives expansion to imaginary pro-
cesses. The identification in the earthly element,
as typified by birth on this planet, places man at 24
that point where he is in opportunity to climax in
the highest gain. The highest goal for man is
always typified in the Christ Principle demon-
strated, and thus Jesus Christ set the attainment 28
for the egos on this planet. Anything short of the
attainment of spiritual identity, the earthly stand-
ard for man that Jesus Christ set, is failure; and
progression into other planets and spheres, pre- 32
sumably higher in vibrational energies than the
earth, cannot be attained on the round of failure.
The belief that the ego going into death merely
travels away to other realms, there to progress 36

1 into higher states, is a fabrication of mortal mind,
begotten as another palliation to death, and to
make it unnecessary to overcome the cause of
4 death, which one identified in truth, consciously
gained through overcoming the enticements of
carnal sense, must imperatively repudiate. Mortal
consciousness is subtle, ever seeking to adjust
8 activities of life to its desires, rather than to adjust
desires to infallible principles of life.

Hell is the counterpart of heaven and the abode
of the dead, though hell must be perceived as the
12 unredeemed states of consciousness, characteriz-
ing both the *living dead* and those *dead in death*.
The seed of life, raised up as Jesus Christ, which
the ego in the dissolution of his self-consciousness
16 receives, is the Holy Spirit or whole spirit in
desire to be, and is identified in the seed potencies
(Word function) of consciousness. Man is the ego
or universal egg in which all potencies are
20 deposited and developed, the members of the
organism of the One Man attracting their own
forces according to their developed powers and
purposes in life. The forces of dissolving egos
24 who die in death, occupy their place in the uni-
versal egg in relation to their particular develop-
ment. These are re-embodied in correspondingly
developed states of consciousness. Egos dead in
28 death are in the dark, therefore inhere in the
unredeemed forces of consciousness, the sexual
seed of man being the identified seat of their
abode.

32 Forces of consciousness which represent the
elemental forces of the dead innately demand
re-embodiment, sexual conjunctions furnishing
the opportunity for those desiring birth to again
36 come into bodily existence, though virginal propa-

gation will furnish the opportunity for more highly 1
evolved entities to take on their garments of flesh
in the cycle of immortality. All life as well as its
reciprocal element of death inheres in the seed, 4
the seed containing the desire to be in a nonbeing
state as well as in a being state; though seed
redeemed from fleshly propagation uncovers the
spirit of Jesus Christ and identifies man in life 8
eternal. Seed carnally expressed generates death,
and egos inhering in death, both dead and alive,
consort as one toward promoting both birth and
death, the law operative in mortality being the 12
“law of sin and death.”

It may not give people, functioning in mortal
laws, the same thrill of pride to contemplate re-
embodying those particularly dear or repulsive to 16
them, as to believe that a child is a newly created
handiwork of God, but scientific expositions of life
take no cognizance of the likes or the dislikes of
anyone. Attachments and repulsions in the family 20
unit are possible, egos bearing in their seed ele-
ment, which is their characteristic of consciousness
gained, the impressions of what they have been or
are to be. This impression is always present in 24
the ego to be unfolded, though parental affinity or
repulsion, prenatal culture or the lack of it, and
postnatal environment, all have their modifying
or stimulating effects upon the ego to be or being— 28
though all being is nonbeing that still relates to
activities of fleshly birth.

The union of families is possible after death,
though in the manner herewith set forth. Egos, 32
bound in mutualities of kinship, inhere in the
family group to which they relate. It is only where
ties of family are not broken that re-embodying
egos would partake again of the same family en- 36

- 1 vironment, though the various family groups
furnish the proper environing elements in which
egos may work out attachment to the family group
4 altogether. As the ego approaches consciousness
of life, affinity to the family is lessened, the free-
born soul seeing in all people his father, and
mother, and sisters, and brethren, which in reality
8 they are. Progression in distinct states of family
consciousness forms the connection and disconnec-
tion by which the whole group is known and
unknown.
- 12 There is no doubt that a short time after death
the ego is in psychic organization, not being run
down in the activities set up during conscious
identity in the flesh; that is, not having gone into
16 negation. It is during this time that loved ones
meet "over there," this meeting being the same sort
of delusion that characterizes mortal existence.
Impressed upon the ethers of universal conscio-
20 ness are the psychic imprints of egos sojourning
in delusion of sense, psychic impressions which
may be imbued with the life, substance, and in-
telligence of those believing in conscious existence
24 after death. Spiritualistic and psychic phenomena
promote the atheistic belief of the dead being alive.
It is true that one dead is as alive as before death
in quality of consciousness developed, though
28 being identified in the astral body. This body is
the picture of the ego, and under certain spiritual-
istic conditions can be animated through the
medium who furnishes the life, substance, and
32 intelligence that, being consciously organized, give
motion and form to the body of death. Thus the
forms of the dead appear when death vibrations
are sufficiently sustained to produce the phe-
36 nomenon. People whose development has tran-

scended the astral and psychic planes are not responsive to spiritualistic phenomena, the spiritual plane in which life is identified wiping out the psychic and astral planes through subjecting the forces and converting them to a higher form of expression.

The complements of the orders of life exist on the plane of death, the dissolving forces going through certain processes of chaos (darkness) even as those "dead in trespasses and sins" experience. Egos who believe in conscious existence after death, through thought and desire, endow astral and psychic impressions with their own forces, and, under right conditions of polarization of forces on these planes, call into materialization the form of the ego. But what appears is not a live person, but an animated picture of forces held in organization through the thought and desire of those participating in the phenomenon. These pictures exist in the ethers of the universe, each ego making records of himself upon this responsive substance as he lives; but, when gaining consciousness in Christ, he absorbs these records within himself, transmuting the atmospheres and ethers of the lower planes of existence into the substance of the Holy Breath (Spirit) through which he gains life eternal.

There is always in Negation (Death; Hell) the counterpart of the positive activities of consciousness; and thus at this time, because greater life, substance, and intelligence are consciously known, we must conclude that egos in whom conscious or subconscious forces of life existed at death are likewise less dead in their energies on the astral planes, in exact polarity with the more alive states on the plane of temporary existence. As life in-

1 creases in conscious entities, death decreases,
 while on the astral plane the positive forces of
 death are animated in complementary relation to
 4 the increased consciousness of life. The forces of
 death are quickened at ends of cycles by the
 energies of those meeting violent deaths in the
 calamities, wars, and catastrophes which attend
 8 the close of a cycle of progression.

The ascension at this time of communication
 with the dead is the natural enlivening of con-
 sciousness on the visible and invisible realms, both
 12 in their positive and negative aspects (life and
 death), and is coincidental with the end of the
 age of death (materiality). Many have died,
 possessing consciousness of life to a considerable
 16 degree, though not sufficiently to overcome the
 enemy death, and their forces are naturally the
 enlivening spirits of the negative invisible realms,
 there being gradations of death, even as there are
 20 gradations of life. Only the dead can communi-
 cate with the dead. This accounts for the fact that
 no great spiritual illumination comes into con-
 sciousness by means of any form of psychic phe-
 24 nomena. All genuine illumination is gained in
 conscious organization of spirit, soul, and body,
 and is operative by means of the Spirit of the
 Almighty which giveth understanding to those
 28 sufficiently alive (illumined) to receive it.

God does not inhere in disembodied entities,
 though the spirit of all egos rests in the bosom of
 the Father (Center) as its controlling factor. Re-
 32 gardless of psychic phenomena, the ego is dead
 until he is consciously alive in Christ, whether he
 is walking about on the visible planes of conscious
 existence, or has gone into disorganization by
 36 means of the grave. Moreover, the ego cannot

enter a higher circle of progression, which a sphere 1
typifies, until it can form its circles of knowledge
(completeness) in its own planetary identification.
A circle of thought is capacity to perceive action 4
of God at center and its progression to circumfer-
ence, with capacity also to trace manifestation at
circumference back to center, or the Godhead.
Where consciousness of Jesus Christ, who typified 8
a sphere (complete circle) in the earth, is not
gained, there is no ascension into heavenly spheres
of superknowledge.

Life is governed by law, and a law that obtains 12
in one realm of progression is alike operative in
other realms, though having gradations of ex-
pression. Consciousness, like God, is omnipresent.
but is not in Being, hence not in knowing, until 16
death is overcome in conscious identification. The
ego may, in its dissolved elements, rest in its
negation in that environment to which it relates;
yet it is wholly unconscious of this, not gaining the 20
effect of the environing forces until it consciously
organizes in bodily identity on the earth plane, to
which it belongs until death is consciously over-
come and annihilated. Clad in divinity of con- 24
sciousness, all power is given man in heaven and
in earth, though this identification is possible only
when man has gained himself in Christ and has
died with him while consciously organized in the 28
flesh.

“As a tree falleth, so it lies,” typifies to a con-
siderable degree the condition of the dead. Cer-
tain forces of consciousness may be generated, 32
leading to ascension of love, life, and light in fuller
identification; but not until the ego is bodily resur-
rected on the planet to which he relates can
the higher forces be generated and the greater love 36

1 and life experienced. Death is an enemy to be
overcome, and is the finish of sin. While indul-
gence in sin may give the ego temporary knowl-
4 edge (of sin), it cannot give consciousness of life
except one dies to the knowledge gained in sin;
therefore, man cannot gain knowledge of life from
those identified in the effects of sin (death). Life
8 alone can reveal knowledge of death, and life is
gained through living and not through dying,
though there is a legitimate death that makes for
life, viz., the dying to sin. When the ego dies *to*
12 sin he is raised in life, but when he dies *in* sin
he is entombed in death.

Death has its physiological identity in the belly
of man, the abdomen being the grave of forces
16 generating in hell. The solar plexus is the seat
of generation of soul forces in their heavenly
aspect, and a constant interchange is going on
between the heaven and hell of physically identi-
20 fied forces. Every time consciousness centralizes
at the sex center, the sacral brain of mortal desires,
located at the base of the spine, forces radiate
from solar plexus to loins, making for adultery of
24 spirit and matter (life and death). Personal
thought, emanating from material consciousness,
functions in its evil or unknown aspect at the
sacral brain center, while the known aspect of per-
28 sonal sense makes up the brain of the head
region. The feeling forces, generated out of
material thought, identify in relation to soul at the
solar plexus, but in relation to body in the loins,
32 or generative region. These forces make up the
vital animal life of the organism. Chemical
processes take place in the bowels, and vital
forces of animal life are identified, these making
36 up the natural energies of the physical creature.

As forces are reclaimed from death, as they are 1
when polarization of dual factors is effected, the
energies traverse the "strait and narrow path"
leading from the solar plexus region to the spinal 4
column, and thence upward, where they pass the
place in the skull, called Golgotha, where the final
crucifixion (crossing) of forces with Christ takes
place, the reclaimed (purified and redeemed) 8
energies centralizing at the top head as the heaven
of consciousness.

The reclaimed forces of the mortal organism
make up the Virgin Mary substance, in which the 12
Christ ray, generated out of the Father-Mother
(Pineal Gland and Pituitary Body, respectively)
creative matrix, forms itself in consciousness. The
death of the ego in bodily disorganization in- 16
terrupts the activities of the spiritual organism
being developed, and, hence, death is an adversary
to Christ, reversing light with darkness and reduc-
ing conscious illumination to subconscious in- 20
activity. At the re-embodiment (birth) of the
ego, he brings into the organism of flesh, which he
invites into identity, the essence of forces of con-
sciousness gained. The body formed is the vehicle 24
of development until such time as experiences in
the flesh to gain knowledge give way to knowing
through action of Christ Mind, when the forces
of the organism take on deathless character, and 28
the body becomes indestructible substance. Man
in his fulfilled revelation is the manifestation of
the Virgin Mary substance, and deathless in his
nature. 32

Birth is the ascension of consciousness gained,
which gives rise to a new identity. Like death, it is
innate in the organism as an ever-operative factor
of progression during the mortal existence of 36

1 the ego, though it is the polarized expression of
 death in its fulfilled identification. Since birth and
 death are in polarity, each governing the other, it
 4 can be concluded that for every action of death
 there is a corresponding birth. This is a fact
 both in the organism of the ego and of the uni-
 8 verses, the universe portraying the universal activ-
 ities of egos even as the body identifies the indi-
 vidual activities of forces generated. For every
 descent into hell (death), there is an ascent into
 heaven (birth). As the two that are opposite, but
 12 equal, climax in their inherent nothingness (cessa-
 tion of activities), the two become one, the essence
 thus generated yielding itself to the Kosmos or
 Spirit of Intelligence governing its cycle of progres-
 16 sion, thus forming a higher state of consciousness.
 This accounts for the progression of egos by means
 of birth and death.

Consciously controlled birth and death are pos-
 20 sible when Christ is identified as the governing
 intelligent factor of consciousness. This can be
 only when the ego willingly dies to that which
 makes for both birth and death, viz., sex love.
 24 Consciously controlled birth is spiritual birth,
 while consciously controlled death is death to sin,
 the control of both of these factors of mortal
 existence making for life and eternal identity, the
 28 legitimate and predestined end of conscious
 development of man. Conscious death in which is
 eternal life is controlled in the Law of the Lord,
 its activities opening in those initiated in the oper-
 32 ation of Christ at the end of mortality. Conscious
 death is the dying of the self-consciousness, effected
 in Divine Will: it complements in absolute opera-
 tion the relative death to sin, identified in self-will.
 36 The dying of death is in the forces of hell being

liberated in the Lord (Divine Law). This is a 1
mystery known only to those in whom the Son
functions. The revealed result of this mystery
is spiritual being. This state of being is the 4
Christed ego, identified in eternal life.

The birth of mortals is the means by which egos
take on identity in the flesh and progress them-
selves nearer their divinity. Yet, divinity cannot 8
be reached until one ceases to desire to be born,
and this desire is followed with its counterpartal
spiritual birth. Birth control, agitated in these
Babylonian days, when adultery is climaxing in its 12
own excretia, and corruption of mortal force is
being raised to the surface, is itself indicative that
too frequent birth is no longer desirable. Every
outward act records a spiritual fact. The spiritual 16
reality underlying birth control is the truth that
birth and death are not the goals of attainment,
and, to eliminate death, birth must also be cut off.

Egos die, not having finished their karmic 20
experiences in sin, therefore must be born again
in the flesh; and those functioning under sexual
laws are the means by which these sojourning
souls are re-embodied. Decreasing population 24
accompanies progressed civilization, though over-
population is the primal positive action of birth
that brings about the disruption of national con-
sciousness. Mother Earth repudiates being over- 28
ridden with mankind at certain times in her
ongoing, and the desire to curtail birth goes out as
a preliminary to better-born races. All activities
have their purpose in the Divine Plan, and some- 32
thing good can be found in every apparent calam-
ity. Through cutting off birth, spiritual energies
are not materialized, and the essences of sex force
are functioned on soul and mental planes rather 36

1 than on the parental plane.

When the forms of the spirits of God are gained, destruction of the forms in modes of violence or
4 in spiritual combustion is in order, as well as the curtailment of birth. The birth of mortals runs its course, the gained spiritual results of mortality being aggregated in the Word-Center as the spirits
8 of God, their projection into the race uniting the spirit and body of egos ready for resurrection and redemption. Spiritual processes of development supersede the material as cycles draw to a close,
12 the generative currents coming to cessation at the end of mortality. The replenishing of the generative function is automatic with the identification of the regenerative laws of God, whereby egos are
16 graduated into eternal life. The next order of expression, immortality, will reveal the result of the renewal of the race's generative forces. A higher expression of birth and man is possible
20 through the action of Divine Will, which automatically closes one cycle and begins another, progressing the spiritual and the natural planes of expression as one.

24 The reproductive energy of the sex function was at one time distinct from the love embrace by which men and women rejuvenated and vitalized their own organisms; but in the course of evolu-
28 tion the two functions became one and the sexes lost the power to replenish their own blood from the "River of Life" resident within. Unless this particular function of the sexes is understood, one
32 is not able to see why repulsion to birth can innately inhere in the natures of men and women who appear to be purposely designed for the bearing and rearing of children. The ultimate of the
36 ego is to perfect himself, and this he cannot do so

long as he gives his vital forces of love and life to 1
the embodying of egos who demand to be born.
The repulsion to birth eventually leads to its
cessation, though this great act in Nature's progres- 4
sion could not take place except in the order and
law of God, and then only in those who have
finished their karmic course in mortal birth and
death. But, through repulsing child-bearing, the 8
germ of repudiation of birth is gradually de-
veloped, and when the hour strikes all the activ-
ities attending the repulsion are perceived to be
in service to the Divine Laws. 12

Male-female forces generated but not solidified
on the plane of material flesh progress the soul
and spiritual planes in their ascending principles
and the psychic and astral hells in their descend- 16
ing factors: both aspects are utilized at the end
of the dual world toward producing a new type of
nature and being. Whatever may be the processes
of birth control, what appears to be a material 20
loss is a spiritual gain; the rapid decomposition
of the seminal essences emanating the energies
of life they contain, this helping to form the "cloud
from heaven" upon which Christ always trium- 24
phantly comes or disappears. In other words, the
losses incidental to forces that relate to birth and
death are converted in God's laws to spiritual
gains, the aggregation being the Christ Center from 28
which the laws of God unfold to bring forth the
transposed spiritual results.

The effort on the part of the male to control
birth through retaining the semen symbolizes the 32
power of reproduction within the ego whereby
he may give birth to himself when identified in
the spiritual nature. Egos will come into the util-
ization of this important life force for purposes 36

1 of regeneration and continuity in a genuine way
 when the necessity of reproduction of children is
 removed in God's laws of progression. There is a
 4 day of rest appointed unto the faithful. This rest
 is from generation and its attending birth and
 death. The capacity to replenish one's own
 organism will characterize the body of gods or
 8 redeemed. There is a spiritual purpose in the
 commingling of the twain in the exchange of their
 love potencies, which is the chief aim of love,
 though only the purified souls can enter by the
 12 gates into the Holy City. Egos polarized in their
 male-female forces will have the powers of God,
 though they must go through the process of ful-
 filling the law of their mortality, by which they
 16 are spiritually born, before Love can be enthroned
 and purity reign supreme.

The expression of the sex embrace, and the
 waste of seed attending it, as operative in the
 20 manner of birth control common to the more ad-
 vanced races, while productive of the conservation
 of energies not spent in child-bearing, is still lack-
 ing the free expression that makes for increased
 24 life and love in the participants. In the era of
 limitation, egos are only to find the way of life,
 being transported to spiritual realms immediately
 consciousness of life is attained. The God-de-
 28 signed relation of the mated pairs cannot take
 place until the influx of God's will into the earth
 and the establishment of the era of progression
 which enthrones the activities idealized in God-
 32 Mind prior to the formation of mortality. When
 the seed potencies, which are primarily spirit, are
 quickened into the energy of divine love, their
 procreative tendencies give way to the recreative
 36 qualities and the bodies of the reborn are identified

in the spirit of immortality. The ascension of the 1
immortalized ego into his completeness in Christ
will give rise to life eternal, with the love of the
ego being vested in spirit; but, before this ascension 4
can be, the seed of life, developed by the evolving
ego, must die and be reborn as the Word-Seed, in
which are the potential god-capacities to be identi-
fied as spiritual being. 8

The gaining of the Christ-Seed, through over-
coming sexual force, and its replanting in the
organism to produce the god-ego, together with the
alchemical process of transmutation that results, 12
contain the mystery of Christ, but only one taking
his initiation in Jehovah can know this mystery,
hidden from the foundation of the world.

Both heaven and hell, in their earthly expres- 16
sion, are made active by means of the sexual
interactions of the race. The sexual embrace has
in it the desire to be, hence, is the progenitor of
the being of man, which is the characteristic of 20
life. Perversions of this expression result in inhar-
mony and death, though these destructive energies,
liberated in Law, ultimately serve in identifying
powers that are of a higher nature than the 24
material world. The sexual expression among the
best of mortals is greatly perverted, and its real
purpose is not understood. As a result, the woes
of mankind are directly traceable to this per- 28
verted activity. But mortals must die to their
mortality, and they are permitted to slay them-
selves on the altar of their love. When the ruins
are sufficiently marked, a higher desire arises, and 32
the godly man comes forth from the devastation
of the ungodly. Even ungodliness serves in
progressing mankind, the design of God being
back of all expression, whether constructive or 36

1 destructive. Love will destroy sin and death.

All the practices of life that seem undesirable must be discerned to be the incorporation of activities that more quickly put an end to selfishness and mortality, through hastening the annihilation and dissolution of the elements of death, though the blight made upon the soul must be reckoned with until mastered. Mortals transgressing laws of being while in their dead states cannot escape the retribution of the law they have set operating, though, through Christ, their tribulations in the flesh may be greatly lessened and their salvation more quickly effected.

Legitimate birth, like legitimate death, is spiritual in its significance rather than material, and is automatically incorporated as a working factor when dying to sin is consciously entered into. To die to any sin is to give birth to its equivalent spiritual force, the aggregation of the forces of sin *redeemed* eventually identifying the ego in Christ, or spiritual birth. Spiritual birth is consciously entered into, and is as actual in its procedure as is material birth. Like material birth, the result of reciprocal relation of the male-female functioning as one, spiritual birth is the result of the two forces of one's being (male and female) joining in one desire to be the man of God's idealizing. The union of intelligence and love as one is the unity of the male-female forces which makes for identification in the laws of God whereby one is spiritually born.

The ego has subconscious choice in being materially born, and conscious choice in being spiritually born. Self-consciousness must reach the limit of progression and desire to be spiritualized before the laws of God operate to effect

spiritual birth. The ego attracts the material 1
parental matrix with which he is subconsciously
attuned in his constituent elements, and takes up
his abode in a family environment best suited 4
toward the development of his highest good,
whether the environment gained presents harmony
or inharmony. The attitude of the parents at the
time of conception is the attracting or repulsing 8
force that invites a child of a corresponding
nature. The attracting love quality connects with
heaven and the repulsive love quality connects
with hell. Conditions attending the birth of 12
children, and the characteristics of the ego, can
all be accounted for under exact laws of pro-
gression; this leaves no room for either pity or
condemnation. 16

Ignorance is the curse of mankind, and in no
particular is it so marked as respecting the vital
issues of life and love. However, enlightenment
cannot be measured by incorporating methods to 20
prevent pregnancy, for the genuine control of the
male-female forces must be exercised that will
enable men and women to utilize their sexual
function for the purpose for which its identifica- 24
tion in consciousness is intended. Discipline
whereby one gains illumination is necessary in
activities of mortal progression. The cutting off of
birth by artificial means forces ascension above 28
materiality and invites into consciousness oppor-
tunities for the development of greater love and
wisdom. Methods of advancement above the
material plane are always crude in their inception, 32
though promotive of greater good to the soul than
remaining in the expression of low animal forces.

Sex conjunction is the natural expression of
forces in the process of generating their ultimate 36

1 perfection, though, paradoxically, the generated
energies must be converted into their equivalent
spiritual qualities before the perfect expression of
4 being can reveal itself. The generation of forces
by means of sexual activities is the elemental law
of reproduction that entered into evolution of the
creature when flesh-and-blood consciousness was
8 identified. The death of the loves of the flesh
destroys the mortal elements. Separated in their
component elements, forces yearn for conjunction
as one, and are so typified on the fleshly plane as
12 sexual union. The interchange of sex, in order to
conform with law and order of natural progres-
sion, should be promotive of forces of spirit, soul,
and body. The various aspects of sex love, in their
16 expressing modes, progress the natural creature
to his end, which is death to the loves of the flesh.
This end climaxes under law with the ascension
of the aspects of spiritual love, the means whereby
20 man, in his real nature, is produced.

Mortals seek heaven in love, but cannot find it in
the hell of love. Not understanding the law of
transmutation, that a force reaching its limit of
24 expression, be it negative or positive (hell or
heaven) in its expressing powers, must lose its
identity and come to naught, they hunger and
thirst for the love that has been, not perceiving
28 that in its negative (nonactive) aspect it is pre-
paring to reveal, eventually, a higher expression
of its inherent force. All that is gained in the
self is always lost, whether voluntarily or involun-
32 tarily, though it is the voluntary surrender of the
gain that invites its heavenly aspect into identity.
Under exact law, the ego gains life when he
voluntarily surrenders attachments to the various
36 aspects of death (sex love), and gains spiritual

birth when desire for material birth, through over- 1
coming aspects of materiality that keep it identi-
fied, is willingly surrendered.

Birth and death are one action, either on the 4
material or spiritual plane. That is, the dying
because of sin, called death, and including corrup-
tion of forces in the grave, is identical with the
death that takes place when spiritual conscious- 8
ness is being gained, though the corruption then
takes place in the cell organism, and is voluntarily
promoted. The ego dying in sin (and all are in
sin until dying in the Lord), is born in his season of 12
re-embodiment, and receives through birth an
opportunity to further gain consciousness of him-
self; though he has no remembrance of his pre-
vious sojourns in the flesh until he approaches 16
consciousness of life, when he may perceive his
past reincarnations. Spiritual birth brings about
consciousness of life, and is attained only through
willingly forsaking desires that identify fleshly 20
birth, that is, desire for love and marriage on the
sex plane. Nicodemus could not comprehend how
a man could enter his mother's womb the second
time when the Master admonished, "Ye must be 24
born anew." The Master explained that man must
be born of water (cleansing) and of the Spirit
(redeemed into purity) before he could enter the
kingdom of God. 28

The delusive idea that people die and go into
God's locality, called heaven, is no doubt the
greatest aspect of the lie progressed in mortal
religious development, producing willing subser- 32
vience to the negative aspect of death. This lie is
a direct denial of Jesus Christ's gospel of bodily
redemption and eternal life, and a repudiation of
his attainment as an essential characteristic of 36

1 spiritual man, hence is flagrantly antichrist in its
reproductive tendencies. However, the forces of
antichrist serve Christ, hence the necessary delu-
4 sions which attend the race's progression. Yet,
those who are to gain spiritual identity and re-
demption are to be freed from these delusions,
hence are expected to understand rather than to
8 condemn or ignore the lies that have served in
evolution, but which can not be a part of the per-
fected consciousness.

The very nature of man rebels against the delu-
12 sion of a heaven in the skies to be gained by death,
for the ego ever seeks to heal himself and his loved
ones from disease, which, allowed to run its course
might be the means by which entrance into
16 the heaven the lie has built could be effected. It
is not the godly goal to disorganize and go into the
grave; therefore, one puts forth every effort to
prevent the disruption of the forces that produce
20 death. The ego instinctively desires to preserve
the man entire, feeling, if not knowing, that this is
the means of gaining greater attainment. While
dissolution of the organism is incidental to mor-
24 tality, and a merciful provision whereby the ego
may put off the fleshly form and be re-embodied
again in freshness of spirit and body, one is born
for the purpose of gaining the Christ-self, through
28 whose function death is overthrown.

The reunion of loved ones in a heaven of golden
streets and harps is another aspect of the deadly
delusion that makes death more desirable, hence
32 keeps it more active in the consciousness of the
race. People are attuned and inseparable in their
forces only as they conjoin in Christ as one. That
is, only where consciousness of God has been
36 touched by any two, or body of people, and a

reality of life, love, and truth realized, is eternal 1
union formed. All personal aspects of conscious-
ness are temporary, and the very nature of persons
denotes that no real union can exist. Since 4
families represent the intensive identifications of
personal sense, a unit of consciousness centralizing
about sex love, the temporary cementing bond that
holds them together, they are less joined in Christ 8
than any other unit of consciousness, though they
serve as means of progressing divine love, family
love redeemed being the love of God gained.

People work out their freedom from mortal love 12
attachments at every other point of contact sooner
than where they contact the family circle, hence
are more intensely bound in the forces that make
for death at this point than in any other expression 16
of love. It is an acknowledged fact that an
exchange of ideas, revealing the true character of
man and his relation to God, is more easily experi-
enced with strangers than with members of one's 20
own family, for less sense of personality and sin
governs the godly expression of ideas. When one
puts on the impersonality of the Christ Mind, the
family may be dealt with as one would deal with 24
other members of mankind, but, until this ascen-
sion is gained, the members of the family are
negative sojourners in death together, a death that
ofttimes prevents the lovely thoughts and feelings 28
from being expressed easily and naturally. This
being true, the members of families do not contact
God together, and, not contacting God together,
how can they be joined in Him? And, not being 32
consciously joined with God, how can they meet
as an inseparable unit in a "heaven in the skies"?

The "sky heaven" reunion is a delusion that
belongs with other delusions respecting birth and 36

1 death, the two bubbles, doomed to burst, with
which mortals produce their temporary joys and
sorrows, but through which they can produce no
4 eternal identifications, except as these factors of
mortal existence are willingly forsaken and
renounced for the kingdom of heaven's sake.
Where there is Christ contact between people,
8 there is union. The ultimate of Christ is eternal
life, which makes heaven attainable only on earth,
that is, in conscious development of godly powers
and capacities.

12 While the delusions of a "sky heaven" and
"family reunions over there" are not in harmony
with principles of life, it must be perceived that
they hasten the fruition of death into nothingness,
16 hence, can be tolerated as a means, subconsciously
promoted, to bring a needed end to negation. Yet,
held up as a part of God's will for man, without
being understood, they make God less desirable
20 and less sought after by unthinking people, so
must be exposed in their fallacious aspects, in
order that the ignorant worshippers of a false
religious system and false gods may repudiate the
24 errors and align with the Truth which, when fully
known, will set them free from death itself. Death
is the last enemy to be overcome, but *is an enemy
to be overcome*, hence, it cannot be made beautiful
28 and desirable, for an enemy must be repulsed to
be conquered. Death, which is an enemy, cannot
usher one into eternity unless it, too, dies. When
death dies, life and immortality are brought to
32 light.

The delusion of death and birth has been carried
along as a part of the law which must operate until
it is fulfilled and love is revealed. The ego, wish-
36 ing to legitimate his ungodly states of sin, sup-

ported them with the delusions necessary to insure 1
his complete fruition of sin in death; yet, if not
exposed to himself in his true state, he could
enmesh his soul in the hell of his own promotion 4
and cut himself entirely off from the true light.
"If the light that is in thee be darkness, how great
is thy darkness!" In other words, if the knowledge
that you gain and retain be false, how obscured 8
you are from the true light of Christ, and how
great is the sin that binds you to the whorl of hell
(confusion and adultery of forces)!

The willingness to become as a little child is a 12
primal prelude to spiritual birth, and an essential
requisite toward entrance into the kingdom of
God, which is conscious knowledge of truth, love,
and life gained in bodily identity. This kingdom 16
is attained through repudiating the fallacies of
mortal sense based upon appearances, and realiz-
ing that the Creative Principle that fashioned man
and the universe must be seen to be all-harmo- 20
nious in its operating plan. Death and birth have
their place in the development of man, but in a
manner very different from that cognized by
mortals obstructed by the delusions of sense. 24

Death and birth are enacted in the cellular struc-
ture of the organism, the cell forming the primal
creative matrix of reproductive law. In divine
natural order (order not thrown out by delusive 28
sense), birth and death are always in reciprocal
relation, every dying cell giving birth out of its
negative essences (essences of death) to a live cell,
this process being governed by Christ impetus, 32
God's government innate in consciousness. This
process of birth and death has its positive identi-
fication in the blood, and its negative identification
in the spleen, the interchange of these two factors 36

1 keeping death and birth in perfect balance and
equilibrium.

The spleen is the manufacturing and resurrect-
4 ing ground of the corpuscles, or cellular organisms
of the blood, and is the seat of birth and death in
the physical organism, receiving as it does the
8 vibrational energies of heaven (forces above) and
of hell (forces below). The spleen is the positive
mate of the thyroid gland and was identified as the
seat of duality (death and life) when the creative
capacities of the Word were lost. The creative
12 capacities of the Word (Christ) were lost
(obscured) when the ego became identified in
mortal generation, transferring his reproductive
energies from the thyroid gland to the generative
16 region. In other words, when creative essences
were subjected to death, and obscured in the
natural creature, the ego was separated from his
inherent godly capacities of creative reproduction,
20 and, identifying in death, built the spleen, being
able at all times under law to produce a physical
organism that accommodates itself to his own state
of consciousness. Just as the giraffe, cut off from
24 feasting on the herbs of the swamps because of
overflow of waters, was forced to reach up for
herbage of trees, thus developing the neck in keep-
ing with the necessity, so the man ego develops a
28 physical organism in keeping with his dominant
needs, and is always undergoing definite physical
changes in conformity with his developing states
of consciousness.

32 Now that life is ascending in consciousness, the
thyroid gland, long dormant through nonuse, is
expanding, and the blood, in which transitional
changes from death to life are particularly identi-
36 fied, is pronounced, by the unthinking, "anemic"

and sadly lacking in red corpuscles. The red 1
corpuscles are the agents of animality and death,
and obscure the white corpuscles of life; therefore,
when life ascends in consciousness, and the blood 4
becomes as a dead man's, it is quite fitting that the
agents of death and animality should disappear,
leaving the body white and less vital in animal
propensity, though alive and substantial within 8
through the identification of Christ.

The resurrected body will be white as snow, not
through sentiment, but through scientific operation
of forces which destroys the animality (red) of 12
blood and establishes the circulation of the Holy
Breath. The channels of circulation now called
veins and arteries will be carriers of the pneuma
and psyche, developed in the union of the male- 16
female principles of being. The thyroid gland will
be the seat of the Creative Word, continuity of life
and regeneration of forces functioning from this
center. 20

Resurrection is an innate principle, a necessary
adjunct to birth and death, though not present as
an active principle until conscious dying to death
is set up. Resurrection is the means of attaining 24
life eternal. The ego consciously dies to death
when he consciously dies to birth, or when those
activities of sex love that bring about birth and
death, viz., mortal love and marriage, are willingly 28
renounced because perceived to be obstructive to
the establishment of the Christ consciousness. The
climaxed result of resurrection is eternal identity
in the Godhead, or Center of Being. However, 32
before resurrection is fulfilled, we may behold
external aspects of the identification of the spir-
itual principle, these being necessary to promote
consciousness of the ideas unfolding from within. 36

- 1 Resurrection is usually thought to mean the
raising of the dead. This is its true application,
though the dead to be raised constitute egos identi-
4 fied in mortal consciousness who, appearing to be
in life, have not yet gained the light of the Christ
Mind. The physical aspect of resurrection is oper-
ative as the raising of the dead. Where the dead
8 have been restored to normal function in these
days, and in days heretofore, embalming has not
taken place. Since the blood is the life of the
flesh, and contains in itself the identified essences
12 of life generated, the withdrawal of the blood from
the body in embalming constitutes the last act of
antichrist that would prevent the ascension of the
Christ Spirit out of the natural elements of disso-
16 lution which corruption of the flesh furnishes. A
grain of wheat, rotting and dying in the ground,
permits its new germ of life to arise out of the
corruption of its external encasements. Even so
20 the man ego, going into death, may shed his
external coats of skins in corruption, the essence
of spirit arising out of the corruptible elements.
Conscious resurrection, however, would be pos-
24 sible only where the male and female forces are in
polarity and the light of Christ is in control of the
soul. In this case, death would be in the Lord, if
such a one died, not receiving the promise.
- 28 Resurrection of the dead is symbolized on the
material plane. This is to say, every spiritual
principle is at some time materially symbolized,
the material symbol of resurrection being the
32 restoration of those dead in what is called death.
Jesus is recorded as having raised Lazarus from
the dead, the resurrection affording opportunity
of glorifying God. In other words, by means of
36 the outer symbol, the application of spiritual prin-

principles may be demonstrated, this developing love 1
of God whereby people are made ready to receive
the further illuminations of Divine Intelligence.

The continual desecration of the body, both in 4
mortal existence and in its treatment at death,
develops hell rather than heaven, oftentimes destroy-
ing faith in God's power and presence. Ignorance
of man's nature, his relation to God, the principles 8
governing life, as well as the lack of knowledge of
the interrelation of spirit and matter, are the root
causes of the calamities to which the race is sub-
jected. The capacity to conform in act to knowl- 12
edge gained is the imperative demand of this new
day. "Be ye doers of the Word and not hearers
only. . . . For not the hearers of the law are justi-
fied before God, but the doers of the law shall be 16
justified." Shall ignorance prevail in thought and
in act? Shall we, now discerning the Lord's body,
allow ignorant forces to control the body, both in
its active and inactive expressions (in life and 20
death)? Shall people, because it is the custom,
permit the bodies of loved ones to be robbed of the
blood in which are the identified gains of conscious
existence, that is, life, substance, and intelligence, 24
because somatic death has set in, when it is a
known and proved fact that processes of life are
operative in the inner organism for days after the
external appearance of death, when through pre- 28
serving the body entire the principle of resurrec-
tion would have opportunity to reveal itself?

What is given to the undertakers should be given
to the Lord (Law), and the spirit of anticipation 32
of life take the place of the despondency of death,
as the last rites are performed over the body of
the beloved. The principle of resurrection was
identified by Jesus Christ even as was the principle 36

1 of redemption, and it must be allowed an oppor-
tunity to develop. This principle has its oppor-
tunity of material demonstration at the somatic
4 death of the body, when the ego retires within;
though consciously to die to death in laws of the
Lord is the divine-natural order by which resur-
rection is made a spiritual fact. But how can the
8 mass mind gain the comprehension of the spiritual
principles except they be objectified?

Shall those who see the body materially, dealing
with effects in sense consciousness, elect them-
12 selves as guardians of the physical welfare of the
people? Or shall people who trace effects to
causes, and who perceive the spiritual significance
of the forces of the external world, control the
16 activities of the unfolding race? Meek obeisance
to dominant material forces is not commendable
when advancement permits capacity to dominate
the material with the spiritual. Victory must be
20 gained, and self-consciousness prove its capacity
to stand for the principles that make for the
greatest good spiritually as well as materially,
before the laws of God can have a consciousness
24 in which to reveal the spiritual realities of life.

The continual dying to sin, with corresponding
development of unity with God, through Christ,
carried on by the spiritually awakened ego, makes
28 possible the polarity of forces and identifies life,
though there must be a time when death seems in
supremacy. Should one lose conscious hold at this
transitional change, the body should not be treated
32 as dead, but the ego perceived to be "only sleep-
ing," awaiting the touch of the Christ power that
will command resurrection. In Great Britain, a
law preventing premature burial is in existence,
36 made a law because consciousness became aware

that one may appear to be dead and yet be alive 1
in the inner forces. The raising of a few, appar-
ently dead, in that country may have been an
incentive toward effecting the law. Thoughtful 4
people, discerning the principles of life, should
arouse themselves and enact such laws as will best
promote the godly identification of man: all law is
enacted for the purpose of discipline that will 8
reveal higher qualities of consciousness.

It is a known and proved fact that many
exhumed bodies are found upside down in their
caskets, indicating that life was not extinct at time 12
of burial. Three days of grace given to the dead,
leaving the person untouched by embalming fluids
which kill out the connection between soul and
body, could be made a heavenly hope that the one 16
beloved had gained sufficient consciousness of life
to permit that Principle that has all authority in
heaven and in earth, both alive and dead, to com-
mand again the restoration of the ego. At least, 20
this treatment of the so-called dead would indicate
that faith in Jesus Christ, as an omnipresent resur-
recting principle, was not extinct, and, where faith
is assiduously cultivated and upheld, the works 24
equivalent to it must inevitably follow. Much
capacity of joy and eternal gain, now lying
dormant through ignorance of man and his rela-
tion to innate laws of life, will be allowed to burst 28
full-blown into the lives of men when external
activities align themselves in such a way as to
promote, primarily, the spiritual rather than the
material welfare of mankind. 32

Cremation of the dead is another antichrist
means of aborting the Christ energies and bring-
ing both soul and body to naught. When it takes
place before the soul forces have detached from 36

1 their earthly abode (cellular organism), cremation
 not only unnaturally reduces the flesh to nothing,
 but scars the soul energies still housed in their
 4 garment of flesh. The detachment of the soul
 forces from their habitation of flesh is not
 dependent upon time, though the idea is prevalent
 that the soul-ego does not detach until the sixth
 8 day following death. If this detachment could be
 measured by time, the sixth number, standing for
 polarization of an old order and the beginning of
 a new, would be the one that would suggest the
 12 time required; but, considering that the activities
 of consciousness are governed in law of God, time
 being only an identification in limitation of the
 outworking of eternal principles, the detachment
 16 of the soul forces would be governed entirely by
 the law and order of God gained by the demising
 ego.

The burning of the body in cremation typifies
 20 purification by fire experienced by the spiritually
 illumined ego, but belongs purely to a state of con-
 scious existence rather than to a state of death.
 Corruption of the fleshly elements alone permits
 24 the harmonious withdrawal of the soul forces of
 the ego from their earthly habitation, the corrupt-
 ing essences furnishing the death element out of
 which the powers of life naturally ascend. If cor-
 28 ruption is not permitted before cremation, the fire
 element is to the organism, in lack of conscious
 identity of life, a destructive and destroying force,
 producing the exact opposite effect in death that
 32 it does in life. In conscious identity, the fire
 element is passionless desire, kindled in the love
 of the Lord, and is refining in its effect; but this
 cannot be the case in cremation, for the will or
 36 governing factor is reduced to naught, and the

soul forces are subjected to a heat of an unnatural 1
character.

However, cremation is a symbol on the material
plane of the principle of transmutation, or com- 4
bustion of the Word-substance into the original
creative essences through the Divine Law of
Alchemy, which leads to the translation of forces
gained in one cycle of evolution into their spiritual 8
correspondences, and to the sequential formation
into forms of higher energies. The realities of
principles are never in the symbolical rites, but all
spiritual principles are objectified on the material 12
plane, and thus light is separated from the dark-
ness through those who receive and reject the
ideas conveyed by the symbols. The energies of
the cremated one are unnaturally dissolved; the 16
current of destruction is impressed upon the soul
if its forces have not withdrawn from the organism
through decomposition.

So long as people die, in order to promote the 20
highest good to the ego, the body should be left in
its natural state, for the sooner corruption is ful-
filled the more perfectly will the soul forces take
their flight. The same law governing any corrupt- 24
ing process in the physical organism of the live
(though possibly dead) person governs the body
of the dead (though possibly alive) person. The
festering, corrupting cells are generating out of 28
themselves the healing elements and the expres-
sion of energies that are to form the new fleshly
structures. Even so the forces that are to form the
new fleshly structure of the ego must be allowed 32
to generate out of the corruptible elements of the
dead, thereby promoting the highest good and
godly ascension of the beloved, who in their help-
lessness should command the tender care of their 36

1 loved ones even as do the newborn, donning their
newly acquired habitations of flesh.

Mankind, identified in death, is expected to
4 extract itself from its self-created conditions of
hell and prove that the Lord God Omnipotent
reigneth. The overcoming of death is the para-
mount purpose of conscious existence, and all its
8 possibilities are symbolized on the manifest plane
in order that the ideas underlying them may be
uncovered and consciously gained. It is not that
people are to be raised from the dead in their
12 present mortal existence except as the Divine Law
would glorify God in the manifest demonstrations,
but that these demonstrations are for the purpose
of identifying faith in the redemptive principles.
16 Faith, coupled with understanding, resurrects in
consciousness the corresponding spiritual powers
that make for life everlasting. Jesus in raising
Lazarus was taking his mastery over the death
20 elements of himself, hence, had to objectify the
victory in a temporal way in order to gain the
consciousness of the spiritual principles.

God's will is that harmony and perfection be
24 manifested, not in the present nature of sinful,
sickly, dying man, but that in the overcoming,
incidental to development through this plane of
existence, one shall gain consciousness that will
28 be able to attune to the laws of harmony and per-
fection and be manifested as the deathless Christ
Self. These laws of harmony and perfection are
set in operation as the will of the flesh, in which
32 birth and death have their inception, is made sub-
servient to a higher purpose and spiritual desires
are made the dominant qualities of the soul.

The ego, running the gamut of every conceivable
36 material experience, becomes willing to die to self.

Illumination in Christ follows in natural order. 1
Developed light leads to spiritual birth and the
ascension of life, even as developed evil led to
mortal birth and to death and despair. Conscious 4
surrender of desires making for mortal birth (sex
love and marriage) makes less terrific the cruci-
fixion with Christ (crossing of natural forces with
Christ-light). Through perceiving sex love and its 8
activities to be the breeder of all woes of mankind,
and through renouncing participation in these
activities in order that tribulation may be made
less terrific for all flesh, the love of God is identi- 12
fied in the heart, and Jesus Christ, the active prin-
ciple of God's love, becomes an ever-present and
sustaining God influence to graduate the ego into a
state of spiritual being. 16

The Master identified his great love through
renouncing the sexual loves of the flesh rather
than through indulging them, though their fulfil-
ment in his karmic experience was imperative 20
before they could be renounced. In this way the
karmic debt is paid and the ego is opened to
receive the influx of the Divine powers that make
for a higher state of being. Through being willing 24
to die to all that made conscious existence a hell of
death, the Master set the unparalleled example of
gaining the All, in exact polarity of law. "If any
man will come after me, let him deny himself, take 28
up his cross, and follow me." The ego reveals his
state of developed love and pays his karmic debts
when he ceases to function in the fleshly laws that
promote the inharmonies and woes of mankind. 32

Love is the fulfilling of the law, and it is not
known nor expressed until the desires of the
mortal creature polarize with the self-consciously
generated willingness to die to sin, whereupon 36

1 death is reduced to naught and love that is of God
ascends. The virgin (deathless) self is gained
when the harlot is overcome. All are in the harlot
4 self until renunciation is made through Christ,
though the love of the bondwoman leads to the
enthronement of the princess of Love Divine, with
joy and life eternal as the natural inheritance of
8 redeemed man.

Freedom is gained when cessation from sin is
consciously sought after and desired. Through
being willing to become the way whereby God's
12 laws may prevail among men, love both for God
and humanity is correspondingly cultivated, the
two representing the all, eventually polarizing the
ego into the allness of himself. Every attainment,
16 be it mental or bodily, that lifts the ego above the
activities of the race mind is the result of repudi-
ating something beloved of the flesh for the king-
dom of heaven's sake, that is, to gain spiritual
20 ascension. While the spiritual gain to be attained
is always hidden at the time of the test, and the
ego is forced to go through the Valley of Renun-
ciation in sense of loss, finding his compensation
24 in the conviction that prompts his surrender, yet,
automatically, and under law of polarization, the
spiritual gain ascends when the forces renounced
fall into the ground and die. When spiritual birth
28 is attained, and all the forces are sanctified to
Christ for godly use, legitimate dying is unearthed
and is found to be a dissolution of the flesh, though
in *conscious* rather than in *subconscious* experi-
32 ence.

Crucifixion in the flesh, induced by the identi-
fication of the spirit of Jesus Christ, is a painful
procedure, and gives the lie to the belief generally
36 entertained and especially promoted that spiritu-

ality is a harmonious sojourn into the land of 1
Edenic bliss. The pain engendered in the dying
to the "old man and his deeds" constitutes the
vibrational energies of polarizing forces of spirit 4
and matter, and, when kissed as a chastening rod
rather than repulsed, becomes the means whereby
ascension into the heavenly heights is more quickly
made. "Whom the Lord loveth he chasteneth, and 8
scourgeth every Son that he receiveth." He who
is purchased out of the earth to make up the
kingdom of God must develop his virginity, and
this is done only through dying to the various 12
aspects of the harlot self. Purification is the essen-
tial rock upon which the Holy temple (body
redeemed from death) is built. One is pure when
he has taken his mastery in Christ over all here- 16
tofore considered impurities and found the pur-
pose of all things, both good and evil, to be in the
Divine Will and reconcilable to God. The identi-
fication of the Single Eye is equivalent to the 20
formation of the body of light, that is, man
redeemed from sin and death.

One in regeneration, sustained and supported by
Jesus Christ, can perceive the ascension of spir- 24
itual ideas and powers and be convinced that life
is a reality and an exact art of the science of love.
Willingness to die to every vestige of ideas con-
ceived in personal sense in order that God may be 28
all and in all is the paramount requisite toward
identifying the new creature in Christ, whose char-
acteristics are truth, love, and life, in contradis-
tinction to the knowledge, passion, and death of 32
the "old man and his deeds." Death, whether
consciously or subconsciously cooperated with,
must empty the ego of all self-generated forces;
and, since these forces were more greatly 36

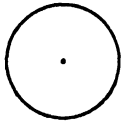
- 1 developed in pleasure of the senses, they must be
surrendered in pain, this being identified as the
Gethsemane experience in which the ego dies in
4 the Lord to gain life eternal.

Where the natural man struggles to live, and to
gain things for himself, one in spiritual identity
struggles to die and to surrender self-desires. The
8 former procedure leads to death and the latter to
life, though to mortal sense it seems quite the
reverse, every spiritual principle being necessarily
reversed on the plane of matter. The reversal of
12 the natural tendency opens to the soul the spiritual
reality of that reversed, and, when consciousness
is sufficiently purified, the law of the Lord moves
in it to manifest the spiritual being. "Whosoever
16 would save his life shall lose it; and whosoever
shall lose his life for my sake shall find it." Will-
ingly dying to all that makes for death (activities
of sex love) is the one way of life. When death is
20 climaxed in conscious identity, the spiritual being
of the man is revealed and both birth and death
are swallowed up in life eternal.

"Verily, verily, I say unto you, He that heareth
24 My word, and believeth Him that sent me, hath
eternal life, and cometh not into judgment, but
hath passed out of death into life. Verily, verily,
I say unto you, The hour cometh, and now is, when
28 the dead shall hear the voice of the Son of God;
and they that hear shall live." John 5:24-25 R. V.

IMMACULATE CONCEPTION

And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God Luke 1 35 R V.



Immaculate conception is operative in 1
the Creative Principle whereby the crea-
tion of God is brought forth. The creation
of God is the revelation of the gods, a
state of being formed from the forces of the 4
natural world in conjunction with the spiritual
world. While all God-principles are operative in
consciousness of humanity, they transcend its
state of being when Christed. In other words, the 8
activities of life on the natural plane are the result
of the operation of the Creative Principle, which,
in absolute movement, identifies its own laws
whereby it reveals the Christed result. This result 12
is God-man, the identified god consciousness
gained in living embodiment.

The relative aspects of the Creative Principle
are operative on the plane of the natural, ulti- 16
mating as spiritual gain. The union of the spir-
itual with the celestial plane is the union of God
and Man whereby the spiritual type (Jesus
Christ), partaking both of the nature of God and 20
humanity, is revealed. This type is born of the
Will of God in the law of immaculate conception.
This law is the operation of the Creative Force,
the primal substance or dust from which spiritual 24
man is fashioned and formed. The union of the
relative progression of humanity with the abso-
lute principles of God is effected in the ego whose
forces are aligned to Christ, and who becomes the 28
Deific function to perform the divine services for

1 the race.

The Mother aspect of the Creative Principle is the Virgin. In her heavenly identity, the Virgin
 4 is the celestial God-qualities, the capacity of all Being. On the spiritual plane, the Virgin is the Woman created by God as a helpmeet to Man. Man is the race in universal consciousness, though
 8 individualized as egos identified in the gain of the spiritual. Consciousness, identified in the spiritual qualities, is humanity gained. Humanity is the earthly nature, while divinity is the heavenly
 12 counterpart. When one has gained humanity of consciousness, he has automatically gained divinity. Divinity is Christ, the Love of God, the beloved Son-Daughter of the biune ego. God, the
 16 Absolute Law or Father, moves in the divinity or maternal aspect of Christ, and projects the operation of the laws of immaculate conception whereby all who have the humanity of consciousness in which is also the divinity may function
 20 the Creative Force and be born of God. The god-egos are born of the Mother-God Principle, the virginal womb of Creation in which the Father
 24 moves to fashion the children of God.

The Creative Principle is the primal Male-Female Force. This is the virginal quality of God, the pure substance of Being. The projection of
 28 this force toward the circumference of consciousness in any ego is equivalent to the projection toward the circumference of all egos, united in their male-female forces, though the *absolute*
 32 action of God is always in the Womb Principle, or the Virgin function. Those who have the united male-female qualities have the Father-Mother of creation, which, moving in Its own
 36 quality of consciousness, begets the Man God

idealized to be. This man is the image and likeness as One, the Christ Self. 1

The union of the Father-Mother within the biune consciousness constitutes the Holy Marriage Principle in which is the Deific orgasm of creation. The Deific orgasm is the primordial motion of the Holy Spirit, and characterizes the movement of Divine Will (Lord) in the race at certain times in its ongoing, whereby those having the divine qualities are quickened in their capacity to bring forth the Son of themselves. All, in the degree of their unfoldment, receive the renewing power of God at the going forth of the Holy Spirit into the race. This takes place at ends of cycles and is the means whereby the adulterated forces of the race, controlled in the Microcosmic Man (Womb or Word Center), are broken up to form the essences of the body of Christ. At the same time that the Holy Spirit is fluxed out from the Microcosmic center, the forces of the world are fluxed in to center, the two forming the whorls of Creative Force out of which all is made that is made. 4 8 12 16 20

The mixture of cosmic forces takes place in every cycle in a major or a minor way, until, when the generation of cycles has been progressed, the God result of the conjunction of forces is revealed. The manifestation of the first Son of God was the result of ages of progression, the forces of spirit and body reaching a unity on the heavenly plane so as to produce the divine type. But the Son of God was manifested through the Virgin Principle who was the Cosmic Womb in which had piled up the spiritualized essences of the ages. These spiritualized essences were the Holy Ghost, that is, the shadow of substance 24 28 32 36

1 developed in the progression of male-female
forces of racial consciousness. The Holy Ghost is
the external aspect of the Holy Spirit and per-
4 tains to body. It is the essences of Creation gained
through their motion in matter; which, identified
in the Cosmic Womb, constituted the child,
fathered by the Holy Spirit in the Virgin Mary,
8 chosen as the Mother-God Principle. The forces
which had been identified on the heavenly side of
consciousness, and which functioned through the
Virgin Mary to become manifest in the earth,
12 revealed an ego in whom the heavenly and the
earthly qualities were in holy conjunction in one
organism. The projection of the spirit and body
forces of this holy organism into the race is the
16 means by which the biune (united spirit-body;
male-female) nature of the gods will be brought
forth. These are the finished fruit of the Seed of
God, implanted as Jesus Christ in the world, and
20 gained through him from the world as the chil-
dren of God. These are born of the Creative
Force in law of immaculate conception, operative
from the Virginal Principle of Being, identified
24 first as the Virgin Mary and second as the Woman
of the Apocalypse.

Men and women are the relative aspects of
the Man-Woman Principle of Being. The forces
28 developed by them in sexual conjunctions pro-
mote both heaven and earth. In other words,
forces are ascending and descending in their
character. The former identify as the spiritual
32 and the latter as the material plane. In their
creative function, the generative forces relate to
Christ and Satan, the interior and exterior
domains centralized about the Creative Force;
36 these identify as the love and wrath of the Lamb

in the Absolute Law of the Lord, the lowest forces 1
of progression being utilized with the highest
toward the formation of the substance of the
Lord's body. 4

The redemption and spiritualization of the
sexual forces, developed by men and women in
process of generation, are carried on by the egos,
who renounce, in given cycles, for the kingdom of 8
heaven's sake, attachment to the loves and hates
of the flesh, raising their forces into the love of
God. These are the Christed egos whose essences
of consciousness support and sustain the Christ 12
Principle functioned in the Cosmic Womb; they
are the recipients of the Holy Spirit at its projec-
tion, and eventually are born as the children of
God. The same action of God that reproduces the 16
children of God in laws of immaculate conception,
replenishes the sexual forces of the race. The
descending forces of the Christed egos, sacrificed
to Christ in the mystical death, are the human 20
attainments which become the pattern of con-
sciousness to be gained by the race in the suc-
ceeding cycle.

The unity of God with man in the spiritual 24
planes of consciousness is the operation of Jesus
Christ, the Law of immaculate conception. In
other words, the principle, that is the same yes-
terday, today, and forever, is that operation of 28
God whereby the forces of consciousness, rela-
tively progressed by means of sexual generation
in the race and spiritualized by those in regen-
erative function, are utilized in Creative Law 32
toward the formation of His creation: that is, the
god state of beings. The purpose of the race is
not to produce materiality, but to gain spirituality
through overcoming the material forces; the 36

1 essences of spirit gain their capacity of form
 through evolving in matter.

The consciousness of the race is the multiplied
 4 and diversified expressions of the Creative Force
 inverted on the objective or material plane to
 Principles of Being. The reversal of the gained
 forces of the material plane, identified as love, is
 8 that which aligns consciousness in righteous rela-
 tion to the Creative Principle, and permits the
 action of God in its own plane of expression.
 This is to say that the love of the flesh, progressed
 12 to its limit of sense consciousness, reversed in its
 forces to the desireless state, makes the ego in
 whom the reversal takes place open to receive
 the conjunction of God with His own love, whereby
 16 the Son is reproduced. The love of God is the
 Virgin, the Helpmeet of Creation, through which
 the laws of God function to reproduce the god state
 of being.

20 Since the sexual stream of forces is replenished
 and renewed in every movement of the Divine
 Law in the progressing cycles, the surrender of
 the sexual forces in desire to serve God by any
 24 ego is the identification of all the forces of the
 race in receptivity to the operation of the Holy
 Spirit. For the ego who surrenders his forces to
 the love of God has finished his course in sin suffi-
 28 ciently to desire to return to the Father's house;
 hence, he has known the forces of the world in
 their totality. To contact any racial force and to
 master it, raising it to the spiritual plane, is
 32 equivalent to conquering all forces relating, for
 there is only one central principle with its infinite
 diversified expressions. This is comparable to
 the many colors of blue: all come from the central
 36 color of blue. If one strikes the keynote of any

group of forces, he contacts the central principle 1
through which he controls all the forces of the
group. To gain the twelve principles of Creation
is to follow Christ in the regeneration, and to be 4
raised to a spiritual state of being.

There is only one Mind and its infinite expres-
sions. Its intelligences are reversed on the plane of
matter as the infinite angles of thought. The mass 8
mind is the aggregate of racial progression. All
think in the mass mind until they have developed
thought and feeling sufficiently to transcend it with
the consciousness of spiritual ideas. The forces 12
of thought and feeling, raised to the spiritual
plane, are the redeemed aspects of that thought
and felt in the race mind; hence, what one thinks
and feels above the race mind controls the thought 16
and feeling of the race.

When an ego attains the unity of his principles
(thought and feeling; male and female) in Christ,
as one ego does in every cycle, and when God 20
moves in this center of consciousness to project the
Absolute Laws that will transform the spiritual
qualities into their realities of being, then this
becomes the Means whereby the entire race mind 24
is penetrated with the divine powers. For, having
developed through the race mind, the central ego
has the powers of the race gained in Christ, and,
being opened to the Divine Laws, becomes the 28
servant through whom the Creative Cause not only
projects the qualities to be developed in the suc-
ceeding cycle, but also controls the dissolution of
the forces of the present one. This power is in the 32
Law of God (Lord) and is not in the mortality of
the ego functioning the Laws. It is in the opera-
tion of this Law that the ego, functioning the Deific
principles, goes into the grave of dissolution and 36

1 hell as to his mortality, being triumphantly raised
as a living embodiment of the Word.

The going forth of the Holy Spirit from the
4 Word-Center is the emanation of the male-female
forces in oneness. The male forces are the spiritual
gain and the female the bodily gain. Egos who
8 receive the action of the Holy Spirit, in which is
power to generate and reveal the creature of God,
who partakes of the two-as-one quality, that is,
male-female unity. The conjunction of God with
12 the centralized spiritual forces is the Law of the
Cross of Christ wherein the absolute, divine
powers are crossed or mingled with the relative
spiritual forces on the heavenly plane and with
16 the absolute hellish forces of the plane of the
world. This plane is the pit of the abyss, the grave
of hell, in which the divine spirit is mingled with
the forces of the world and from which the resur-
20 rected state of being is brought forth. The intro-
duction of the powers of God into the spiritual
planes of developed consciousness, since they are
one with the natural, is the penetration of the mind
24 and body of the external nature, as well as the
spirit and soul of the internal, with that which will
dissolve the formed consciousness and reproduce
the creative result.

28 The movement of the cosmic forces in the Law
of the Cross of Christ is the Deific motion in which
the ecstasy of God operates to bring forth the child
of God. This is not a dream, nor a vision, but is
32 operative in *physical* organism in conscious reali-
zation in those whose forces are sufficiently
polarized to receive the action of the Holy Spirit.
The operation of the Creative Law is present in
36 those who have the spirit of Christ, since it has its

conscious function in those illumined in the wis- 1
dom and love of the Christ Mind.

The fulfilment of the Law of immaculate concep-
tion comes at the end of mortality, whereby the 4
many sons of God are brought forth as the virgins.
The law was established in individual conscious-
ness in the individual virgin of Biblical record,
whose function of the Divine principles made the 8
ideal of God a reality. Mary typed the Virgin
Principle in its first cycle of progression, and, like
the Son she bore, was not so fully identified in the
earthly elements as the Woman of Revelation, or 12
second Eve, her conscious counterpart, and the
potential gods to be brought forth at mortality's
close. Mary represented the Mother Principle of
God, while the second Eve is the Woman of the 16
Man, the earthly identification in which is also the
fullness of the heavenly. The second Eve is
the Bride of Heaven who mystically mates with
the Bridegroom, representing the marriage of the 20
earth with the heavens whereby egos, identified in
the Christ spirit, are divested of their mortality
and resurrected as spiritual beings. The Bride of
the Lamb fulfils the principle of immaculate con- 24
ception, giving birth to the universal results.

A fulfilment is that which completes an action
heretofore set up. Scripture assures, "Blessed is 28
she that believeth, for there shall be a fulfilment
of the things which have been spoken to her from
the Lord." This has been construed to mean that
many women would function in maternity as did
Mary. God's laws are not repeated, though their 32
operations in consciousness are fulfilled in cycles
of progression, revealing more of the glory and
reality of God consciousness. The relative aspect
of the absolute law of immaculate conception, that 36

1 gives birth to the god-beings, will be functioned
 by the reborn humanity, motherhood being more
 perfectly aligned to the Cosmic Laws, hence more
 4 harmoniously experienced. The superman will be
 born from the reborn humanity, being the mani-
 festation of powers of God projected into the
 sexual stream at the dissolution of mortality.

8 The Lord is the action of God in Masculine and
 Feminine function. Jesus, identified as the Man
 Lord Principle, was aligned in his individual being
 to the feminine of himself, the two as one generat-
 12 ing within him in the conflict of the forces of
 Christ and antichrist, the resurrected ego or Christ-
 Man. Christ is the Seed of God, the function of
 the Word, in consciousness. Christ is formed
 16 through the laws of God and is manifested as the
 Son of Man. The Son of Man is the immortalized
 result of mortality's progression, the functional
 point of the operation of Divine Will in which the
 20 spiritual being is developed and manifested. The
 Word, which was with God in the beginning and
 which is God, Father-Mothers itself, bringing forth
 the reality of its Ideal, that is, Jesus Christ. When
 24 this identity is revealed in the earth or bodily con-
 sciousness, it is Christ Jesus, the united spirit of
 heaven and earth.

Spiritual man is always immaculately conceived.
 28 The creature called man, born of conjunctions in
 sex sense, is not yet man, but is consciousness in
 which the divine qualities unfold to gain them-
 selves. This is not to say that all men are poten-
 32 tial sons of God, for only those who have the Spirit
 of Christ in gained consciousness can bring forth
 the Christ-self. Those who have the spirit of
 antichrist indirectly support the process of spirit-
 36 ual progression, but their service is that compar-

able to Judas and not to Jesus. Judas is the 1
complementing darkness of mortality of which
Jesus is the light of immortality. The opposition
of the two factors in Divine Law produces the res- 4
urrected result, but it is Jesus, the divine-human,
who is revealed in spiritual reality, and not Judas,
the satanic factor.

The same law of multiplication is operative in 8
the forces of mankind as in numbers or colors.
The multiples of two are not the central number,
but the multiplied expressions of it. The many
colors of blue are not the central blue, but the 12
separated and multiplied forces of the central
color. The multiplied population of the race are
not the central egos, but aspects of the primal prin-
ciples of Being. When the central principles, that 16
is, the gods, are conceived from the race in laws
of God, the absorption to themselves, of the forces
that relate, results in the dissolution of the forces:
those not having the spirit of God are drawn to the 20
centers from which they issued at the foundation
of the world. It is this operation of Principle that
is the impetus of calamities, catastrophes, and the
violent disruption of racial forces (mankind) at 24
the ends of cycles.

It requires many figures to work out the solution
of a problem; when the answer is gained, the
figures that sustained and supported the oper- 28
ation that resulted in the correct solution are
erased. Thus, in dealing with consciousness of
mankind, forces, comparable to the erased figures,
are swallowed up by the realities gained, both 32
light and darkness acting in service to the Divine
Law that caused them to be, ultimately forming the
image and likeness of Being. The image is
spiritual being, the Christ Jesus egos, while the 36

1 likeness is reborn humanity in which is divinity
 identified. The consciousness of mankind that is
 not Christed is not eternal, but is ever subject to
 4 the control of God, who utilizes it in His time and
 manner toward manifesting the ideals of creation.
 Since all is in the control of God, all is usable in
 God's way toward producing the righteous earth
 8 in which is also the heaven of God's creating. Man
 is the divine-human when the natural good is con-
 joined with the spiritual good, consciousness being
 capable of functioning the Christ Spirit.

12 The immaculately conceived offspring to be
 born out of the disintegrating and dissolving mor-
 tality of the race are the regenerated result of the
 race's generation. In other words, Christ, the
 16 Spirit of God, was given for the life of the world.
 Those who have gained the life of the world sur-
 render their love (life) for Christ's sake, that is,
 detach from the material for the love of the
 20 spiritual, thus ascending themselves above the
 racial forces, becoming, when fully regenerated,
 the nucleus of Christ consciousness in which the
 powers of God function to reproduce the creative
 24 result. While it takes all the forces of all the
 cycles in a given generation to produce the em-
 bodiment of the God-principles which as Christ
 were projected to form the race, only the regen-
 28 erated forces raised to the Christ quality of wis-
 dom and love become the Means of the Cause
 toward manifesting spiritual being. The biune
 egos in whom the laws of God operate in immacu-
 32 late (pure) activity to conceive and bring forth the
 children of God are themselves the manifested
 spiritual result of the purity of consciousness
 gained; though the purity of the spirit of man is
 36 not the virginity of Christ until regenerated in

Laws of God. 1

The child of the Holy Ghost is the Christ Seed. This is not sexual seed. Back of the function of maternity is the primal Law of God wherein 4
Being is idealized to manifest its form as spiritual man. While all parents contribute their forces to the universe, the materially progressed parental energies promote the earthly factors, the forces 8
not materially expressed promoting the heavenly factors of consciousness. Women, in whom are formed the children of the world, are the bond-women of God in whom the spiritual forces are 12
materially objectified. But this function of maternity does not constitute the immaculate one, operative in the freewoman, by which the spiritual offspring are objectified. 16

The immaculate function is in Divine Will and operative in spiritual laws that transcend the forces of the race. Mortals have conceived immaculate conception to mean the capacity of 20
women to bring forth children independent of the male forces. There is no independence of male or female forces, though their unity and conjunction may be effected on planes transcending the 24
sexual or physical forms of expression. The male is positive and the female is negative, the two as one being the means by which the powers of God function; this oneness is present in the ego polar- 28
ized in Christ, and never between two of an opposite sex. The male and female forces identified in sex sense are not united as one, but separated; hence, their conjunction in sex does not bring 32
forth immaculate (pure) egos, but a race in which the germ of sin, sickness, and death inheres. Egos who have completed their sojourn in mortality, having gained the progression of their male and 36

1 female forces in Christ, become united in their
 principles and form the consciousness through
 which God functions to effect individual and racial
 4 spiritual progression.

At the same time that the Law of immaculate
 conception operates to produce the spiritualized
 result of the generation's progression, it sets up
 8 the next order of love and marriage by which the
 race is to progress in the next cycle, and by which
 the reproduction of offspring is controlled. The
 function of immaculate conception in the Virgin
 12 Principle whereby males and females enter into
 the Holy marriage to give birth to the Christ-self
 also identifies the marriage relation of the race
 in righteousness and purity, preparing the organ-
 16 isms of consciousness to give birth to the divine-
 human type. This type of being will be the result
 of the conjunction of the spiritual and natural
 planes of consciousness effected in the union of
 20 the Man-Woman Lord Principle, operative at the
 close of mortality.

The operation of God's absolute laws character-
 izes mortality's close. The absolute operation of
 24 Christ Principle, functioned by the ego, ordained
 in God to be the Microcosmic Center, is sustained
 and supported by egos in relative identification
 of their male-female unity. This is to say that
 28 Absolute Law functions only in One. The One
 is all in a spiritual sense, though all are in the
 One only when Christed in their forces, that is,
 united in their male-female qualities. "I in thee,
 32 and thou in me, that they may be perfected into
 one." This is to say that God, the Absolute Law,
 is in those who have the male-female polarity, as
 Christ, this being the unity of the celestial, the
 36 spiritual, and the natural planes of the Word. The

operation of this circle of force includes the whole 1
race, since those in male-female unity have the
powers of the race in subjection to Christ.

The Christ Principle is always sacrificed in the 4
Law of the Cross, for, having ascended as con-
sciousness above the forces of the race, the powers
of God could not penetrate mankind except the
divine-human qualities of being were crucified 8
(crossed) into the race. The lowering of the
central ego to the plane of the race through the
Law of the Cross is automatic with the movement
of Absolute Will in the projection of the Holy 12
Spirit. The Holy Spirit is the Christed result of
the male-female forces, resident in the Micro-
cosmic Center. When these forces are broken
(being the breaking of the Lord's body), the spirit 16
or male energies penetrates the female forces of
the race, and the body or female energies of the
Christed ego penetrates the male forces of the race.
In this way, the male receives the complementing 20
female, and the female receives the complement-
ing male force, those capable of effecting absolute
unity in their principles constituting the resur-
rected egos. Those who do not gain the unity 24
in Christ at the end of this cycle are subjectively
unified in their male-female forces, this consti-
tuting the Spirit of God that enters the race to
subject the animality of consciousness to the 28
human spirit. From this foundation, a holier and
more righteous marriage relation is identified
whereby parents are unified in their principles of
heaven and hell, the enmity being destroyed in 32
their seed life. From this unity the immortality
of the race is progressed.

The egos in relative polarity of male-female
forces, being in *conscious* receptivity to the action 36

1 of the Lord, are conjoined as one in their prin-
ciples, the conjunction of the absolute and relative
as one forming the spirit and body of Christ, which
4 is spiritual being identified. When spirit and
body are four-squared to principles of Being, and
the law of the Cross has operated in the second
coming of Christ to fulfil the principles identified
8 in the first coming, the males and females of the
natural plane will be righteously aligned toward
the bringing forth of the superman. While the
superman will be born under higher laws govern-
12 ing birth, the conjunction of men and women on
the physical plane will be essential to his em-
bodiment.

As consciousness unfolds, birth will transcend
16 the physical planes, men and women in comple-
mentary relation being able to conjoin mentally
to reproduce offspring, though this function neces-
sarily will characterize progression in immor-
20 tality. The culminated function of birth in im-
mortality will be the earthly identification of the
law of immaculate conception that operates to
bring forth the god-beings of the heavenly plane,
24 whose identity is the fruit of mortality and through
whose function immortality is set up in the race.
This will be the racial capacity to speak into exist-
ence the forms of spirit. Speech is a function of
28 the Word and is operative from the Creative
Center of the throat of the Christed ego. This tri-
umph of racial progression will climax this planet's
progression in light, the next identification of
32 progress being in absolute consciousness wherein
birth will be unnecessary, continuity of life being
an omnipresent factor and godly consciousness a
racial characteristic. At this time, the entire planet
36 will enter into redemption, though this is attained

at immortality's close and marks the ascension of 1
consciousness beyond the human plane.

As the principles of Being, projected in the
second coming of Christ, work out in race con- 4
sciousness, the laws of birth will naturally keep
pace with the unfolding wisdom and love of God,
developed from the god-egos or virgins who be-
come the cosmic parents to promote the spiritual 8
progression of the entire race. The conjoining of
the male-female forces in mental-parental func-
tion will give birth to the demigods, that is, half-
gods. These egos will be united in one pole of 12
male-female forces. They represent another gen-
eration unfolding consciousness in Divine Will and
Law. The unity of the objective and the subjec-
tive forces in one ego perfects him in Christ, not 16
through his own will, but through the operation
of Creative Laws, and establishes parentage on
planes of expression that transcend the sexual con-
junctions common to mortality. Perfected in 20
Christ, one becomes nonpropagative, having con-
tinuity of life above the plane of birth and death.

Prior to the identification of the cosmic prin-
ciples as the Virgin Mary, they had functioned by 24
means of males, the aggregation of forces gathered
to the Cosmic Womb being the involuted mascu-
line energies of the race's evolution. The male
forces of the race, progressed to a limit of gener- 28
ation, centralized to form the cosmic feminine
function, which was the identification of the Mother
Principle of Creation. Mary typed the womb
of regeneration, identified in the womanhood 32
of the race, whereby the sexual forces of the
race would be regenerated and purified to bring
forth a higher state of humanity. This was her
earthly function, though, in her heavenly one, she 36

1 was identified to reproduce in spiritual laws the
 result of the progression of the spiritual qualities.
 Through her function, heaven was projected in
 4 its principles into the earthly nature, the forces
 of the world in service to the divine conjoining
 to manifest a state of being that partook of the
 nature of both God and Man.

8 It is written that Mary was with child before she
 came to be with Joseph, which materially minded
 mortals think impossible. It was no more im-
 possible for Mary to bring forth the ego of God,
 12 in laws of immaculate conception, than it is for
 the Queen Bee of the hive to lay eggs and produce
 bees before her impregnation. The Queen Bee
 symbolizes on her plane the Deific function. Her
 16 impregnation is for the purpose of replenishing the
 life of the hive. The annihilation of the male bees
 of the hive and the setting up of a new order after
 her impregnation is analagous of the dissolution
 20 of the forces progressed in sexual generation, or
 male dominancy, at the identification of the re-
 generate laws of God. The dissolving forces of
 mortality are translated to energies of spirit
 24 through their dissolution and corruption, forming
 the natural base of a higher order of life. This is
 comparable to the dissolved forces of the bees
 that are slaughtered, which are utilized to form the
 28 next order of bees to be brought forth, the essences
 liberated in the conflict centralizing in the Queen
 Bee, who makes a connection with them through
 her union with the dominant male of the hive.

32 The death of the male bee who mates the queen
 is comparable to the death of the Man Lord Prin-
 ciple whose identity in form was dissolved to
 promote the conscious attainment of the spirit and
 36 body as one, resurrected as the virgins through the

fulfilment of the Lord Principle in identity of 1
Woman. The fulfilment operates at the end of
mortality in a process of Divine Law whereby the
masculine forces of the race are feminized. 4
Capacity of neuter being is set up whereby other
virgins may be manifested from the Cosmic Mother
Principle of God, identified as the governing fac-
tor of immortality and spiritual being. 8

The function of the Queen Bee is enlarged, she
being capable of bringing forth neuter (not sexless,
but two-sexed) bees after her impregnation. She
is parthenogenetical in her function, a quality of 12
maternity which is resident in the operation of the
Cosmic Mother Principle, but which is operative
in human consciousness only, at mortality's close.
It becomes the means by which the Anointed 16
Woman of the Lord gives birth automatically
to the children of God and the reborn humanity.
Like the queen bee, the Queen of Heaven (Virgin
Mother) has a heavenly and an earthly function. 20
The Virgin Mother's initial capacity is to produce
the sons of God (neuter beings; two-as-one prin-
ciples), and in her earthly function she replenishes
the sexual stream (life of the race), becoming the 24
mother quality from which the human types are
progressed. The immortals (human types) will
have capacity of biunity, identified in the grace
of God, who ever implants in the race the higher 28
ideals to be attained, as well as the forces that
control their physical unfoldment.

The relation that Mary bore to Joseph is that
which relates to the function of the Cosmic Mother 32
in connection with the race. Joseph is the mascu-
line counterpart of the external femininity of the
virginal ego, the means by which the spirit-sub-
stance, aggregated in the Cosmic Womb, is gen- 36

1 erated and projected in the direction of the race.
 He is the natural plane of consciousness in which
 are the spiritual qualities in their earthly degrees.
 4 Mary is the spiritual in its heavenly degrees, in
 which is also the celestial, the Absolute action of
 God. The Cosmic Womb becomes the center
 through which the absolute Creative Force and its
 8 corresponding relative forces are functioned. The
 reproduction of this union in its individual and
 central function was an ego whose male-female
 forces were in unity. The crucifixion to which
 12 Jesus was subjected, in its spiritual significance,
 was the dissolution of these forces so as to project
 them toward the race. The disruption of any
 organism in forms of violence is the liberation of
 16 the energies aggregated in the form in *live* quality.
 Since Jesus was the aggregated essence of the
 heaven and earth of God's creation in living con-
 sciousness, that is, ideal spirit and body, the liber-
 20 ation of these essences and their projection in the
 direction of those who could receive them became
 the means by which others are resurrected in a
 like nature at the end of the cycle succeeding his
 24 dissolution.

The resurrection of the god-beings or virgins is
 the fulfilment of the principle of immaculate con-
 ception, functioned by Mary at the first appear-
 28 ing of Christ. The fulfilment is functioned by the
 Woman of the Apocalypse, who is also with child
 of the Holy Spirit, and travailing in pain to bring
 forth the creation of God: in other words, to give
 32 birth to the god-beings, the culminated result of
 the principle identified in the crucifixion of Christ,
 both in the first and the second coming, for the
 crucifixion must also be fulfilled before the con-
 36 ception of the god-beings can be and their forms

revealed as the Word's embodiment. 1

The principle of Christ projection and absorption is true, whether an outer crucifixion, such as history records, took place or not. This is not said because of any doubt of the author, but because others doubt the historical facts. Scientifically, a spiritual principle is always materially objectified, there being no other way of identifying it in the consciousness of a race which is functioning in mortality. Since the operation of God centralizing about Jesus pertained to the redemption of the body, as well as the identification of the God-spirit, it would have to be identified *physically* as well as *spiritually*. The experience through which the Messianic ego passes is the outer expression of the principles functioning, and varies according to the cycle and the progression gained. 12 16

Primarily, the incorporation of spiritual powers into physical domains is accompanied by an operation of law whereby the limitless forces are confined to the limited. The Christed ego, in attainment of the limitless spiritual powers, is crucified in Divine Law, the forces projected in the anguish of the experience becoming confined to the planes of the limited race consciousness. Since the gaining of the Christed forces is a physical actuality, the disruption and projection of the gained energies must also be from the physical plane. Truth is in form of being, that is, living consciousness, which is the identification in bodily nature of the spiritual forces developed. This is the mystery of Jesus Christ, the embodiment of Christ forces. If Christ energies were not embodied through actual progression and their material aspects conquered and overcome in processes of life, mankind would have no connection with God and no capacity to 20 24 28 32 36

1 reproduce out of its developed forces a higher
state of being.

It is the physical identification through works
4 of faith of a spiritual idea that makes it living
consciousness and being. Yet, its life is only identified
in shadow in the mortal-physical plane. It
is the translation of the mortal-physical to the
8 immortal, or the animality to the human, that
identifies Man and establishes a functional point
for the operation of the divine powers. The appli-
cation of divine principles in conscious life is by
12 means of the word and act, the two conforming
to the idea of truth identifying the natural,
spiritual, and celestial degrees of the Word as One.
The One is Christ, the Word or God identified. Not
16 until an idea of truth is lived is living flesh formed.
Living flesh is organic consciousness gained; this
is immortality. Flesh in its immortal identity
is the form of the spirit. The reduction of the
20 form of spirit to the essence of spirit, which it
was before form existed, is the mysterious prin-
ciple of Creation in which the substance of God
is generated from the polarized forces of spirit
24 and matter. The going forth of the spirit and
body essences of Jesus in the Law of the Cross
operative in crucifixion was the projection of these
forces into the consciousness of the race; this
28 prompted the Master's saying, "He that eateth my
flesh and drinketh my blood abideth in me, and
I in him . . . he that eateth this bread shall live
forever."

32 Jesus was not the offspring of Joseph's seed as
mortals are the offspring of male seed, generated
in the desires of the flesh. Joseph, as the male
representative of the race's advancement, was in
36 cosmical function. The forces of the race, cen-

tralized in him, constituted its gained manhood, 1
while the forces centralized in the virginal prin-
ciple on the human plane constituted the gained
womanhood of the race. The spiritualized forces 4
are the womanhood, though united with them
when gained is an additional factor of Creation,
comparable to that operation of law that permits
the woman rather than the man to be the mother 8
of the offspring. The added quality is the celestial
function that crowned the maternal capacity of
Mary with God capacity of reproduction. Joseph,
being the natural counterpart of the womanhood 12
resident in Mary, became the fathering principle
of the cosmic forces on the heavenly plane of the
Law's operation, and the replenisher of the gen-
erative function of the race on the earthly plane. 16
But the Fathering Principle of the celestial qual-
ities operated in Divine Will to project the
absolute God-qualities in the direction of the
heavens and the earth; the Father uniting with the 20
Mother in Mary, identifying the Divine Parents.

The movement of God, operating in the Cosmic
Womb to manifest the Son Principle of Being,
was from interior to exterior on the subjective 24
plane, and from exterior to interior on the objec-
tive. The operation of the forces from center to
circumference, and vice versa, produces the cosmic
whorl in which the cosmic dust or substance of 28
creation is generated and made ready for mani-
festation. This whorl of forces is the Creative
Womb underlying its cosmic (universal) identity
in humanity, the forces being set into operation 32
through the function identified in cooperative
relation of the central Man and Woman of the
cycle.

The declaration that a sexual cohabitation 36

1 necessarily took place between Joseph and Mary
is made by those who see the laws of God oper-
ative in the sexual function alone, and who do
4 not comprehend that the spiritual principles, while
developing by means of the natural plane, have
transcended the sexual forces before the Gener-
ative Function of Creation is set into operation.
8 Whether a sexual cohabitation took place or not,
only the participating initiates *know*. If it did, in
that it resulted in that which partook of the Divine
nature, it was effected in the Holy Marriage prin-
12 ciple, the conjunction being in conformity to the
Divine Will that decreed it as a service to both
God and the race. For Mary and Joseph were the
functions of the Law's operation, and both would
16 have reached the passionless state, common to the
spiritual and the natural planes, before they would
be eligible to serve in this capacity. The product
of the union was Jesus, meaning passionless; sex-
20 less. The immaculate conception is that which
brings forth in the Divine Will, and not in the will
of the desires of the flesh, and is possible only
where male-female unity is effected in the par-
24 ticipating egos. The conjunction, however it is
operative, is in obedience to laws of God, the
Hierarchies directing the initiates in the per-
formance of their deific services.

28 Those who attain purity of consciousness
through transcending the impurities of sexual
evolution are always used in service to the laws
of God, the service varying in its expression in
32 different cycles of progression. In other words,
the Initiate of the cycle, in complementary relation
to the one in whom the advancement of the
racial forces is centered, conjoin in principles to
36 progress both heaven and earth. This involves

the mysterious operations of Christ and sex, but 1
not expressing after the manner of the world,
either in its heavenly or its earthly aspects. A
celestial-spiritual function in complementary rela- 4
tion to the natural is identified, whereby all
degrees of the Word are brought under the influ-
ence of the powers of God, projected for advance-
ment in the succeeding cycle. 8

Regardless of whether or not a conjunction of
forces took place on the sexual plane between
Mary and Joseph, the fact that she was with child 12
before she came to be with him is an absolute
truth, the children of God (gods) not being the
product of sexual seed, generated in mortal males
and females, but of the Christ Germ, resident in
the Cosmic Womb of Creation, identified as the 16
Feminine function of God in the race. Into this
womb the spiritualized and regenerated forces
of the race are gathered, and from this womb the
heavens and the earth are replenished for another 20
cycle's progression.

The breaking up of the Christ Germ is that
which produces the germs and sperms of the
females and males of the race; though, since they 24
are separated in their qualities, they do not, when
sexually united, produce spiritual man, but the
mortal counterfeit. It is the spiritual unity of the
male-female qualities, gained through ages of 28
mortal progression, that forms the Christ ego,
though these essences must be regenerated in cos-
mical function through the Messianic Center before
they are Christed and made productive to bring 32
forth spiritual being. The operation of this law
involves the control of all the forces, heavenly
and hellish, to the Lord, which as God's action
Father-Mothers the creation of the gods. 36

1 When spirit and form are united as one in the
 Lord, as at the end of mortality, the laws of God
 (Father) move in the polarized male-female
 4 matrices and bring forth the gods of Creation,
 the possibility of whose being is present before the
 movement of the Cosmic Generative principle that
 complements the Cosmic Regenerative one, cen-
 8 tralized in the Lamb's wife. This is a universal
 aspect of the Law operative between Mary and
 Joseph, who represented in individualized human
 identity the principles that conjoined in the Divine
 12 Will to produce a divine-natural state of being.

Like Mary and Joseph, who brought forth the
 first-born Son of God, egos in the love of the Lord,
 gained through overcoming the loves of the flesh,
 16 will at the end of mortality function the Divine
 Will as Father-Mother, bringing forth the embodi-
 ment of the Son as the god-being of themselves.
 This is the fulfilment in this generation of the Law
 20 of immaculate conception, identified in the cele-
 stial, spiritual, and natural planes of the race
 through the service rendered by the Holy Family,
 whose identity as one in three functions (Mary,
 24 Joseph, Jesus) set operating in consciousness the
 capacity to reveal the creation of God, that is,
 spiritual man. Now, with the fourth principle of
 Being progressed as the three functions as One,
 28 the Christed gain will be present in form as the
 four-square ego, for matter passes with the end-
 ing of mortality, and the kingdom of heaven comes
 into the earth, revealing in actuality the prin-
 32 ciples that underlie mortality and through which
 the spiritual results are gained.

Jesus in his earthly aspect was the manifesta-
 tion of the first man born into expression from
 36 the Womb or Virgin Principle. He identified the

powers of Being in the earth (physical) and became the Father Principle whereby other sons of God are to be progressed. Through conscious development in the race during the Christian dispensation and its ultimate regeneration, the Father in heaven becomes the Mother in earth. Through her function the forces of consciousness are feminized, the Son of earthly progression becoming the Daughter of heavenly consciousness. The descent of the holy city at the end of mortality is the Daughter of God (Principle of Love) conjoining with the forces of the Son (male principle; wisdom) to produce the virgins, or two-sexed beings who are Father-Mother in function both in heaven (spiritual realms) and in earth (bodily realms). These are the result of the "Marriage Feast of the Lamb," the forces of heaven and hell in conjunction producing, through translation, the substance of spiritual being.

The Seed of God, or Word, identified in the Cosmic Womb as Christ, but was manifested in the earth as Jesus, the flesh of the Word. The Father (God) in heaven became the Son in earth, while the Son in earth became at his theocrasis the Father in heaven, thus polarizing heaven and earth in the subjective planes of consciousness. In the second coming of Christ, the Father in heaven becomes the Mother in earth, while the Mother in earth becomes the Daughter in heaven, the conjunction of this objective factor with the already gained subjective crossing the gain of the Son with that of the Daughter, effecting the Marriage Feast of the Lamb wherein all who will may eat of the substance of the Lord's body and come into life eternal.

Heaven and earth are one, the ideality and real-

1 ity of God's creation; that is, the spirit and body
 are one. The Holy Spirit that goes out in the
 marriage of the heavens and the earth, operative
 4 both in the first and the second coming of Christ,
 is the godly reproductive essence out of which are
 born, at the end of the age, the god egos. "But
 as many as received him, to them gave he the
 8 right to become the children of God." While the
 capacity to become the children of God is present
 from the Father-God Principle, it requires the
 identification of the Mother-God function to make
 12 tangible the god states of being. This gestative
 matrix is the Lamb's wife, her function being both
 individual and universal, heavenly and earthly,
 constructive and destructive, male and female, that
 16 is, pertaining to both the negative and positive
 poles of Being.

The birth of Jesus marked the ascension of consciousness above the lower forms of fleshly
 20 propagation, and revealed the divinely ordained
 marriage as well as the spiritual principles of
 being. While the culminated effect of the principles
 incorporated in the first coming of Christ cannot be
 24 witnessed until the end of mortality, yet the
 powers of heaven are in conquest of the sensual
 forces of the race; and will ultimate at the end
 of the world with a conflict of forces which trans-
 28 lates the elements of all dual qualities into their
 equivalent spiritual principles, setting up the kingdom
 of heaven in the earth.

The two factors characteristic of the progression
 32 of the male and female forces of the race that
 culminate in bringing forth Christ involve the
 utilization of energies wasted, but, like many
 things despised by men, they hide the mystical
 36 processes of creation. The unique bringing forth

of spiritual being is one that involves the use of 1
the good and evil forces of the race's progression.
Born in sanctification under laws of God not com-
mon to mortal births, the Christ child received 4
an influx of forces of consciousness that had
evolved for ages in the advancement of the Jewish
males, for this son of the Jews was the climaxed
fruit of the manhood developed in the Jewish 8
dispensation and the ones preceding it. He was
born of the virgin of the Lord's anointing, a woman
who typed the womb of the universe in whom
the chosen Seed of God was to gestate and develop. 12
Throughout the periods of progression, one act had
characterized the Jews, which symbolized to them
purification—the act of circumcision.

A comprehension of the law of God that was 16
operating in this sacrificial rite of purification
among the males of the Jews will enable one to
ascertain how its correspondence among the
females of the race, who are to bring forth 20
the Christ substance in the second coming, forms
also an important purpose in God's design of
progression. Circumcision, the cutting off of the
foreskin of the male organ of copulation, may, in 24
itself, appear to be but a physical operation, but
since all physical form is the activity of life, sub-
stance, and intelligence, with its primal identity
in the brain, what happens to the brain cells that 28
govern the physical tissue that is removed pre-
sents the important factor in this apparently physi-
cal operation. All brain cells, cut off from expres-
sion in the physical form to which they relate, 32
give off their essence of force in a spiritual way.
That is to say that because the physical function is
cut off, the spiritual is not also cut off, but goes on
acting on the spiritual plane, generating the 36

1 essences of force but not producing material
physical form. Instead, the forces express directly
as psycho-spirit energy and ultimately build the
4 spiritual world of realities, eventually manifest-
ing as something superior to the flesh.

This principle in connection with circumcision
is operative in other ways in the race, though
8 not identified as religious consciousness, the
controlling center of all forces. The different
members of the body dismembered cause the
brain forces that formed them to function their
12 energies in reproduction of the psycho-spiritual
worlds, these being the centers in which are
aggregated the hells progressed as well as the
heavenly forces. While the substantiality of form
16 is not in the primitive hells, the conjunction of
their forces with the heavenly progressed energies,
in the external conflict of Christ and antichrist
powers at a cycle's close, ultimate in producing
20 the organism of being formed from the concen-
trated feeling forces of both heaven and hell.

The physical identity of the god-beings is the
aggregated expression of spiritual energies de-
24 veloped in the males and females of the race, their
perversions as well as their virtues furnishing a
needed force to consummate mortality with the
spiritualized gain. The flesh, partaking of the
28 essences of regeneration, developed in the trans-
ference of the physical energies to their spirit
forces, is the indestructible quality of the Word's
embodiment. The many modes of dissolution and
32 disruption of forces incidental to mortal progres-
sion contribute the live energies dissolved, thus
promoting the plane of development that stands
between the visible and the invisible, the three
36 factors of developed forces becoming one in the

final act of translation whereby all are used in 1
the Lord toward the manifestation of the godly
result. All energies that had physical identifica-
tion, cut off in their physical function, become 4
resident in the womb or center of the universe,
this being identified in humanity as the Virgin
Mother Principle from which all creation proceeds.
From this womb, the ascending forces promote the 8
spirit and body of Christ and the descending
forces the spirit and body of Satan (beast of
nature). The commingling of the two in laws
of God produces new heavens and a new earth, 12
the former ones being automatically dissolved in
this cosmical operation.

The form of spiritual essences is in the life or
motion of matter. The decomposition of matter 16
or forms of flesh liberates the energies that formed
it, though, instead of being inactive spirit-essence,
the energies are active, their identity of motion
having been gained in their evolution in matter. 20
The energies of life, liberated in the dissolution of
physical forms, as well as in the rite of circum-
cision, the religiously identified factor of this
operation, become the motion of spirit-substance 24
to form the physical aspects of the body to be
formed as the organism of Christ.

The male forces of the race's progression that
did not function materially, developed the *spirit* of 28
the forces of life that identified Christ in his first
coming, while the feminine forces cut off from
material function form the *bodily* essence of the
egos to be resurrected from the grave of death 32
(mortal forces of sex). That is to say that
both the spirit and body of Christ are gained from
the race's progression in mortality, but not
from that materially progressed. The forces which 36

1 are not attached materially, or those which have
 been detached from the love of the material, form
 the negative and positive aspects of the invisible
 4 planes from which the visibility of God is
 fashioned and manifested as His-Her creation.

Abortion, practised so assiduously among the
 married and unmarried in the more highly ad-
 8 vanced civilizations, appears to be without the
 scope of God's grace when viewed from the surface
 of effects, but there is a principle of life to which
 this activity relates, so magnificent in its expression
 12 of God's wisdom that the reader may not be pre-
 pared to find that this most vile practice serves in
 forming the substance of the Christ body in the
 second coming, even as the rite of circumcision
 16 aided in the first coming. Can anything be outside
 of that which is All in all? Then accept the truth of
 the allness of God and bid self-righteousness be
 still. Find in every expression of life God's inten-
 20 tion of love and be at peace with the Ruler of the
 universe, who is so cognizant of His activities that
 not a sparrow falleth without His loving care.
 What about the child in embryonic garb? And
 24 how do the life, intelligence, and substance count
 toward progression if the forces are not material-
 ized as mortal self? Hear the Lord speak and
 understand: "See now that I, even I, am he . . . I
 28 kill and I make alive; I wound, and I heal; and
 there is none that can deliver out of my hand."
 Deut. 32:39 R. V.

In reality, no one is ever born and no one ever
 32 dies, but the I Am Spirit is embodied in form and
 manifests more of God's consciousness to accom-
 plish the purpose of creation. Destruction, as well
 as construction, is needed to progress conscious-
 36 ness in light and darkness and to bring about the

final combustion that gives rise to the essence of 1
Christ. The destruction is progression to the One
who lives forever. The wounds inflicted in the
laws of life are productive eventually of the great 4
good to be attained. With these truths in mind,
the scientific reasons for the adulterations of
mortal progression may be comprehended. The
unique bringing forth of spiritual being is one of 8
the mysteries of creation.

Setting into operation of the forces of generation
and forming the cells of the organism in psycho-
spiritual form, with their sequential cutting off as 12
in the case of abortion and miscarriage (the
voluntary and involuntary aspects of one gener-
ative function) leave a great force of life, sub-
stance, and intelligence to function above the 16
plane of the physical and to be used, eventually, in
bringing forth a higher order of form. For all
energies identified in the flesh, when cut off from
further progression on the external plane, become 20
active on the internal planes as spirit essences, the
power to form themselves being in the quality
gained from fleshly identity. The fourth dimen-
sional plane will reveal the substance body, the 24
feminine aspect of expression, gained through the
use of the aborted forces in which the spirit and
identity of form exist.

Isaiah exults over the mysterious operation of 28
Divine Law wherein the things despised by men
assist in glorifying God when law has fulfilled
itself and the creation of God is revealed. "Sing,
O barren, thou that didst not bear; break forth into 32
singing, and cry aloud, thou that didst not travail
with child: for more are the children of the deso-
late than the children of the married wife." Isa.
54:1 R. V. The children of the married wife, born 36

1 into the world, are material objectifications of
 spiritual energies, though the overcoming of the
 forces of mortality is essential toward gaining the
 4 comprehension of the spiritual principles under-
 lying self-consciousness. The "children of the
 desolate," the anguish of forces of spirit, soul, and
 body incidental to Love's unfoldment and pro-
 8 gression, are utilized in Divine Law toward
 promoting the kingdom of gods to be manifested
 as Love's fruit at the end of mortality.

The utilization of male and female forces for
 12 propagative purposes is only the material aspect
 of laws that operate primarily for the purpose of
 revealing God's will and presence in the earth as it
 is in heaven. The repudiation of birth is the out-
 16 ward evidence that giving birth to children is not
 the totality of God's purpose for the race. If it
 were, no one could go contrary to God's decree,
 and child-bearing would be welcomed as the most
 20 desirable thing among men. Only mortals not
 advanced spiritually so perceive it. It is desirable
 up to a certain time in progression, but the God
 that instituted the repulsion to it, and permits its
 24 apparent desecration, utilizes the forces developed
 by males and females for higher and nobler
 purposes when the time is ripe for ascension
 into planes that transcend the material, mortal
 28 progression.

The unborn children of the desolate will yet
 come into their inheritance of good. The women,
 forbidden by society's self-righteous laws to bring
 32 forth children, give their quota of forces to the
 service of the Lord of progression, and count as
 much in God's plan as the lovely mothers of the
 land. Mary Magdalene and the Virgin Mary are
 36 one in the ultimate design of God. Jesus was

especially a friend of harlots and sinners. Jesus, 1
typifying the essence of humanity's love made
divine, naturally had an affinity toward the forces
that on one side helped progress the elements of 4
his fleshly identity, for adultery and purity, polar-
ized, bring forth the substance that forms the
Christ and permits something of God to be re-
vealed among men. 8

The crowning act of each generation instituted
in God's wisdom is to produce a new thing from
the ruins of the old. The ruins and destruction
exist, not through chance, but through creative 12
design; and a God of love, to whom opposites are
alike in their purpose, progresses all to its
appointed end. "But God chose the foolish things
of the world, that he might put to shame them that 16
are wise; and God chose the weak things of the
world, that he might put to shame the things that
are strong; and the base things of the world, and
the things that are despised, did God choose, yea 20
and the things that are not, that he might bring to
naught the things that are; that no flesh should
glory before God." I Cor. 1:27-29 R. V. Until one
understands the mysterious operation of God's 24
love wherein He utilizes all things to manifest the
creation He has idealized to be, egos are exceed-
ingly self-righteous and antichrist in their spirits.
"The things of God none knoweth, save the Spirit 28
of God." The descending aborted forces have
their identification as the criminal elements, dis-
ordered states of consciousness, oftentimes without
emotion, and depraved; but these also serve the All 32
at the close of cycles.

"The natural man receiveth not the things of
the Spirit of God: for they are foolishness unto
him; and he cannot know them, because they are 36

1 spiritually judged. But he that is spiritual judgeth
 all things, and he himself is judged of no man."
 I Cor. 2:14-15 R. V. As spiritual consciousness
 4 supersedes the activities of the mind of the flesh
 and the love of God enters the hearts of men, all
 activities of life will be understood in their real
 purpose; and condemnation, the chief death-
 8 promotive factor of self-consciousness, will be
 known no more. All the hidden things by which
 the race has been progressed are revealed at the
 close of a cycle, this being the time when egos,
 12 receptive to the understanding of the Christ Mind,
 may enter higher planes of thought and love and
 be born anew. But, until condemnation is removed
 from the hearts of men, they cannot function in the
 16 love and wisdom essential toward permitting
 the laws of God to unfold the Christ-self. The
 "declaring on the house-tops that which has been
 done in secret," in these latter days, is the means of
 20 Judgment by which egos prove their acceptance
 or rejection of the Laws of God which govern all
 things. Evil forces understood, are destroyed.

The higher mortals evolve, the closer they come
 24 to the Lord principle of consciousness, but it is
 only when animalistic activities cease altogether to
 control the ego that the virgin in which God moves
 to reproduce a god-man is resurrected from the
 28 debris of sense consciousness and divine genera-
 tion is made a fact in life. The highest evolved
 expressions among mortals are of less importance
 than the least in the kingdom of heaven (realm of
 32 spirituality). Happy is the man who realizes that
 life is an opportunity whereby he uncovers the
 divine qualities of himself preparatory toward
 graduating from the activities of the mortal plane,
 36 set up in sex consciousness, to a creative expression

where one beholds himself as he is absolutely 1
known in God.

Scripture indicates that, when the light of the
Christ Mind has come into the soul so as to beget 4
in man the new creature, he is expected to come
out from the world and its lusts and to become
identified in the selfless Christ Spirit. All egos, at
some point of their unfoldment, must conform to 8
the principles of immaculate conception (purity
and love in Divine Will), which permit them to
be raised as a living temple unto God. Purity is
gained through understanding the impurities, and 12
love is the result of reconciling all things, good and
evil, to the Creative design.

The time of the transposition of humanity onto a
higher plane of expression is at hand. Identified 16
in knowledge of God, developing the Virgin prin-
ciple, many are yielding themselves to the spirit
of Jesus Christ, who controls spirit and body, rais-
ing all eligible to receive it into the consciousness 20
of eternal life. This pearl of great price is the
reward of the devotee of Christ, and the price to
be paid in its attainment is the self. All activities
of the personal ego must come to naught in order 24
that the divinely existent male and female of God's
conjunction can join as one and reveal the Word
(Christ) in spiritual being (identity).

Divine principles identify by means of egos 28
whose humanity partakes of the nature of the
world but whose divinity is of God. These are
born into the world, being the central principles
through which racial consciousness is progressed. 32
Each cycle reveals the principles of God in further
advancement, until, when perfected as conscio-
ness, they are utilized in Creative Law to produce
the creation idealized by God before the world was 36

1 formed. Egos in human organism function the
 Divine Principle; their own coordination of forces
 of being constitutes the unity of God and Man. The
 4 divine ego is always born from above, that is, out
 of the will of God, and is given birth by Mary, or
 the pure substance (ma-re or pure sea). This
 substance is the spiritual essences of love, resident
 8 in the Cosmic Womb as the Mother of Christ.

The "pure in heart see God," and only those to
 be purchased out of the earth through purification
 at the end of the dispensation, fathered by Jesus
 12 Christ, will be able to perceive and to receive the
 final revelation of God's mystery of immaculate
 conception, by which the immortal fruit of the
 Christ-seed is to be revealed as the sons and
 16 daughters of God.

The fulfilment of the principle of immaculate
 conception is the manifestation in universal ex-
 pression of the many virgins of which Jesus was
 20 the Father-Spirit. The second coming of Christ
 will of necessity carry the principles that identified
 the first coming, to a climax, revealing as a result
 the further evidence of God's presence among men.
 24 This manifestation will centralize about the
 Woman principle in contradistinction to the first
 action of Christ centralizing about the Man prin-
 ciple. When these two factors of God's creation
 28 identify in the flesh, or humanity, the parental
 matrix of God will be established among men, and
 the whole race will be ascended into a more godly
 expression. Immaculate conception, or conception
 32 in the will of God, will supersede the carnal con-
 ceptions of the flesh; and wisdom and love, the
 male and female qualities of mind, will express as
 one in the affairs of men. Men and women will be
 36 joined as the "twain of God," each man being

identified with his own wife, with sin, pain, and 1
death forever dissolved. When this union takes
place, man will be born in purity or will be
immaculately conceived. 4

Humanity will always be born of the cooperative
action of males and females in the cross or union
of their potencies and powers, though, as egos
progress from humanity to divinity, and are 8
established in godhood instead of manhood, the
principles of immaculate conception will have
their ultimate fulfilment in the capacity to create
by means of the Word, or divine fiat, even as did 12
God assemble His powers to manifest being from
the beginning. But these manifestations would
be celestial instead of terrestrial, and would be
characteristic of gods rather than of men. The 16
next movement of God, however, is the manifesta-
tion of the kingdom of heaven in the earth, which
is the universal expression of the divine-human
type designated as the Son of Man race. 20

The males will ever supply the fathering poten-
cies of the progression of the race from animality
to godhood, while the females will supply the
mothering potencies. As the two are blended as 24
one, adultery becomes null and void and purity is
set up. That which is pure is born of oneness, not
twoness; therefore, the conjunction of males and
females as one, made possible by the union of the 28
Man and the Woman Lord Principle in the
kosmos and in humanity at the end of the world,
or era of time, will permit the manifestation of a
race superior to the present adulterously and 32
carnally begotten one.

Both spirit and matter are potentially important
in carrying forth the Divine Plan, but are out-
wardly impotent without their commingling or 36

1 marriage. Maternity that brings forth the human
form must ever have in it the elements of the cross
of the forces of the male and female; though when
4 the essences of nature have finished their course
and the egos, both males and females, have become
neuter in their potential powers, the forces of con-
sciousness are used to bring forth the divinity of
8 the complementary polates. This attainment is
the ultimate of certain cycles of flesh-and-blood
progression, and leads to the rest from generation,
or Sabbath Day, referred to in Scripture as the
12 Lord's Day. This is the time of the ascension of
the eunuchs and virgins, and is the preparation
of those graduated from the flesh-and-blood plane
for an advancement into celestial and superhuman
16 states.

All expressions of love incidental to the mortal
plane of progression are for the purpose of con-
joining the ego with his own indwelling Christ
20 Self, thereby developing the love of God in the
heart that will permit an action of Divine Will to
embody a higher type of creature. "Yet in my
flesh shall I see God," affirmed the regenerating
24 though degenerating Job, typifying the ascension
of the higher principles of consciousness out of the
disintegration of the lower. The love expressed
in the race eventually climaxes in its original
28 purity, out of which is fashioned the man God
idealized in the creation. This man is immacu-
lately conceived, being born in the law of the Spirit
of Life in Jesus Christ which takes over the con-
32 sciousness when the loves of the flesh are sur-
rendered in their forces to the love of the Lord.
All the forces of the universe, heavenly and hellish,
conjoin to form the new creature in Christ. Yet,
36 before the conjunction of God and Man can be to

beget the god-man, egos must have become priests 1
unto the Lord, conserving their substance in the
temple (body) for divine use. Becoming priests
unto God, they are instructed by the Christ Mind 4
in the fulfilment of the laws of Being, ultimately
glorifying God through the revelation of a god
state of being. The Sons and Daughters of God
are the "first fruits unto God," gained at mortality's 8
close. These are the beginning of the kingdom of
heaven in the earth, the immaculately conceived
offspring of the Man-Woman Lord Principle.

"For who among men knoweth the things of a 12
man, save the spirit of the man, which is in him?
even so the things of God none knoweth, save the
Spirit of God. I have received, not the spirit of the
world, but the spirit which is from God; that I 16
might know the things that are freely given to us
of God. Which things I speak, not in words which
man's wisdom teaches, but which the Spirit
teaches."

SPIRITUAL BIRTH AND BODILY REDEMPTION

Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. John 3:3-6 R. V.

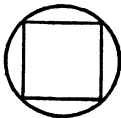
For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. I Cor. 12.12 R. V.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened except it die, and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own. I Cor. 15:35-38 R. V.

It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory. it is sown in weakness, it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. I Cor. 15:42-46 R. V.

And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruits Matt. 12.32-33 R V

1



4

8

Bodily redemption is the result of spiritual birth. Spiritual birth is the process by which the forces gained in self-development, are converted into their equivalent eternal realities. This is both a mental and a physical function. The mental process by which one translates the thoughts and feelings gained as consciousness into their equivalent wisdom and love is that which promotes the capacity to receive the inspirations of the Christ

Spiritual Birth and Bodily Redemption 1001

Mind and to be spiritually reborn. The operation 1
of the principles of the Christ Mind in conscious-
ness makes for physical transformation and re-
deemed body. Redemption is freedom from sin, 4
sickness, and death, which is possible only through
the formation of a new creature. The new crea-
ture is the embodiment of the Christ Principles,
gained in the renunciation of the thoughts and 8
feelings developed on the flesh-and-blood plane.

The formation of the natural body is the result
of evolution in mortality, that is, in sense con-
sciousness. However, the natural body is gained 12
when one gains himself. One gains himself when
thoughts and feelings are conformed to humanity
of principles. That is to say, one must know
himself in his relation to God and to his fellow 16
men before he can gain control of his forces. John
the Baptist is the type used to indicate the gain of
self-consciousness. He comes with loins girded,
that is, natural forces in control, and lives on 20
"locusts and wild honey," that is, is in control of
appetite. When the appetites and passions are
controlled, the forces of sense are conserved,
automatically inviting their translation into 24
higher expressions and forms of being. John comes
preaching water baptism and repentance of sins.
To be baptized by water is, in a spiritual sense, to
be cleansed from the selfishness of mortal thought 28
and love. Repentance is the turning away from
that formerly thought and loved. The purification
incidental to the attainment of self-conscious
mastery of one's forces is that which invites the 32
operation of the Spirit, and which leads to spiritual
birth. Jesus is the type used to indicate the oper-
ation of the Spirit, though John the Baptist must
go before him and make straight his way. 36

1 The purification incidental to being born of
water, while primarily mental, operates to produce
a change in the physical organism. For every
4 thought, when it is raised to the quality of light,
emanates its forces into the consciousness, pro-
ducing a dissolution of forces of opposite char-
acter. Inasmuch as mental energies form cellular
8 organism, the introduction into consciousness of
ideas that transcend the thought of self is also the
beginning of the reconstruction of the body. But,
before the new structure can be formed, the old
12 one must be torn down. Hence the admonition
of the Master Builder that new wine can not be
put into the old wine-skins, but that both the wine
and skins must be renewed. That is to say that
16 the energies of ideas, developed in mind, produce
cellular structures of a similar nature, and involve
the processes of regeneration wherein one works
out his physical as well as his mental salvation
20 from the bondage of self.

As self-consciousness ripens into knowledge of
man's relation to God and his fellow men, the ego
goes through a process of dying to the activities
24 of mortal mind and feeling. This is called in
this day, metaphysical advancement, a phase of
progression wherein both higher thought and
love are developed. While the mental change will
28 automatically produce a physical change, yet, it
is possible for people to function in higher states
of mortal mind, utilizing their gained thought and
feeling toward obtaining more good for them-
32 selves without producing a physical transforma-
tion. This is self-consciousness ascending above
the enticements of evil into the supremacy of
forces of good, but does not constitute the ultimate
36 of being born of water, which is consummated in

the renunciation of good of self for love of 1
spiritual good. While love of spiritual good will
give man the good needed for the self, since the
ego is the organism in which the laws of God are 4
unfolding and is naturally sustained in those laws,
yet the effort of self is offset as one comes into
the selfless state of consciousness that *invites*
rather than *compels* one's own. 8

Only those who gain the selfless consciousness
enter into the processes of law whereby body is
redeemed and man is spiritually born into the
kingdom of God. These are they who experience 12
a change of heart, which constitutes the fruit of
repentance. The heart is the seat of the forces of
love; but, since these forces have been sensual-
ized in mortality, the overcoming of the sensual 16
love forces is necessary toward being born of the
Spirit. This involves the control of the passions
and appetites, for the forces identified in their
lowest expressions on the sense plane are com- 20
plementary to the highest, and, when conquered
in the Christ love, form the connecting link be-
tween the spirit of man and the Spirit of God.

Jesus, representative of the Spirit of God 24
(divinity), receives the cleansed and purified forces
of self-consciousness, these forming the beginning
of the spiritual unfoldment. This process is typi-
fied in Scripture as the baptism of Jesus by John 28
the Baptist, whereby the forces from above make
union with the forces from below, thus uniting the
Spirit of God with the spirit of man. While all
principles are objectified and seen as something 32
apart from man, though functioned by egos in
human identity, man is, in the last analysis, the
organism through which they express themselves,
consciousness gained being the embodiment of God 36

1 or spiritual being. Consciousness is gained when
the forces of spirit, soul, and body are united as
one in the Christ Mind and the laws of the Lord
4 unfold to reveal the reality of being.

The forces of self-consciousness, controlled in
conscious mastery, are identified as John the
Baptist principle of being. At this point, the divine
8 spirit or Jesus is invited into action, there need-
ing to be purity of consciousness before the
Spirit of God can unfold itself to reproduce a
spiritual state of being. Jesus is the divine pattern
12 to be attained in organic identity, the Laws that
produce him being resident in consciousness. These
are written in the inward parts. When the out-
ward consciousness is sufficiently pure to receive
16 their impressions, the regenerate laws of God un-
fold to produce the Mind and Body of Christ. This
involves a rebuilding of the entire organism,
though the temple of God is fashioned, not by the
20 hands of man, but by the powers of God. Solomon's
temple is comparable to the temple of the Body
to be reared as an eternal structure of being, when
the Master Builder is in command and all forces
24 are conformed to the spirit of righteousness. While
the ego can not attain righteousness of himself,
he does go through the process of purification
which invites the operation of the Divine Laws
28 by which the righteous expression of Man is re-
vealed.

The overcoming of the temptations in the wilder-
ness is the opportunity presented to every ego who
32 is born of water and who enters into the true re-
pentance that makes ready the coming of Christ.
After one is endowed with the capacity to know
himself as a beloved Son of God, that is, an
36 organism of consciousness through which the

Spiritual Birth and Bodily Redemption 1005

powers of God are unfolded, he is given an oppor- 1
tunity to prove whether or not he will utilize his
new-born powers toward the promotion of the
desires of the self. Those who meet this test 4
gain the love of the spiritual rather than the love
of the things they can obtain for the self through
the use of spiritual powers. While much in this
day is called spiritual that is only the aggressive- 8
ness of self-consciousness at its highest points of
expression, those who measure to the law are
known to the Father and constitute the organisms
through which the principles of bodily redemption 12
are unfolding. Others sustain the principles in
the degree of their developed wisdom and love, the
many being called from which the few are chosen.

Conservation of the forces gained in overcoming 16
the mortal thoughts and feelings is not sufficient
to promote the new creature in Christ, though
very essential toward identifying the operation of
the Divine Laws whereby spiritual being is ulti- 20
mately unfolded. The cutting off of the selfish
thought, word, and act characterizes the ego trend-
ing godward, though when this is complemented
with the righteous expression of thought, word, 24
and act, the consciousness is balanced and a more
harmonious unfoldment is in order. Thought, word,
and action are the implements of use by which the
ego advances. When the three express as one, 28
the ego is united in the forces of spirit, soul, and
body, all expression making for unity and spiritual
development. However, the thought must conform
to the laws of one's being, with word and act in 32
keeping with the primal spirit, before the laws of
God can unfold themselves to reproduce their
image and likeness. Sincerity and honesty precede
the capacity to develop in truth, and are best 36

1 identified through unity of purpose and act.

Many modes of purification precede the rebirth
of the soul in Christ and the unfoldment of the
4 spiritual organism. While they may be grouped
under the heads of control of passions and
appetites, physically, and under the head of con-
troll of thought and word, mentally, there are
8 infinite angles of forces to be conformed to the
spirit of Truth, with equal impurity of forces to
overcome. At no time in one's ongoing do the
impurities arise as when purity of consciousness
12 is being worked out. This should encourage
rather than discourage the advancing ego, for
dissenting forces must be uncovered and brought
to light before they can be overcome. One does
16 not want to be outwardly clean and inwardly full
of hypocrisy and iniquity. It is the *conscious*
gaining of the forces of feeling that transforms
them into servants of God by which contact with
20 the Christ Spirit is made. One can not consciously
gain the forces of evil and hell, with their infinite
angles of progression, except he be involved in
experiences that present the opportunity of their
24 overcoming and mastery.

It is quite in keeping with spiritual advancement
that one should have much darkness arise, because
of the light, but this is a sign that one's redemp-
28 tion is nigh, and is not an occasion for condemna-
tion. What constitutes spiritual advancement has
been so distorted by the so-called Christian reli-
gion that it is not surprising that only a few find
32 the straight and narrow path that leads unto life.
But one can assure himself that the opposite of
his natural tendency is that which leads to
the spiritual, for the natural is the reverse of the
36 spiritual. It follows if one will reverse what is

Spiritual Birth and Bodily Redemption 1007

natural to the mortal sense, he will make contact 1
with spiritual forces and be led into the Light
of Christ. When one has become identified in
the intelligence of the Christ Mind, through 4
conforming his love to the spiritual in overcoming
sensual tendencies, then the spiritual becomes the
natural and bodily redemption is in the process of
unfoldment. 8

Since not all are called to become the organisms
of redemption at this time, this accounts for the
differences of opinion as to what constitutes
the essentials of spiritual unfoldment. Those who 12
are not called unto salvation at the end of mortality
may live after the manner of the world, eat, drink,
marry, and otherwise express the qualities of sense
in sensual ways, but always those who are 16
accounted worthy to become the foundation stones
of the next world (state of consciousness) cease
from conforming to the methods of the world in
thought, word, and act, becoming living sacrifices 20
unto the Lord whereby the Divine Will may
further reveal its purposes to men. The eating of
meat or not eating, marrying or not marrying, and
various other forms of contention arise, each find- 24
ing the relation that he bears to them according
to what he is called to express. Those who follow
Christ in the regeneration are called to reverse
the aspects of mortal thought and feeling, thus 28
calling into identity the twelve centers of con-
sciousness whereby they are controlled in the Laws
of God and fashioned into new creatures in Christ.
Always two poles of forces are in expression, the 32
antagonism arising between them being as essen-
tial to the Creative Plan as the harmonies.

The principle of antagonism is a destructive
factor, the means by which the old wine-skins or 36

1008 Science of Love with Key to Immortality

1 bodily cells are torn down preparatory to building
the new. This principle has its final identity in
mortality as the "wrath of the Lamb," which goes
4 out in Absolute Law at the end of time to dissolve
the corruptible elements, liberating their energies
for the building of the incorruptible structures.
The change essential to reveal the redeemed body
8 is that effected in the conversion of material forces
to spiritual energies and the spirit-essences to sub-
stance-form. Hence, this mortal does not become
immortal, but "we shall all be changed," as Paul
12 says. The principles by which the change is
effected are developed in the unfolding spiritual
consciousness, their operation in absolute law not
being controlled by the ego in whom they operate,
16 but by the Lord.

The processes of redemption, while controlled
in the Laws of God, cover a period of time (so-
called) comparable to the "three days and nights
20 in the heart of the earth," to which Jesus was
subjected. This is the operation of the Divine
Spirit in the organism of mortality, the grave from
which the dead are resurrected. The going into
24 chaos of the Divine Spirit gained is the "sign of
Jonah" given the adulterous generation of mor-
tality by which it may perceive the coming of
Christ. The various activities of darkness that
28 arise, individually and universally, typify the
coming of the "Lord as a thief in the night," the
development and uncovering of the forces of hell
being in complementary relation to the heavenly
32 progressed forces, though operative in divine func-
tion only at the cycle's close. For the forces of
darkness are the womb in which the Christ light
gained forms itself, the product of the conflict
36 and attendant dissolution being the resurrected and

redeemed organism of consciousness. This organism is not disembodied spirit, as a ghost, but the bodily identity of the Christ Spirit. 1

The operation of the laws of redemption begins 4
at the purification of the ego and his turning away
from the attachments of thought and feeling
developed in sex sense, though a conscious over-
coming of the loves of the flesh as well as the 8
hates is essential toward transforming the forces
of sense into their equivalent spiritual qualities.
This is the mystical point of connection with
the Christ Spirit which is the Love of God in 12
identity. Since the loves of the flesh are thought
to be the desirable and ultimate attainment of
mortality, few contemplate the necessity of relin-
quishing attachment to them, hence do not find the 16
straight and narrow path that leadeth unto life
eternal. For bodily redemption is the identity of
the ego in a consciousness that transcends the
necessity of further birth in mortality. Spiritual 20
birth is effected when necessity for mortal birth is
overcome. This necessity is overcome in the con-
forming of the love of the spirit, soul, body, and
mind to the love of the Lord. 24

Since one cannot surrender the loves of the flesh
until they are gained, he must live through many
lifetimes of development to become conscious of
the powers of God as self-consciousness. Self- 28
consciousness gained is the opportunity for spir-
itual birth, though being born of water precedes
being born of the Spirit. That is to say that the
forces gained in sex sense (self-consciousness) 32
must be raised to their highest expression of intel-
ligence and love before the Spirit of God can
express. Purity of desire in which is willingness
to surrender the forces of self-consciousness to the 36

1010 Science of Love with Key to Immortality

1 Divine Will is possible of attainment only when
one has sufficiently thought, loved, and lived to be
opened to the inspirations of the spiritual plane of
4 consciousness, whereby he perceives a higher state
of progression. As consciousness is redeemed from
the lusts incidental to evolution, adultery of
thought and feeling is offset with purity and the
8 unity of the male-female principles of being is
effected within. Out of the unity of the male-
female principles of being, the virginal substance
is gained, which is the primal essence (dust) out of
12 which spiritual man is formed.

Every earthly attainment has a heavenly
counterpart, though dissatisfaction and repulsion
toward those things which are earthly beloved are
16 essential to reverse the forces developed and to
gain their heavenly qualities. Herein is the opera-
tion of losing one's life in order to find it unto life
eternal. For the qualities developed in mortal
20 nature, however commendable on that plane, are
temporary and satanic except the forces that form
them die and are resurrected on the spiritual
(heavenly) plane. Dying to the forces of thought
24 and feeling is the death of the bodily conscious-
ness sown by the mortal ego, which, like a grain of
wheat sown in the soil of dissolution, brings forth
a harvest of similar but multiplied capacity.
28 "Except a grain of wheat fall into the earth and
die, it abideth by itself alone; but if it die, it
beareth much fruit. He that loveth his life loseth
it; and he that hateth his life in this world shall
32 keep it unto life eternal." John 12: 24-25 R. V.

Through dying to the loves of the flesh, the seed
life, developed in mortality, also dies. The death
of the sexual seed life is the resurrection of the
36 life of Christ Seed. For Christ Seed primarily

Spiritual Birth and Bodily Redemption 1011

died for the life of the world, forming on the 1
mortal plane the sexual seed. Death to sexual
seed is in dying to mortal thought and word, for
the thought is the conscious identification to 4
external sense of the emanated spirit, moving from
Center (Christ) to consciousness or nature. The
formation of seed is one with the emanation of
spirit forces to become thought and word, or 8
Intelligence expressed. The reversal of the mortal
thought and word, all forces being inverted to
principle on the mortal plane, is the reversal of
the tendency of the seed. When an ego has entered 12
sufficiently into the control of the thought and
word, the inspirations of the Almighty pour into
consciousness, and conflict between the Christ
Seed and the sexual seed begins. 16

The conflict that arises in spiritual birth, identi-
fied at the inflow of spiritual energies, enables the
ego to take conscious mastery over the mental,
soul, and physical forces, establishing as a result 20
the purity of consciousness essential to function
the Christ Seed. The Christ Seed is the physical
result of the Christed ideas realized as living prin-
ciples of being. That is to say that ideas of Truth, 24
actualized in words and acts, react to *form* the
essences of spirit, the principle of form being in the
will of man. When the will of thought, word, and
act is conformed to the Truth, Divine Will is 28
identified, by which the spiritual essences
developed are formed as the nucleus of the body
to be. This nucleus is Christ Seed in contradis-
tinction to Christ energy, the mental result of 32
forces of thought generated but not actualized as
living consciousness.

When the Christ Seed is identified, it begins its
unfoldment under laws of God. Every organ of 36

1012 *Science of Love with Key to Immortality*

1 the body comes under its regenerating influence.
The dissolution of the mortal forces in the *living*
4 *death* of regeneration reaches its climax in the
movement of the Absolute Law of God, which
takes place at the time of the Harvest to perfect
the ripening grain and to gather it into the store-
house of the Lord's body. For redemption of the
8 body is a cosmic expression, though operative by
means of individuals, and is effected at the
end of the world, or mortal development.

The identification of the Christ Seed is primarily
12 in heaven, the top head of the organism, that is, in
the cerebrum. The pituitary and pineal bodies,
located in the cerebrum, are the feminine and
masculine centers, respectively, through which the
16 Christ Seed is formed. The sacral brain center at
the base of the spine is the satanic counterpart of
this cosmic parental matrix of the brain, the
three forming the trinity of forces through which
20 Christ is formed as the spiritual organism of con-
sciousness. In the process of regeneration, the
seven plexuses of the spine open, their particular
forces flowing into the organism according to the
24 laws governing their expression. The fruit of the
Christ Tree ripens each month, the twelve zodiacal
signs being characterized by the twelve months of
the year, though physically they are the twelve
28 centers of consciousness through which the powers
of God outflow and inflow to form the Christed
organism.

The forces of consciousness, generated at the
32 sacral brain center, move up the spine to the place
in the skull called Golgotha, where they are crossed
with the forces descending from the I Am Center
of the parental matrix (pituitary and pineal
36 bodies), the forces of Christ crossing with the

forces of the world, the formative power being 1
in the satanic forces ascending. In the absolute
action of God, heaven and hell are commingled to
fashion the Mind and Body of Christ, the resur- 4
rected result. Man is consciousness, the soil in
which God works to manifest the reality of Being,
and radical changes are inevitable. It is folly for
the ego to look upon these changes as disease, even 8
in his unillumination, and the spiritual ego
should not be guilty of gross ignorance as respect-
ing these matters. The error of treating all organic
changes as disease or discord which ought not to 12
be, grows out of failure to discern the Lord's body
and the cooperative action of forces of spirit and
matter to fashion the substance of the new creature
in Christ. Bodily redemption is accompanied with 16
terrific changes of both mind and body, which
should be understood rather than condemned if
Love is to fulfil Law and reveal the god result. The
transformation of the organism is worked out in 20
the blood, which is the seat of sin (feeling force
developed in sense consciousness), the change in
the blood corpuscles relating to the spleen and the
thyroid gland, the latter being the seat of the 24
Creative Word when its function is gained.

The twelve centers of consciousness, five of
which are identified in the organism above the
larynx, centralize the generating forces to the par- 28
ticular cell-group to which they relate, they in turn
regenerating the organisms of the particular
groups. The twelve centers of consciousness have
their spiritual correspondences, the operation of 32
the forces being progressive and retrogressive. In
other words, the translation of the mortal or
material elements to their corresponding spiritual
qualities is the movement of forces from external 36

1 to internal, or from earth to heaven, hence, is
progressive; while the movement of the spirit-
essences, generated in the parental matrix from
4 interior to exterior, to be lost in matter or the
dissolving energies of form, is retrogressive. Yet
it is the descent of the Christed forces into the
tomb of hell and death (dissolving elements of
8 mortality) that forms them, embodying them as the
new creature in Christ. The progressive and retro-
gressive movement of forces in physical organism
corresponds to a similar movement of forces in
12 the universe, the sun of the physical heavens cor-
responding to the Son of the heavens of individual
consciousness.

The absolute movement of God that controls
16 bodily redemption is a universal one, penetrating
the forces of the sun, moon, stars, planets, zodia-
cal constellations, regenerating their essences to
the next quality of being that conforms to the
20 racial progression. It is the commingling of
the forces of the universe that forms the cosmos on
the heavenly pole of being; it is the chaos on the
earthly pole that complements the cosmos, creat-
24 ing the substance out of which redeemed body is
formed. The marriage of the heavens and the
earth takes place in the conjunction of the Spirit
of God (Christ) with humanity in the Messianic
28 character of each cycle, this permitting the mixture
of forces from which the children of God will be
fashioned. This is to say, when the heavens and
earth are in unity, the commingled forces will
32 yield the tangible manifestation of God-being,
establishing also the righteous expression of
humanity and the principles of the universe. The
heavens are the spirits and the earth the forms of
36 consciousness, the two uniting to fashion the mani-

Spiritual Birth and Bodily Redemption 1015

festation of the Creative Principles which existed 1
in spiritual identity before the world was formed.

The alchemical changes going on in the organism 4
in the formation of Christ give rise to peculiar 4
forces and feelings, all of which must be inter-
preted spiritually if the ego is harmoniously to
unfold the God-qualities. While understanding 8
of the process cannot entirely offset the tribulation 8
incidental to spiritual birth, it will enable the ego
to bear it as of the Lord, thereby establishing the
nonresistant spirit that permits the free expres-
sion of the forces unfolding. The intricate processes 12
of regeneration may be felt in degree on all 12
planes of expression, that is, in spirit, soul, body,
and mind, though detailed comprehension of the
process is possible only as it works itself out. 16
Jesus was the organism through which the prin-
ciples of redemption operated to reveal the resur-
rected Christ ego, but it was Paul through whom
the Spirit unfolded the scientific knowledge of 20
bodily redemption. In other words, the principles
of Being are known in the degree of their unfold-
ment, but, until they have worked out their con-
summated result, they can not be absolutely 24
known. Knowing and Being are now one, their
united action being Jesus Christ, the Principle of
Christ Mind and Body.

The consummated result of the principles of 28
redemption operative in Jesus was his ascension 28
above the mortal plane of consciousness. That
which had ascended, in its descending principle
became identified in those fitted through evolu- 32
tionary law to receive its operation, making known
the principles as knowledge and illumination per-
taining to bodily redemption. Egos at the end of
mortality are again in realization, not only of the 36

1 processes of regeneration experienced by Jesus,
but are also in comprehension of the ideas per-
taining, identified in consciousness by means of
4 Paul. The two unite as the "greater works" in
the ego now identifying the processes of re-
demption, though, until spiritual being is revealed,
the intricate activities of regeneration are not per-
8 fectly known. Knowing and being are one in the
Law of the Lord.

The gaining of the heavens of consciousness is
the identified qualities of the Christ Mind. The
12 sowing of the forces of the Christ Mind into the
soil of consciousness is the destruction of the first
heaven to form the first earth of righteousness.
The earth in its relation to man is the body. The
16 descent of the heavens to form the earth is com-
parable to the descent of Jesus into the tomb of
death to form out of the elements of corruption
the incorruptible state of being. "It is sown in
20 corruption; it is raised in incorruption." The forces
of the natural body, raised to the Christ qualities
of spirit (heaven) and sown into the soil of the
earth or satanic forces, produce the spiritual body.
24 Hence, "it is sown a natural body; it is raised a
spiritual body."

The formation of the spiritual body involves the
mysterious mixture of the forces of heaven and
28 hell, otherwise designated as Christ and anti-
christ. The antichrist forces are the elements of
mortality for which no mortal is responsible. In
other words, mortals are born in sin, and shapen
32 in iniquity, because in the order of progression the
forces of spirit (Christ) must be evolved in mat-
ter (Satan) to produce form in perfection. Yet
the form gained in the natural body is not the
36 eternal being of God; hence, the necessity of its

dissolution in the grave of hell and death. This 1
grave is the womb of regeneration, operative
as the chaos of the Creative Principle. However,
the chaos is present only when Christ is ready to 4
take his victory over the forces of hell and to rise
triumphantly as a spiritualized expression of
being. The spirit of form is the formative power
of spirit. Herein is the necessity for the heaven- 8
born forces to descend into the pit of hell and
death for their embodiment. For spirit-essences
are not tangible until cultivated in the energies of
form. These energies gained, simultaneously with 12
Christ, are the tinctures of hell which eternally
complement the essences of heaven, and by which
the spirit-principles are embodied.

Redemption of the body is gained in a living 16
death, and not through processes of death by
means of the grave. The grave in which the al-
chemical changes that bring forth a spiritual
state of being take place is the mortality of 20
nature, which does not inherit the kingdom of God;
but it is the receptacle in which the spiritual
organism may be fashioned and formed. Living
death characterizes all who die in the Lord through 24
dying to the enticements of the flesh, until, reach-
ing the Gethsemane experience, the Absolute
action of God operates to convert the blood and
flesh of the old man into the life and substance of 28
the new creature in Christ.

The forces of sense consciousness, raised through
repentance and purification to the spiritual quali-
ties, are equivalent to the flesh and blood of Jesus 32
Christ in their aspects of wisdom and love. The
flesh of Jesus Christ is the substance of spiritual
ideas realized, and the blood is the love generated
in the realization. The introduction into physical 36

1 consciousness of the flesh and blood of Jesus Christ
in the first coming of Christ forms the unity of the
male (Wisdom) and female (Love) forces, resi-
4 dent in organic identity in the second coming of
Christ in those who gain the Christ Seed, through
overcoming the energies of sex seed with the love
of the spirit. In other words, the activities of the
8 second coming of Christ are the principles identi-
fied in the first coming, their fulfilment being
revealed as conscious spiritual being.

In raising the energies of thought and feeling to
12 the spiritual qualities, one gains the wisdom and
love of God, these being identified in organic
nature as the substance and life of divine being,
that is, the flesh and blood of Jesus Christ. The
16 spirit of life is the love of consciousness, no one
being farther advanced than is his love develop-
ment. Jesus Christ is the action of united male-
female forces, the Man-Woman of God's idealizing.
20 When forces of spirit, soul, body, and mind are
raised to the Christ quality, conscious attainment
of the unity of the male-female forces is identified,
the law of the Spirit of Life in Jesus Christ moving
24 to transform the body to a like state of being. The
forces of the four departments of being in their
spiritual principles are the energies developed on
the flesh-and-blood plane redeemed; hence, they
28 constitute the flesh and blood of Jesus Christ. The
liberation of the redeemed forces in the organism
of the initiate, and their absorption and assimila-
tion to form the spiritual reality of being, are the
32 eating of the flesh and drinking of the blood of
Jesus Christ, who, primarily, is the cause of all
existence, being God in action as oneness of spirit
and body forces.
36 In other words, having gained the Christ con-

sciousness, one must eat what has been gained to 1
make it living flesh. The eating is in the Law of
Christ wherein that which is in heaven comes into
the earth, the mixture of forces occasioned by the 4
automatic ascent and descent of spiritual and
satanic forces causing the formation of the body
of Christ from the living bread that came down
from heaven. The bread from heaven is the sub- 8
stance of Being, the feminine essence of the
Creation. This essence is gained as the life of the
flesh when satanic forces are overcome. The
satanic force, or energy of form, controlled in laws 12
of God, forms the spirit body. This is portrayed
in the conflict of the Woman and the dragon,
referred to in Revelation. Bodily redemption is
controlled in Jesus Christ, the mediator between 16
the invisible and the visible planes of consci-
ousness, by which in their season of conjunction the
two are made one to produce the flesh of the Word.
The flesh of the Word revealed is Christ Jesus, the 20
visibility of the nature of God.

The movement of Jesus Christ is universal,
though functioned by individuals in whom the
principles of rebirth are operative. The opera- 24
tion of the Creative Principles in the central
character of the cycle, ordained in laws of God to
function the Word, is simultaneously operative in
all the members of the One body, all having the 28
Christ Spirit, being members of each other and
functioning the processes of redemption. This
body of consciousness, or Christ, is counterparted
by the opposite pole, or antichrist, a similar mix- 32
ture of forces taking place in mankind as is
operative in the individual bodies of those func-
tioning the Messianic laws. All the forces of
the race contribute something toward forming the 36

1 creation of God, while the Divine Principles in
turn renew and regenerate the sexual stream of
the race, implanting in it the ideals to be attained
4 in its next cycle of racial unfoldment.

The sin against the Holy Spirit, while relating
to a mystical operation of Divine Law, is well
uncovered in connection with bodily redemption,
8 since it has been held to be the unpardonable sin,
and associated with all forms of mortal pervers-
sion which desecrate the body. The Holy Spirit
is the whole spirit, or unity of forces of spirit, soul,
12 body, and mind, gained in Christ. When the Holy
Spirit has been gained, that is, the forces of the
four departments of being have been consecrated
to God for divine use in the action of His will, the
16 Law of the Lord moves in this pure force to mani-
fest the spiritual being, or the Son of Man: that
is, the manifestation of the forces of the Son.
The movement of the Divine Will to reproduce
20 spiritual being involves the hells as well as the
heavens, and consciousness is open to condemna-
tion, both from within and without, though in
the divine service. "Whosoever shall speak a
24 word against the Son of Man, it shall be forgiven
him." That is to say that what is felt in the outer
nature of people toward the operation of the
Divine Will is forgiven, but what is felt in the
28 inner nature against the "Holy Spirit" is not for-
given, for what is not known cannot be forgiven.
Hence, this lack of capability of receiving the
operations of the Divine Will cannot be forgiven,
32 "neither in this world," or state of consciousness,
"nor in that which is to come." For those who
could not receive the operation of the Divine Will
at the first coming of Christ cannot receive it at
36 the second, nor can they come into redemption.

Spiritual Birth and Bodily Redemption 1021

What consciousness, through lack of develop- 1
ment in one cycle, cannot receive, represents what
is not forgiven, or what is not known. This lack
prevents attaining to the next cycle's unfoldment. 4

This is not to say that specific people continue
to fail to receive the Holy Spirit, but it is to say
that whenever it moves there are those who reject
it. Hence, these cannot be given the activities of 8
the divine principles for what they have developed.
For, not having gained the full realization of the
operation of Divine Will to form the body of
Christ, they condemn that which is an action 12
of God, believing they render a divine service. So
long as one does not understand the service ren-
dered by means of the hellish forces, he is in con-
demnation of some aspect of the whole Spirit: 16
hence, in condemnation of the Holy Spirit. For
this, one cannot be forgiven, for he cannot be given
more than he can receive. Until the ego compre-
hends all aspects of consciousness, good and evil, 20
in service to the Creation, he cannot receive all of
God's activities by which redemption of the entire
being is effected. Evil is a lack of consciousness
of God omnipresent; a belief in God not present. 24
Where evil exists as a belief, God consciousness
is not present; hence, the divine principles can not
bring forth the perfect spiritual being. All aspects
of consciousness must be reconciled to God, 28
though His two poles of Being are to be seen in
distinction.

The tree (forces of progression) is good or evil,
and the fruit brought forth is of an equivalent 32
character. That which is good is not evil, and that
which is evil is not good. Those who receive the
action of God at its coming do not reject it, and
those who reject it do not receive it. Hence, there 36

1 are those to whom the divine qualities may be
given for the natural attainments, and those to
whom they cannot be given. To forgive means
4 to give for. God cannot give the divine qualities
except the natural be completed. If one has the
capacity to receive the action of the Lord, which
is the love of God, he has given the natural forces
8 for the spiritual in self-conscious mastery, thus
making himself eligible to function the Christ
Principles and to be born of God. The sin against
the Holy Spirit is unpardonable in the sense that
12 consciousness cannot receive from God the equiva-
lent of what it has failed to gain through living.

Those who speak against the operation of the
Holy Spirit, which is the Law of the Lord, have
16 not the consciousness that permits it to function,
hence, in this sense they cannot be given the
operation of the spiritual principles. Being turned
away rather than toward its operation, they reject
20 rather than receive the Holy Spirit, thus being in
a state of condemnation before the Law of the
Lord. Condemnation is the exoteric sense of
repulsion operative through lack of conscious wis-
24 dom and love whereby one may know the opera-
tions of God and be approved by them. Since
the operation of the Holy Spirit involves the mys-
teries of Christ and sex, it is the opportunity of
28 Judgment by which the love of God is received
or rejected. "A tree is known by its fruits." One
cannot bear witness to the operation of the Love
of God when functioning in the hate or love of
32 the fleshly nature. It is only through raising both
of these mortal aspects of development into the
one spiritual quality that Truth is permitted to
function and the ego is enabled to understand the
36 activities of God. The process of surrendering

the loves and hates of the flesh is called regeneration. Those who follow Christ in the regeneration are opened in the twelve powers of God through which they are transformed in their forces, and are born from the Kosmos as a higher type of being.

The belief that a spiritual type of being is brought forth through works of faith, or through mental purification alone, or through purifying generative conditions, is erroneous. Whatever be the advancement of the ego, at the time appointed for his spiritual birth and redemption he must pass the Way of the Cross, being redeemed through Jesus Christ, Lord of heaven and earth. Works of faith develop facilities of consciousness whereby one is made receptive to the divine powers and enabled to function them when he has conformed to the law of renunciation, taken up his cross, and followed the Christ unto Calvary, where the final conflict of forces of Christ and Satan ultimate in reproducing the spiritual type of being. Mental purification and development, characteristic of the metaphysical progression, become, when perfected, the wisdom and love of the Christ Mind in which the principles of Being inhere. Where mental development does not transcend the selfish, personal aspects of mortal sense, characteristic of gaining both the good and evil of self-consciousness, the ego so functioning is not open to receive the operations of the Divine Law, however adept he may be in powers of self-expression.

Since the spiritual being is not born through physical birth, it is not the product of improved generative conditions. A highly evolved soul, developing his potential spiritual capacities, who fails to fruit himself in immortality, will identify

1 at his re-embodiment, in as equally low state of
consciousness, if he has finished progression in a
given mode or direction. The evolving animal
4 creature may reap the benefits of improved generative conditions on the mortal plane, and so be enabled to modify his tribulations in the flesh, provided that faculties of consciousness permit the
8 gaining of knowledge by which the Laws of Creation are set up. Yet, all must await the Law of the Lord that will set them free from sin and death. No one can of himself effect spiritual birth. It is
12 an accomplishment in the Divine Laws, and possible of fulfilment only at the end of mortality.

Jesus is perfected in the resurrection of the many sons of God, the offspring of the One, who
16 gain physical embodiment in the second coming of Christ. Jesus is the humanity of the Spirit of God (Christ) in which the Divine Principles unfold to fashion man in the image and likeness of God.
20 This is spiritual being, the united spirit and body of consciousness. The spiritual being to be gained in Truth partakes of the nature of the visible and invisible planes of consciousness. The forces of
24 heaven and earth united as one form the embodiment of the God Principles. This is not a bodiless state of being, but a divine embodiment: that is, organism partaking of the fourth dimensional
28 nature, which in its expression transcends both time and space.

The capacity to come and go at will, to be visible or invisible, to bring forth manifestation through
32 speaking the idea into form or visibility, will characterize the spiritually born virgins, who, identified in God-state of being, will have the powers of God, both in heaven (spirit) and in earth (form; body).
36 These are the offspring of Jesus Christ, who is

the unity of the two as one. The redemption of the 1
body is effected through the law of the Spirit of
Life in Jesus Christ. This is not as through a per-
son, but as through a Principle of Being. The 4
Principle of Being is the united wisdoms and loves
of conscious development gained in Christ, or
Truth. The consciousness embodied in God-nature
is the manifested result of the action of God. Egos 8
thus embodied have eternal, living consciousness,
inclusive of all departments of being, though func-
tioning above the mortal plane.

The organisms of egos born through spiritual 12
birth onto the fourth dimensional plane will par-
take of the quality of Light, being the etheric
essences substantialized in the alchemical proc-
esses that bring them forth in form. The humanity 16
of being will transcend the whiteness of the present
white race, which, in reality, is not white, but a
mixture of all racial forces. Through the action
of Divine Will the mixture will be alchemicalized, 20
appearing after its metamorphosis as a body that
is white after the whiteness of snow. The author
has witnessed both of these bodies, not as in
dreams or visions, but as the manifestation of her 24
own body consciousness, and is given to under-
stand that they type the embodiment to be raised
up from the dissolution of mortality, to character-
ize the gods and the reborn humanity. 28

The spiritual organism exists in ideality within
the consciousness, but it is identified through proc-
esses of living wherein the ego gains a conscious
realization of the wisdom and love of God. The 32
formation of the spiritual organism is in the mix-
ture of the forces of heaven and hell, liberated in
the Law of the Lord at the end of the cycle of
mortality, the mortal form being dissolved and 36

1 the spiritual being formed from the same process
of Law. Those who have the gained powers of
heaven and hell are the overcomers, the organisms
4 in which God moves to manifest the embodiment
of His Spirit, that is, the Christ-Man.

The processes of spiritual birth are universal in
their function. That is to say that the mixture of
8 the forces of heaven and hell in a single individual
is one with the mixture of these forces in humanity
as a whole, as well as in the universe, for every
aspect of force has its heavenly and its hellish
12 poles of expression. These two poles, mixed in
their forces, provide the wine-press of the wrath
of God on one hand, which is the primal chaos,
and the cosmos on the other, from which are re-
16 produced the embodiments of the Creative Prin-
ciples, that is, the god-beings. These are the
redeemed egos, born in universal law at mortality's
close. Through the god-functions which they be-
20 come, humanity is reborn, the entire conscious-
ness being more perfectly aligned to the Laws of
Being.

THE BRIDE OF CHRIST: THE CHURCH

Behold, the days come, saith Jehovah, that I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. In those days, and at that time, will I cause a Branch of righteousness to grow up unto David, and he shall execute justice and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is *the name* whereby she shall be called: Jehovah our righteousness. Jer. 33:14-16 R. V.

For Jehovah hath created a new thing in the earth: A woman shall encompass a man. Jer. 31.22 R. V.

And the city lieth foursquare . . . and I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof. Rev. 21.16, 22 R. V.

And I saw another strong angel coming down out of heaven, arrayed with a cloud, and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire, and he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth; and he cried with a great voice, as a lion roareth and when he cried, the seven thunders uttered their voices. And when the seven thunders uttered their voices, I was about to write and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not . . . but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God. . . . Rev. 10.1-4, 7 R. V.



The whole creation has travailed in pain **1**
awaiting the redemption of the body.
The redemption of the body is effected
in the outworking of the principles con- **4**
tained in the voices of the "seven thunders." These
were sealed at their inception into humanity, but
are unsealed at the fulfilment of mortality. Many
are the evidences that the utterings of the "seven **8**
thunders" that John wrote not may now be written.
With right foot upon the sea (positive powers
made negative) and the left foot upon the earth
(negative powers made positive), the angel, with **12**
a rainbow of promise (covenant of Law) upon the
head (intelligence), and a face as the sun (light

1 operative), and with feet as pillars of fire (under-
standing of materiality purified), reveals the laws
of Life. The mystery of God, hidden in Christ, is
4 now uncovered. The Book of Life is open, and all
who are in Christ may read its pages. The body of
Christ, which St. John prophetically portrayed, is
now being formed, and out of the earth are
8 being gathered the redeemed egos who are to
identify the Bride of Christ, the Church. The
revelation of the Mother Principle of God, with
its spiritual result, is not only the finish of all
12 mystery, but is also the opportunity for those who
believe in Jesus Christ to be redeemed and im-
mortalized.

The Body of Christ, or Church, is the universal
16 appearing of Jesus Christ, revealed as the children
of God in Father-Mother being. Jesus was the
archetype of a new race, he himself becoming,
through processes of transplanting, the seed by
20 which his church, or spiritual correspondence in
humanity, is raised up. For the Church Principle or
Bride is first individualized, the Woman of Deity
becoming the visible center to receive the trans-
24 muting forces of consciousness, even as the Man of
Deity took unto himself the sins of the world
and through his crucifixion projected the gained
Spirit of Truth and Love into the conscious-
28 ness of the race. Jesus became in heavenly
principle the Son of God, the involved product of
mankind's evolution: that is to say, that which was
with God in the beginning, the starting point of
32 a new cycle of progression, descended into man-
kind and from its evolved diffusion raised itself
into manifestation as the godly genus, the Word
made flesh. The evolution of all races preceding
36 this manifestation was involuted to a spiritual

quality and manifested in the earth as the Son of 1
Man, the identity of the Son of God.

Jesus was the fruit of the seed implanted as
Adam, Adam and Eve being the archetype of the 4
human element, even as Jesus Christ and his Bride
are the representatives of the involved or spirit-
ually progressed Christ Seed of the race, gained
in mortality. The appearing of the second Eve 8
is the climaxed fruit of the dispensation of the
Gentiles, the unity of Judah and Israel being in
the Mother God Principle of Being, raised up
in universal function as the Living Spirit of the 12
Woman of Deity. It is the office of the Bride Prin-
ciple, in conjunction with the Bridegroom, to re-
produce the children of God and to give rebirth to
mankind, transcending the race from the animal 16
to the human plane of expression. It is the revela-
tion of the Woman function of Deity that reveals
all mystery and identifies immortality.

One may better comprehend the process of re- 20
production of Man through studying the plant, for
what can be perceived in the effect of a law is also
in the law as cause. As Paul says, "For the in-
visible things of him since the creation of the 24
world are clearly seen, being perceived through
the things that are made." The six days' creation,
referred to in the first chapter of Genesis, may be
found expressing in the plants in their evolved 28
and involved expression: first, the seed, second, the
root, third, the stem, fourth, the branch, fifth,
the blossom, sixth, the fruit, followed by the
seventh, or Seed in which is rest from growing 32
until a further implanting. The seed that was in
the beginning, that progressed the plant through
its qualities of being, is in the fruit produced in
likeness and image, perpetuity being in the seed. 36

1 The Seed that was with God in the beginning
was Christ. This Seed, implanted, produced man-
4 kind, which through processes of evolution un-
folded itself, producing the true Vine as the
virginal Christ substance, out of which the first-
born god was fruited. The Seed of this fruit con-
8 tained the original Christ essence unfolded in the
race through growth plus consciousness gained,
and at its crucifixion, or alchemical combustion, a
process inherent in God's laws of transmutation,
the Christ Seed was disseminated as radiations of
12 wisdom and love (primal God-spirits) into human-
ity receptive to it. Since this Seed had in it the
whole or Holy Spirit of consciousness identified in
biunity, or oneness of male-female potencies, it has
16 power to raise up the biune egos, the "first fruit
unto God and unto the Lamb" who constitute the
Foundation Stone of the Church of the Bride.

The substance out of which the biune creatures
20 are to be fruited is the Church, the spiritualized
essences of humanity raised up in these latter days
through the quickening spirit of Jesus Christ, oper-
ative in those who believe in him, opportunity of
24 belief being resident in the Woman of his spirit.
Since these redeemed ones are to be those not de-
filed with women, that is, who are no longer in
affectional attachment in the world, and are pur-
28 chased out of the earth through purification, it
must be concluded that freedom from sensual and
worldly affection constitutes the essential belief in
Jesus Christ, and characterizes his devotee and off-
32 spring. This being true, the church of Christ, or
His Body, is not to be formed in the organized
religious systems of this day, but outside of them.
However, connection is maintained with the reli-
36 gious organizations through the discipleship that

centralizes about the Deific Center, by which the 1
Christ forces may be radiated in the direction of
these organizations pending their dissolution. On
the other hand, there must be an open door 4
through which the forces of religious bodies may
flow toward the Christ Center and be transub-
stantiated into living reality. The Deific Center is
the Virgin Mary (Cosmic Mother) in universal 8
identity, who is utilized in Divine Law to mother
mankind into the kingdom of Man.

Jesus Christ as Seed was sown into the church or
humanity at his dissolution, but not into the 12
organized symbol of the church. The church in
which the seed of the Lord in his theocrasized
state inheres is the Woman, or Womb-man, the
Woman matrix of the race, through which all seed 16
gestates and grows. This Matrix has its center in
humanity, and is the polarized spirit of Jesus
Christ, the counterpartal mate of himself; and
about this matrix his seed has centralized until, at 20
the time of its involution, the Lord is further
revealed as the Redeemed Woman or Womb of
humanity, out of which shall be consciously born
the children of God. This church is the New 24
Jerusalem, the Holy City, of which St. John wrote,
“And I saw the Holy City, New Jerusalem,
coming down from God out of heaven, prepared as
a bride adorned for her husband.” She is the 28
temple of God, having within her the Lord God
Almighty and the Lamb. Those whose names are
written in the Book of Life enter into the Holy City
by means of Her who counterparts the Bride- 32
groom and who bears in her nature the essences
of both the Father and the Mother, the Supernal
Mother being the beginning of creative processes.

The messenger of God, or that state of conscious- 36

1 ness inhering in the descendency of Christ Seed,
the human counterpart of the spiritual, pre-
4 pares the way for the coming of the Woman of
Deity. "Behold, I send my messenger, and he shall
prepare the way before me; and the Lord whom ye
seek, will suddenly come to his temple; and the
8 messenger of the covenant, whom ye desire, behold,
he cometh, saith Jehovah of hosts. But who can
abide the day of his coming? and who shall stand
when he appeareth? for he is like refiner's fire,
and like fuller's soap: and he will sit as a refiner
12 and purifier of silver, and he will purify the sons
of Levi, and refine them as gold and silver; and
they shall offer unto Jehovah offerings in right-
eousness." The "He" always referred to in con-
16 nection with God and His activities is the positive
action of Truth, the ego always expressing in the
male of himself and never in the female in mor-
tality. However, Jehovah creates a new thing in
20 the earth, encompassing the man with Woman, the
male forces becoming negative and the female
becoming positive at mortality's close.

The belief that God's manifestations are always
24 male in form is an idea developed in the masculin-
ity of the race during its sojourn in the Male pole
of the reproductive function, and is due to be
reversed at the manifestation of the finished fruit
28 of the seed of Jesus Christ. The children of God,
like the children of the world, are born out of the
feminine function, though the Woman of Deity,
like the Queen Bee, is feminine in form but mascu-
32 line in her dominating principles of Being. It is
in this reversion of principle that the Woman
encompasses the man and becomes the Father-
Möther of a higher race of beings. The Revelation
36 of St. John recognizes that the feminine matrix of

the arch-natural race has within it the masculine 1
potencies of developed humanity as well as the
feminine.

The members of the Body of Christ will be living 4
spirits, for, being baptized in both the spirit of the
Man and the Woman Principles of Being, they will
be in conscious biunity. When the Woman Prin-
ciple of Being is identified, there will also be set 8
into operation the processes of reproduction by
which humanity in male-female equality may be
brought forth. The principle of immaculate con-
ception will characterize reborn humanity, being 12
made operative through the Woman Lord of
Being. The Feminine identity of the Masculine
Pole of Deity was ordained in Divine Law
(elected) to be identified as the Bride at the end 16
of mortality, at the beginning of the Christian dis-
pensation, the principle operative at the end of a
cycle to produce the spiritual effect being present
at the beginning as Cause. Hence, the Woman 20
Deity was present as two poles of expression at the
manifestation of the Man Lord Principle, these
being the negative and positive feminine poles of
the Man Principle, though united as one state 24
of being (person) at the end of the cycle. The Bride
is the biune Christ Principle, the two as one, objec-
tively and subjectively gained, who is the four-
square city of consciousness that brings forth, 28
when married to the Lamb, the completed egos or
the gods. These are the 144,000 god principles
revealed as the central nucleus of Creation at mor-
tality's close. These are the Church of the Bride. 32

The conjunction of the complementary Man and
Woman Lord Principle will cut off the outflow of
sexual forces, influxing all forces to center. This
forms the father-mother parental matrix of heaven 36

- 1 in the earth, through which egos, ready in male-
female polarity, will influx their forces and
partake of the Christ nature. The coming of the
4 "Lord as a thief in the night" is a figure indicating
the adulterations of consciousness in which the
Lord operates, not only to form his organism of
being, but to annihilate the adulteration. All forces
8 are formed from the Word, and in their culmi-
nated adulteration in spirit and matter are usable
in the Word to promote the manifestation of its
embodiment, that is, the god beings.
- 12 While the Man and the Woman in their involved
characters are the Father-Mother of the god
beings, in their human aspect they are the genus of
the new humanity, the archetypal parents of the
16 immortal race to be. The implanting of the Seed-
Word in mankind, at the theocrasis and dissolu-
tion of Jesus Christ, paid the karmic debt in the
sacrifice of the male, and the example was set for
20 all males to offer their animality on the altar of
God, and thus raise up the virgin of themselves
whereby all may be ascended godward. The
voluntary sacrifices of the male elements of
24 animality is the sacrificial rite essential toward
identifying the virginal essence of humanity in
receptivity to a higher reproductive process. In
conformity to this essential, the voluntary denial
28 of the central female of the utilization of her
maternal potencies in the promotion of animality
of offspring, carried on through material or carnal
birth, is the governing action that enables the
32 males to make their sacrifice; the conjunction of
the desires of males and females in the Lord (Law)
generating the virginal essences in humanity neces-
sary to reveal a fuller revelation of God among
36 men. These virginal essences constitute the foun-

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The Mother, or Principle of Divine Love, will characterize the reproductive processes of humanity in capacity of wholeness when the Lord in Man-Woman consciousness has been identified. The salvation of the race from greed, war, and hate comes, not through religious reformation nor international legislation, but through an action of spiritual law that progresses the race in keeping with the Divine Principles of Being. The government of immortality will be theocratic in its spirit, for, united with the central throne of God, receiving the inspirations of the Almighty, the will of God penetrates the consciousness of the race, enabling it to know and to do that which is righteous and just. Supreme authority in the earth can be safely vested in those whose wills are subjected to the divine and who live that righteousness may be expressed and the glory of God promoted.

The ascendancy of the kingdom of heaven may be seen arising both in church and state since Nineteen Twenty, A. D., when this planet, at circumference of consciousness, entered into conjunction with Center so as to manifest the supremacy of involution over evolution, and to identify the Laws of God by which the forces of the race are ingathered to the Center of Being and the forces of God at Center are projected into the race. This Center is the centralized maternal matrix identified in the love of God, and contains only that love and wisdom that have been culled out of the "tree of the knowledge of good and evil." Forces freed from the lie form spiritual substance, and are

1 made resident in the Woman or Bride. The
Center, or nucleus of the Redeemed Body, the
Church of Christ, is primarily made up of poten-
4 cies aggregated by those who have willingly for-
saken the loves of the flesh. The Center is identified
as the Heart of the Head, the Woman of Deity
typing the capacity to renounce the loves of the
8 flesh in their fulfilled identification, and forming
the connecting link between humanity and Jesus
Christ Principle at the end of the era of mortality.

When it is perceived that we live in a world of
12 potent energies, with love and hate in diffusion,
one can discern that a Center of consciousness in
organic identity is not necessarily a flesh-and-blood
matrix, but is one made up of potencies of spiritu-
16 ality, though manifesting in human-natural form.
Even as Jesus in his appearing typed the Center
that projected to the circumference, the aspects of
wisdom and love evolved in the race up to the time
20 of his identification in the flesh, so the Woman of
Deity, the Bride, is the aggregation of wisdom
and love potencies gained through the fuller pro-
gressions of the Christ Spirit in mankind. The
24 identity in the earth of the Lord Principle is
the pivotal center in which and through which the
potencies of the world, or forces of hate and love,
centralize, being polarized universally, even as
28 they are polarized individually, toward the reveal-
ment of oneness, or heaven in the earth.

Since humanity is One in real character, the
many are in the One, even as the One is in
32 the many, and the circulation of its energies in and
through a polarized Center is requisite toward its
upliftment and redemption. As there is no
spiritual advancement for the individual without
36 sacrifice of the personal elements, so there is no

universal spiritual advancement without the sacrifice of the individual, though the individual sacrificed toward the identification of the All in One is the Overcomer who enthrones the Christ Seed and becomes the microcosmic Word Center of the Lord. The Overcomer, through the sacrifice of the Christ potencies gained, is ascended into the eternal kingdom of God as a Known factor of eternity, being established in eternal life as a Principle of God gained.

The inworking as well as the outworking of God's laws is marvelous in its scope of action, and is inclusive of every atom of the universe, manifesting to each identity of consciousness according to its earned capacity of receptivity. It is a mighty attainment to be a child of universal love rather than the offspring of carnal seed. But such is the ultimate of the offspring which Jesus Christ will raise up. The essential requisite to membership in the family of gods is to belong in spirit to no other family in which ties of love bind and control. This attainment is an overcoming and not a repudiation of family ties, though repulsion to the mortal family is orderly when the illumination of possible attainment of God's family is perceived and desired. Repulsion, however, must climax in attraction, and ascension be made on the current of love rather than hate. To renounce and forsake that which is mortally loved is impossible except the repulsion, engendered through higher illumination, sets in. When repulsion is overcome with the love of God, the existent attraction is not binding, but freeing, and law is fulfilled with Love in righteousness and order.

The paradox of life centralizes about the usages of love. During mortal progression, the various

1038 Science of Love with Key to Immortality

1 forms of family love promote the highest and best
of the natural creature, though all love, operative
4 attractive law of progression. Progression leads
godward when the ego repulses attachment to that
mortally beloved. Attachment to the natural fleshly
propensities gives rise to hell, though *involuntarily*
8 generated, while repulsion of the fleshly ties of
love gives rise to hell *voluntarily* generated. When
the ego chooses to repulse mortal attachment, it is
because he feels or comprehends an impulse of
12 ascension, though that ascension may appear, to
beclouded mortal sense, a descension. But where
knowledge of capacity for spiritual attainment
prompts detachment from the loves of the flesh,
16 the hell engendered is attractational toward heaven,
and the reward for earnest development godward
is the identification of love and wisdom that in-
cludes those renounced in its scope of light and
20 harmony.

Jesus specifically emphasized that the forsaking
of the love identified in the family relation was a
paramount essential to Christ attainment, the
24 revealing of the temple of God as the deathless
body. Speaking of his mission's being to bring a
sword rather than peace, he declared, "For I came
to set a man at variance against his father, and
28 the daughter against her mother, and the daughter
in law against her mother in law: and a man's foes
shall be they of his own household. He that loveth
father or mother more than me is not worthy of
32 me; and he that loveth son or daughter more than
me is not worthy of me. And he that doth not take
his cross and follow after me, is not worthy of me.
He that findeth his life shall lose it; and he that
36 loseth his life for my sake shall find it." Matt. 10:

35-39 R. V. Man finds his life in the earthly family 1
tie. Here it is that he comes again into bodily
identity and cognizance of ideas previously gener-
ated. Ultimately, he must end his life at the point 4
where he found it, in the overcoming of family
attachments, this being simultaneous with spiritual
birth.

The people were astounded at the teachings of 8
Jesus Christ, because he implied that the progres-
sive worldly, as typified by those in love of earthly
attachments, could not easily enter the kingdom
of God. The development of the love of God 12
makes one's love more inclusive of all, and in this
way universality of love, characteristic of the
brotherhood of man, supersedes the love that
formerly confined one's affections to his immediate 16
family circle. Since heaven is within you, as
Jesus admonished, and a state of consciousness to
be attained, its identification is imperative if one
would enter the next state of being (world to 20
come) and receive the bounties of God's love.

Universality of love is the ascendancy of affec-
tion generated in the knowledge and grace of God,
and is the means whereby the kingdom of heaven 24
is promoted in the earth; therefore, its develop-
ment is to be encouraged, freeing the race, as it
will, from the limited loves of national, religious,
and family units, which are themselves the chief 28
progenitors of hate and universal discord. The
Fatherhood of God is inclusive also of the Mother-
hood; both will be known to consciousness when
the reproductive processes are vested in the Divine 32
Love Principle. The offspring born of immaculate
conception, like the archetype of the Son of Man
race, will bring the message of peace on earth,
good will toward men; for animality of desire, 36

1040 Science of Love with Key to Immortality

- 1 hate, murder, greed, and those activities that
inhere in the lie of sex shall have been dissolved
and entirely annihilated.
- 4 All who claim to acknowledge God and to
receive His spirit are covenanted to raise up their
love potencies unto affection in Christ, and so
shorten the days of tribulation for all flesh. For
8 it is the loves of the flesh *renounced* that will
eliminate the pains, ushering consciousness into
the government of the Laws of God, by which the
genuine life and joy are expressed. Fortunately,
12 one ego in renunciation of the loves of the flesh, as
well as the hates, is sufficient to form the matrix
of God through which the Divine Laws operate to
project the true principles of being into conscious-
16 ness; though no one *absolutely* transcends the
fleshly nature without being sustained and sup-
ported by others in *relative* progression, the center
and circumference of the chosen ones being the
20 "elect body" that functions the divine powers that
regenerate and redeem the entire race.

At the end of the Adamic age (era of time), all
are to have the opportunity to prove their works,
24 whether they are in the will of God, and to reveal
their true character of thought and love, their lives
bearing the fruit of the state of development. The
proof of sonship is revealed, however, through
28 Divine Law, and not in the works of self-conscious-
ness. Self-consciousness at its highest evolved
mortal state, even when touching the divine prin-
ciples on the heavenly side, is subject to dissolu-
32 tion in hell, the mixture of heaven and hell in the
crucifixion with Christ yielding the works of faith,
that is, the redeemed consciousness, as well as its
embodiment.

36 Love is to be the impetus of the new era, which

will ultimate in the capacity of the ego to give, not 1
only his gains of good, but himself. All who give
themselves for the kingdom of heaven's sake will
make up the Bride of Christ, the selfless nucleus 4
about which shall centralize the humanity to be
formed in the conjunction of the wisdom and love
of God, as well as the gods that shall transcend
immortality; they are the perfected fruit of the 8
Christ Seed gained in heaven.

Conscious of the unfolding love of God, and the
obstruction of mortal love to this unfoldment, one
in attainment of discipleship emanates a greater 12
love toward those mortally dear, by cutting off the
attachments of the flesh, than in indulging them.
Progression in spiritual law in the love of God is
hated of the world because it reveals that the love 16
of the world is hate in its quality, being opposite
(opposed) to the love of God. Truth is never
pleasing to men (world consciousness), the scribes
(education), chief priests (religion), and Pharisees 20
(industry developed in law) being the chief
adversaries of the Christ development. The exhortations
of Truth are not in error or uncleanness,
nor in guile, but in purification, though dealing 24
with the impurities and inharmonious conditions
of the race's development. Having been purchased
out of the earth, the ego gained in the Lord projects
a living message of holy love in projecting 28
Truth, that the evolving mankind may be purified
and uplifted, also gaining its consciousness in
Christ.

"Ye are from beneath; I am from above; ye are 32
of this world; I am not of this world," declares
the Embodiment of Truth to those seeking to
behold God while still functioning in the wiles
of the mortal self. It is attachment to the loves of 36

1 the flesh that impedes the development of a higher
understanding, and that leaves mankind floundering
4 of the flesh are the inverted aspects of the Love of
the Lord, and only a reversal of the forces
developed will connect the ego with the Law of
God and reveal him in righteous relation to
8 the Creative principles. Through overcoming the
enticements of the senses, the Spirit of the Lord
forever separates the ego in holy devotion from
the activities of the world and its lusts and limita-
12 tions. Spiritual attainment can be made in godly
methods only. One cannot function as an animal
creature, a slave to his sense desires, and be ap-
proved of the Lord, nor be admitted to the higher
16 kingdom of advancement. "The pure in heart see
God." The pure in heart are those whose affec-
tions have been detached from the fleshly activi-
ties and identified in the wisdom and love of divine
20 attainment.

Immortality is the attainment in the flesh that
characterizes one identified in love redeemed.
Immortality is the involved expression of evolved
24 mankind, the preliminary to eternal progression.
The church is the matrix out of which the
immortals are generated. The church is the sub-
stantial love of God, progressed in affection cen-
28 tered in Christ, culminating with capacity to live
so as to reveal one's individual powers in uni-
versal service. When the separated aspects of
consciousness are reunited, as they will be in the
32 identification of the Woman Lord in biune char-
acter, egos will have the spirit of completeness in
themselves, their expressions of love and wisdom
partaking of a whole (married) character rather
36 than of a separated (sexual) nature. Thus, the

forces projected into the race through thought and 1
feeling will bless and harmonize the universal
and racial consciousness, thus forming the heav-
enly state of living: that is, the church of the Bride 4
in earthly identity.

The belief entertained in some of the present
organized churches that officiating rectors and
priests are endowed with certain capacity to effect 8
in the consciousness of the devotee the holy con-
junction of the male and female poles of being is
fallacious. All truths have their symbolical repre-
sentatives in the world, but the symbol has no 12
power to consummate the spiritual law, though its
use may cultivate intellectual comprehension of
spiritual principles. There is only one priest in
whom is vested the Fathering capacity to regener- 16
ate the seed of the devotee of God, and that is the
High Priest, the Lord Jesus Christ, eternally identi-
fied at center as the divinely ordained represent-
ative of God in the earth (body consciousness). He 20
is the Holy Father, with Holy Mother potentiality,
and through him the Bride or Church is promoted
in the earth and ultimately raised in identity. The
Holy Mother is the Center of the generation of 24
the immortals, the functional point in humanity
in her descending principle, through which and
by which the redeemed race will be given immortal
identity. In her ascending principle, she is the 28
mother of the gods, the heavenly and earthly
functions of the Word operating in the Bride to
replenish the spiritual and natural realms even as
it operated in the Bridegroom. 32

It is a scientific and indisputable conclusion that
the forces directed toward the Bride Center by the
worldly religious systems are not love, but hate, all
religious systems being antichrist to the Christ 36

1 center. Every identification of God comes outside
of the preconceived methods of the world, and at
its appearance must cope with the hellish elements
4 which those professing to represent God in the
earth eject in the direction of the genuine prin-
ciples expressing. However, the identification of
hate in the direction of Truth annihilates the
8 fallacious religious systems and marks the decline
of the exoteric church, as well as of the false
deductions of science, which, with religion, yield
their false premises before the manifestation of
12 Truth. The genuine religious system must rest
upon the redemptive measures inaugurated by
Jesus Christ and made working factors in
humanity, through the incorporation of his own
16 spirit into its receptive faculties. These reveal at
the end of the Adamic age the identities in the
flesh of the Word which he implanted at his dis-
solution, the impregnation with the seed of the
20 whole Man yielding the fruit of biunity in con-
formity to the character of the seed sown.

Only those advanced in the liberty of the spirit
of Jesus Christ, emanated at his theocrasis, con-
24 stitute the identities of the love of God in the earth;
and these are in detached position from the
religious systems of the world, being evolved in
the School of Life, their Christianity partaking of a
liveable rather than a literal spirit. The teaching
28 of the church, as it has existed in the world, is in
direct opposition to the gospel of Jesus Christ.
The church is the impetus of the state, and the
32 governmental conditions of civilization give a true
picture of the condition of the church. The pagan-
ized and adulterated tenets of religion differ not
from the ethics of the world, but, rather, not only
36 foster them, but pander to the worldly progression

of its adherents as though enticements of the flesh 1
were paramount essentials in living.

The church, founded in the darkness that fol-
lowed the identification of the light which Jesus 4
Christ and his disciples bore, has been retrogres-
sive rather than progressive in the Christ Spirit,
resulting at the end of the "Day of the Gentiles" in
alignment with the murderous forces of the uni- 8
verse, both as to sexual feeling and monetary
power. War is the consummated expression of
sex and money in supremacy of consciously begot-
ten attachment. The paganized church is to be 12
wiped out, not with the rudiments of hate, but with
the true spirit of the Lord Jesus Christ. It can not
be re-formed nor rebuilt on its present foundation.
It is the essence of corruption, generated in igno- 16
rance of both wisdom and love, and must be
allowed to die, so that out of its ruins there will
arise the germ of the divinely ordained Church of
Christ, in which each is the chief priest of his own 20
soul, and a temple reared in holy devotion to a
God whose presence and power are revealed as
man redeemed from the lusts of the flesh and
monetary greed. 24

The consummation in humanity of the Church
of Christ heralds the marriage or holy conjunction
of the male-female potencies of those who have
unearthed the temple of the Lord, through renun- 28
ciation of the loves and hates of the flesh. The
mystery of godliness is resident in the Holy Mother
Principle, and is revealed only through the Spirit
of Truth which Jesus Christ proclaimed would be 32
sent in his name, and which would bring to
remembrance his teachings. The establishment of
a true religious system must of necessity be
counterparted by the genuine marriage system. As 36

1 so-called Christianity now functions, the sins the
churches seek to heal are directly developed in
the monetary systems sanctioned by the church,
4 for, naturally, the church members are a party to
the economic system that breeds harlotry, crime,
vice, and kindred calamities. It oftentimes is revealed
that corrupt political power has its chief support
8 from church officials, indicating that the motive of
the present religious systems is not to come out
of the world and develop the qualities of godliness,
but to enter the world's domains in dominancy of
12 power for material gains. But the Law of Pro-
gression carries all forces along until, occupying
the positions best fitted to serve the all either as
saviours or offenses, the Absolute Law of God
16 moves to level down the mighty and to exalt the
lowly, transmuting all forces into righteous expres-
sion. But, preceding the appearance of righteous-
ness, unrighteousness is uncovered that all may be
20 weighed in the balance and the truth and untruth
known.

Truth very naturally reverses the activities of
error, and in the reversal exposes the fallacies
24 of the spurious systems of both marriage and reli-
gion. Whereas in mortal marriages, promoted in
the antichrist church systems, males and females
voluntarily conjoin in sexual desires to generate
28 earthly entities that promote and automatically
annihilate the animal genus, the men and women
who gain insight into the love of God and the
ultimate fulfilment of His promises to humanity,
32 voluntarily conserve their forces in Christ.
Through repulsing rather than attracting mortal
expression, energies are uplifted and regenerated,
producing as a result the substance-essence in
36 humanity with which Jesus Christ conjoins to bring

to pass the universal conception of immortals in 1
immaculate principle. The counterpartal identity
of this principle is expressed in the earthly
element as the humanly natural reproductive 4
process.

The humanly natural reproductive process is
unknown to the race, functioning in the animality
of sensual desire, but the cutting off of its propaga- 8
tive tendencies through mechanical ways and in
selfish desires is the forerunner of the incorpora-
tion into the race of higher principles of birth and
a more advanced state of expression. Old orders 12
of progression always end in disorder and lawless-
ness, the reversal of the tendencies being the
means by which the race is turned in the direction
of that which will identify the new order of expres- 16
sion. However, the pivotal point of the capacity of
the race to reveal a higher state of expression is in
the Bride, since she is the means by which the
Divine Will fulfils its purpose in the realm of 20
mortality to manifest the creation of God and His
righteous earth. The Bride is Divine Love gained.

The inception of Jesus Christ into humanity is
the identification of the male-female primordial 24
Germ that those united in male-female develop-
ment receive as a quickening spirit, and is the
means whereby the sons of God are made ready
for their wedding robes, or redeemed bodies. The 28
processes of reproduction, operative in the world
since the inception of the dispensation of "Time,"
as well as in other dispensations directly preceding
it, are adulterous expressions of God's reproduc- 32
tive law, though that which is visible in the world
inheres in principle in the Creative Law, else it
could not be at all. The purpose of adulterated
spirit and matter, developed in duality, is revealed 36

1 in the "Gethsemane experience" that attends all
egos putting on the body of Christ, the poles of
heaven and hell (Jesus and Judas) being essential
4 to the formation of the substance body that is
deathless and eternal in consciousness. This
consciousness is possible of infinite form, it
being changeable in its relative nature even as
8 mortal bodies have been subject to change and
development.

The manifestation in the earth of the righteous
reproductive process will appear at the identifica-
12 tion of the Holy Mother Principle and the estab-
lishment of biunity as a workable function among
men. This maternity will be the immaculate
expression which gives birth to the gods, and will
16 be governed in spiritual law rather than in the
satanic forces of men (adulteration). The capacity
of the mating of the males and females of the world
in unity rather than in separation will also be
20 effected under the regime of the Woman order,
and the yearning of the wife for her own husband,
and the husband for his own wife, which is impos-
sible of fulfilment until the polarization of the
24 Man and Woman Christ Principle, will be con-
summated; and marriage in freedom rather than
in bondage, with love as its sole and necessary
lord, will be identified.

28 The church of the world has attempted to
sanctify marriage, but has made of its mission
in this respect a farcical proceeding. Being identi-
fied in adultery rather than in holiness, the church
32 of the world has seen in marriage only an agree-
ment by which the reproductive act could be in-
dulged, though making no effort, in spite of its
theological tenet that marriage is a contract
36 entered into for this purpose, to teach its adher-

ents conservation and proper utilization of the 1
seminal potencies. Standing as one with a polluted
state or political system, the church has sold the
birthright of the people for a mess of pottage; 4
and yet, purporting to represent God (which the
state does not), the church is expected to safeguard
the virtues of the people, rather than to encourage
the licentious, though legalized, connubial rela- 8
tions of its adherents. Marriage is a sacrament,
but only when it is consummated in the Church
of Christ does it partake of the holy nature. This
Church is set up at the end of the era of mortality, 12
therefore, the marriage institution prior to its
establishment is not sanctified in the Lord nor con-
summated in love.

The world church has no real authority or power 16
to make or unmake marriages, or to sanctify them,
though, until the Lord has raised up the Church of
the Bride, they perform a counterfeit mission in
officiating at the sacrificial rather than the sacra- 20
mental rite of marriage; but since neither the mar-
riage nor the rite is in God's law of Love, it is not
productive of anything godly, except in an indirect
way. That is to say, that which is gained in the 24
counterfeit religious and marriage systems de-
velops the capacity to love, and love, eventually
conformed to the Christ Principle, is the means by
which mortality gives way to immortality and the 28
new creature in Christ appears. All aspects of
mortality serve the divine purpose, but not in the
way they appear to. Hence, judgment must be
based upon understanding of the laws of Being, 32
and not upon appearances.

Marriage, like the love that prompts it, is a
means of development and discipline to the
natural creature, and is a symbol in the world 36

1 of a marriage and love to be consummated only
in Christ. When all desires of the flesh are known
no more, the ascension of the male and female
4 qualities of consciousness into the throne of the
Father-Mother, and their subsequent use, are to give
the ego spiritual birth. In the beginning, God joined
the male and female as one, and in the end of the
6 world, they will be joined again as one *in Christ*,
in which domain of consciousness their primal
union existed, and where *union* can only exist. The
twain, joined in God, becomes "one flesh" when
12 the male-female potencies are conjoined in spirit-
uality and the biune creature appears. This can
only be when that which enabled man to put them
asunder, viz., sex love, has been overcome and
16 forever dissolved. In the marriage of the resurrec-
tion, it can be truly said, "What therefore God hath
joined together, let no man put asunder."

God does not join those sojourning in sexual
20 attachment, though, in the law of progression, the
half-egos seek union with an agreeable half of
the opposite sex, hoping thereby to produce a per-
fect one; however, their expectancy, being in the
24 flesh, cannot be consummated in satisfaction, for
only in Christ, the mating place of reciprocal unal
forces, can the holy (whole; one) marriage take
place. This marriage is sanctified in the church
28 with Jesus Christ as the officiating priest, and is
the one about which he particularly spoke, during
his sojourn in the earthly plane.

The church is the symbol of the soul; and even
32 in the earthly marriages, the sanctity of marriage is
alone measured by the loyalty and love one ex-
presses toward the beloved, the loyalty and love
representing qualities of character making for sub-
36 stantiality, all of which trend the soul godward,

when the creature beloved does not become of 1
more consideration and importance than the qual-
ities being developed. Love and marriage will
have nothing in them of which to be ashamed 4
when the man and his wife are again established
in their Edenic state of being, for, being clothed in
innocence and purity, with all sensual desires over-
come, the mating ones will be joined in Christ love, 8
and identified as members of his body. Not until
marriage becomes a principle, operative in Christ
within one ego, can man be naked and unashamed,
nakedness being the uncovering of all errors, with 12
the acceptance of their corresponding truths as a
working factor by which one enters into the mar-
riage feast of the Lamb and dons his eternal wed-
ding robe of divine love. 16

Today, there are marriages that herald the
ascension of the Church of Christ in the earth:
those entered into for purposes of spiritual com-
panionship in which the lower sexual desires, at 20
least, have not been expressed. Others, mated
under the old order of marriage, and weary with
the revelries in fleshly sexual conjunctions, have
mutually agreed to conserve their forces in a 24
higher love for spiritual purposes. Let this be fol-
lowed with developed love of God, and there is
formed that earthly type of the heavenly conjunc-
tion to be formed by men and women, who, loving, 28
but influxing the love toward Christ Center, lift
themselves above the carnal tendency, mating their
potencies of love in heaven, thereby establishing
their biunity and completeness in Christ. The 32
biunity of the members of the Christ Church is an
actual attainment of completeness effected through
proving their loyalty to Jehovah God alone in the
test of initiation incidental to their redemption. 36

1 Individual completeness is something more than
an intellectually conceived belief that the ego is
male-female within; it is a demonstrated principle
4 of oneness in organic identity by which the Son is
brought forth.

All the good of human attainment is the gen-
erated influence of the religious love element, or
8 the development of the love of God. As this love
reaches its second consummation in the earth,
thereby polarizing the Man-Woman with the
Woman-Man Lord Principle, the ideals treasured
12 are made reality, and the earth will enter into
capacity of redemption. Each individual will par-
ticipate in the fruits harvested, according to his pur-
pose and status of attainment. The identification of
16 these principles, making for a new order of both
church and state, must of necessity be preceded by
disorder, and especially as affecting those still
functioning in the parental and maternal beliefs of
20 the world. The Master's "Woe unto them that are
with child and to them that give suck in those
days" may have a literal as well as a spiritual
significance. For the generative current fulfils its
24 course, and neither sexual love nor marriage is
sustained by laws of God; for they come under the
curse by which soul consciousness is gained at
mortality's close. Love is Law's fulfilment.

28 The end of the age of law is at hand, and the
beginning of the age of love is upon us. Through
being receptive to ideas of truth, revealed in Christ
illumination, at whatever expense to preconceived
32 and predetermined activities of personal mind and
body, willingness to surrender attachment to the
law of sin and death invites the operation of
the will of God in consciousness to reveal the
36 higher type of man.

The identification of the Church of the Bride is 1
the setting up of a new social order, one governed
in Love and Justice instead of in the self-righteous
opinions of sinfully progressed mortals. In the 4
new social order, Motherhood will be sanctified by
Love rather than by Law, and the works of God
will be revealed as a superborn race. Women
will not sell themselves in marriage nor bear chil- 8
dren as an assurance of monetary support, for the
Laws of God that identify the righteous Church
will also establish the righteous State, adjusting
monetary supply to the rights of the people. 12
Women, established in functions of State, in equal-
ity with men, will be freed from the enticements
of both sex and money that necessarily influence
the females of the animal mankind. The attain- 16
ment of humanity of consciousness, identified in
God-law, will usher in heaven in the earth and
only those qualifying in the operation of Divine
Laws that test and prove their development at 20
the end of the age, will be accounted eligible to
enter into the higher kingdom of advancement.

The Church of Christ, the matrix of his body,
is now being formed in the earth. While typed in 24
the world, the true church is not of the world, nor
does it partake of the nature of the mortally organ-
ized religious bodies. The Church of the Lord is
identified in Spirit, its members being the free- 28
born souls who conjoin with Jesus Christ to form
the Body of the Bride. These bring forth them-
selves in Divine Love after the pattern of the Man-
Woman Lord. Only those who have finished their 32
service to mammon are eligible to membership in
the Church of Christ. For where affection is still
centralized in the worldly system of family, reli-
gious, and governmental love, the love of the entire 36

1 being cannot be conserved in Christ, nor can Christ
be formed as the living temple of God. The con-
4 of progression enables the forces of Christ and
antichrist to meet in sufficient agitation to pro-
duce the substance-essence out of which the Lord's
Body is formed. Those who serve the Law at the
8 coming of the Lord are always exceptions in the
Law when its work is accomplished. I Cor.
15: 27-28 R. V.

Capacity to love God without the necessity of
12 church organization or membership affiliation, to
inhere in principles of Truth without the sense of
compulsion, to perceive Truth operative by means
of man without worshipping the man but rather
16 beholding the Truth expressed as of God, the over-
coming of all the tendencies of limitation of
thought, feeling, and action developed in the sense
consciousness, all are characteristics of the mem-
20 bers of the Body of Christ, the Church now being
raised as an eternal monument to the Father-
Mother.

The Church of the Body of Christ is the mani-
24 festation of the arch-natural humanity developed
in the seed of Jesus Christ and *manifested* in the
seed of the Woman Principle or Divine Love factor
of progression. The members of His Body will
28 also be implanted in the race in their human
element, becoming the impetus by which humanity
is progressed into greater heights. In this way,
each dispensation, or cycle's advancement, gives
32 itself for the life of the world, thereby conforming
to the initial desire of Being to emanate its love
into the body as a whole, by which it is raised into
godlikeness. The members of the Christ Body
36 become the sons of God, the identification in the

earth of the Order of Melchizedek, the universal 1
type of Christ, with Jesus Christ and the Bride as
the Lamb of Mount Zion. The author writes of an
organic identification, of which St. John wrote in 4
figurative language, and opens to the vision of
those who see, the redemption to be effected when
the "holy city, new Jerusalem, coming down out
of heaven from God, made ready as a bride 8
adorned for her husband," shall mark the identi-
fication of the new heaven and the new earth,
with the first heaven and first earth, and the sea
(unknown) forever dissolved. 12

"Come hither, and I will show thee the bride,
the wife of the Lamb. And he carried me in the
Spirit to a mountain great and high, and showed
me the holy city Jerusalem, coming down out of 16
heaven from God, having the glory of God: her
light was like unto a stone most precious as it
were a jasper stone, clear as crystal: having a wall
great and high; having twelve gates, and at the 20
gates twelve angels; and names written thereon,
which are the names of the twelve tribes of the
children of Israel." The progression of the race,
gained in Christ, constitutes the Holy City, Jeru- 24
salem, being a conscious embodiment of the god-
principles as resurrected and redeemed egos, who,
putting on Christ, gain also the Body of Light in
which there is no need of the sun (intelligence) nor 28
the moon (emotions) to promote it, for the glory
of God will be omnipresent and the lamp (light)
thereof is the Lamb (Christ Love).

The description of the Holy City as recorded in 32
Rev. 21: 9-27 has been erroneously thought to apply
to a heaven in the skies, but, fortunately, it is a
state of consciousness, to be gained in the earth,
and typifies the attainment of the Love of God 36

1 (Bride). It is the purified state of being characteristic of all who inhere in the seed of Christ. The foursquare identity of this city is spirit, soul,
4 body, and mind squared to Principle of Being (Jesus Christ; Man-Woman Lord), the positive-negative factors of each of these departments of consciousness being squared in their two-times-two
8 aspects of being. The "twelve tribes of Israel," with their names written on the twelve gates, represent the twelve centers of Realities of Being gained, not only in the individual, but in the
12 universal consciousness. These tribes are humanly existent as the developed Jewish and Gentile forces, though only those egos who are neither Jews nor Gentiles, but who are Christ's, make up
16 the Holy City.

The Bible, in which is recorded the material and spiritual progression of the race, is a symbol of the Word of God, or Book of Life: that is, the Christ
20 consciousness. The Bible is understood in the degree that the principles described therein are gained in living consciousness. The Master said, "Ye search the scriptures because ye think that in
4 them ye have eternal life; and these are they that bear witness of me." People still bound to the letter of the Word of the Bible guard with zeal its messages instead of seeing in Man the unfold-
8 ment of the Word's principles. The animal will of the ego obstructs him from the true light, though his bondage to the written book of books, the Bible, serves him well until his fetters are broken and
12 he finds the light of Christ within. Man is the Truth, the reality of which the Bible is a representation in words, when the Spirit of Truth reveals to him the living Word.

6 The Bible as a written exposition of ideas, both

material and spiritual, human and divine, is a 1
record of Man, historical and prophetic, as well as
allegorical and symbolical, in its character. Man
reads it and understands when he is opened in the 4
Word within. When man understands himself, he
knows Truth, feels Love, expresses Life. The Bible
as a written discourse is a verification of the un-
foldment of the Divine Principles within the 8
consciousness, rather than a literal history or a
spiritual discourse given in Divine fiat. The author
gives the Biblical verification of the ideas of Truth
herein revealed for the benefit of those who must 12
have the Bible's approval. Those spiritually
illuminated perceive the Truth because it is the
Word or Christ of Being that reveals it, and not
because it is written in a book. 16

Being a written expression of the Word's activi-
ties through those used in service to the Divine
Laws, the Bible is rich in substance of speech, and
is a literal discourse of principles by which one 20
may measure his advancement. The attainment
of life is Man, as well as man's attainment being
life. Life is the fruit of the science and art of Love,
and is gained as egos work out the problems of 24
themselves. The Bible records the problems en-
gendered in life, and shows the solution as well
as the Principle in the life of Jesus Christ. It serves
to illumine and inspire consciousness godward, yet 28
is not the Word to be worshipped. When the Word
is revealed, Man is the book of Books, the Bible of
the ages, the manifested result of the race's evolu-
tion and involution. The tendency in this day to 32
detach from Jesus Christ as a historical character,
and from the Bible as the Word of God, is the
necessary detachment that permits attachment to
the fuller revelation of the Word that appears as 36

1058 Science of Love with Key to Immortality

1 the Body of Christ, the Church of the Bride.

The Bible is a written exposition of the Word's progression from Adam and Eve to the second
4 coming of Christ. It is the adaptation of the Word to the masculine consciousness developing. The fulfilment of the Bible is the revelation of the Feminine Consciousness of Being, the beginning
8 of the Order of Love and Life. Out of the sea of harlotry, the Woman, with the moon (sex love) under her feet, and arrayed with the sun (Christ illumination), and with a crown of twelve stars on
12 her head, typical of the twelve centers of consciousness gained in Christ, arises as the Truths of Being that are to encompass sea and land (unformed and formed states of being). The begin-
16 ning of the reign of the Church of the Bride enthrones the Living Word of God, the risen Christ Wisdom and Love, the manifested result of the Testament of Law (Moses) and Love (Jesus) po-
20 larized. Then shall Israel return unto Zion and the days of the wanderings of the children of the Lord be at an end. The heavens are opened; the scroll is rolled back, and all who can read the language
24 of the Lord may prepare themselves to pass through the gates into the city. Those who wash their robes have a right to come to the Tree of Life and to partake of the Christ Spirit of Love.
28 "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign
32 for ever and ever."

MONEY: ITS FUNCTION, AND ITS RELATION TO PROGRESSION

For the love of money is a root of all kinds of evil: which some reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows. I Tim. 6:10 R. V.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great wealth. Prov. 13:7 R V

The rich and the poor meet together; Jehovah is the maker of them all Prov. 22:2 R. V.

Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink nor yet for your body, what ye shall put on Is not the life more than the food, and the body than the raiment? . . . But seek ye first his kingdom, and his righteousness and all these things shall be added unto you. Matt 6 25, 33 R V

. . . A man's life consisteth not in the abundance of the things which he possesseth. Luke 12:15 R. V.

Behold, I create new heavens and a new earth; and the former things shall not be remembered nor come into mind. Be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy . . . they shall not build and another inhabit, they shall not plant and another eat . . . They shall not labor in vain, nor bring forth for calamity And it shall come to pass that, before they call I will answer and while they are yet speaking, I will hear. Isa 65 17-18, 22-24 R V



Money is one of the supreme factors of self- 1
conscious development. It is an outer
symbol of an inner wealth to be gained.
When the inner wealth is gained, it is identi- 4
fied as Man, himself, established in righteous
alignment to the principles of Being. Man, identi-
fied in the laws of God, is the lord of the visible
forces, the powers expressed partaking of the love 8
of God. The love of money identified as the
powers of the world characterizes temporary exist-
ence, or mortality. It is an incentive of develop-
ment, though it must be converted into qualities of 12
spiritual character before real freedom can be

1 gained. This is not to say that the powers of
money can be converted into spiritual qualities,
but that the love of people centralizing about it
4 is to be raised to a spiritual expression. This is
accomplished through understanding the use of
money, as well as by means of tribulations cen-
tralizing about it. Money is the acme of worldly
8 power only because of the thought and love con-
nected with it. In order to convert the forces of
thought and love into other channels of expression,
the symbol is perceived in its true light. Through
12 tribulations of the flesh, egos are forced into higher
modes of progression.

It is not that money itself is an evil, but the
tendency of the ego to let it stand between him and
16 the necessity of developing his inherent godly
powers and capacities makes it an adversary to
Christ, and an obstruction to spiritual advance-
ment. Yet, money is not to be hated: it is to be
20 understood. Redemption from any form of sense
love comes through illumination and not through
condemnation. The agitators of anything, func-
tioning in resentment and antagonism, add woe
24 and discord, equivalent to their uncontrolled
feeling states, to the consciousness of the race,
entangling it all the more in the heat of dissension.
Offenses must be in order to force growth, and out
28 of the chemicalizing thought of the mass mind new
states of illumination arise, establishing new orders
of living. While repulsion to anything is essential
to effect a new order of living, one needs to cope
32 with situations intelligently. Calm, masterful
repulsion, based upon impersonal principles, will
overthrow the false sense of love of money and
establish the spiritual equivalent.

36 Scientifically, money must be understood from

its inner quality before a harmonious system 1
governing its use can be outlined. The solution of
financial inharmony will always be found in the
spiritual rather than in the physical aspects of life. 4
Money is the natural energy of love and life ma-
terialized on the plane of the senses. It is the
material equivalent of forces expended by the ego
in an effort to know himself. Not being sufficiently 8
developed so as to work in the joy of expression
for the purpose of making a man in the likeness of
Divine Being, egos work to make money, identify-
ing their qualities of thought and feeling in 12
material ways. This is essential to develop con-
sciousness, for the natural world precedes the
spiritual, and one must objectify materially his
qualities of being before he can gain conscious 16
knowledge of their spiritual significance.

Mortality, in the promotion of materiality, is for
the purpose of knowing oneself, and of gaining
one's powers on the spiritual plane of expression. 20
The race has had ages of material development in
which to form the organism of consciousness that
will function the divine powers. These are present
at the end of mortality as the spiritual gains, the 24
egos thus positioned becoming the function of
the Divine Will through which the principles that
will control the immortal order of progression are
projected. Material and spiritual progression pro- 28
ceed as one, the end of mortality revealing the
positive spiritual gains and the negative conditions
of the world. The power of the world is that cen-
tralizing about money; hence, the collapse of these 32
forces is that which liberates the hellish aspects
of a race's progression. The hellish forces are
agents of regeneration to the race, as well as
destroyers of material conditions; but, when con- 36

1 trolled in the Law of the Lord, they serve the
Creation, even though destruction is expressing.

The relation of money to the race as a whole can
4 be seen in its relation to the individual unfold-
ment. The ideas expressed herein are individually
and universally applicable, though national
groups, called governments, go through experi-
8 ences that affect all as one, being for the purpose of
developing unity of consciousness and fraternity
of feeling. The individual unfoldment, while
distinct, relates to the entire consciousness of the
12 race, and has a harmonizing or a discordant effect,
according to the character of the forces expressing.

Because egos are not paid what they think they
are worth, repulsion to money and those in control
16 of it sets in, forcing racial advancement into planes
of expression that transcend the lower levels, where
money is seen as the equivalent of one's worth. In
reality, no one can be paid in money for what he
20 expresses, and, until one learns that life is for the
purpose of progressing spiritual man, rather than
for the purpose of accumulating material wealth,
egos must suffer tribulations in the flesh and work
24 under the curse of labor. As long as one works
from the incentive of getting money, he must
experience inharmonies, for his motive of life is
false, and the gained results can only bring discord
28 and woe.

Most of the tribulations incidental to mortal
existence come out of the false sense that posses-
sions are the measure of wealth, whereas one is
32 expected to gain spiritual consciousness of the
qualities developed by means of work. All work
is expression: a pressing out of capacities and
powers to objectify them as known factors of con-
36 sciousness. Money symbolizes gains on the

material plane: it is not expected to be worshipped 1
as power, but rather should be seen as the symbol
of one's own material development. Even then it
is but a counterfeit equivalent of the worth of man, 4
for, the more spiritually developed the ego be-
comes, the less money he has, until, standing at the
entrance to the kingdom of heaven, or higher state
of being, he transcends the necessity of the use of 8
money altogether. When man gives consideration
to his development so as to effect *conscious use* of
spiritual powers, he is no longer a slave to money
or any material conditions. However, the *absolute* 12
use of spiritual powers is not given to mortals, but
is a quality characterizing the fourth dimen-
sional egos, resurrected from the finished mortal
progression. 16

The love of money is sex love; hence, the root of
all kinds of evil is not in money, but in the love
that prompts its development. Money is the
masculine pole of which sex is the feminine. 20
Money in its spirit is a bodily energy, while sex is
of the soul. Both of these forces are identified by
the ego in his effort to be; hence, their expression
on the natural plane is attended with pain and 24
pleasure, being equally destructive and construc-
tive in their potent powers. The mastering of sex
force has a harmonizing effect upon one's mone-
tary consciousness, provided mastery is identified 28
in righteous expression rather than in suppression.
However, material advancement is reversed in the
spiritually progressing egos, for those mastering
the powers of the world are expected to fast from 32
its forces and to gain themselves as the god-quali-
ties of being. Hence, conditions wherein money is
a factor to be considered arise to be mastered,
affording opportunity for the advancing egos to 36

1064 Science of Love with Key to Immortality

1 gain the spiritual realities underlying the monetary powers.

As one learns to transform the sexual forces 4 spiritually, functioning them as wisdom and love of a higher nature, there is a sense of monetary lack until adjustment is made and the natural forces are transmuted into their spiritual equiva- 8 lent of wealth. The conservation of sexual forces is not suppression, but the natural refusal to utilize them in worldly ways that must precede their transformation and utilization on higher planes of 12 expression. Conservation, with its ultimate translation, is the means by which one connects with the Christ-powers, though, in reversing one's love from the plane of the flesh to the plane of the spirit, one 16 is disconnected from the sex magnetism (power) of the world, money being its symbol on the objective plane. The period of lack, occasioned by this phase of spiritual development, is called the "Pov- 20 erty Initiation." It is the time in which the devotee of Christ determines his faith in omnipresent supply regardless of appearances.

The "Poverty Initiation" comes only to those 24 sufficiently progressed spiritually to take their mastery over the forces developed in the *nothingness* of experiences. These have already consciously mastered the *somethings* of mortal existence, being identified in the supremacy of the gain 28 of good. But the conscious mastery of the evil forces (nothingness) of the world centralized about money is essential in order that one may be 32 in control of all of the developed forces. There are always two poles of expression to every Degree the Initiate is called upon to merit. Those who have heretofore developed through the nothing- 36 ness into the somethings of monetary expression

are called upon to overcome the ideas pertaining 1
to plenty, in complementary relation with those
overcoming the forces of lack. These become poor
for the kingdom of heaven's sake, and thus both 4
poles of consciousness are developed in the direc-
tion of the love of the Lord, forming a unity of
spirit in the Christ consciousness gained by the
resurrected egos. The limited and false thoughts 8
and feelings developed in mortality about money
all must be raised in their forces to a higher quality
of expression.

Experiences force progression, both material 12
and spiritual, until, having gained a comprehen-
sion of principles governing unfoldment, one is
able to invite that which is needful to promote the
highest expression. The last act of growth by 16
means of monetary experience is the "Poverty
Initiation," for, if one proves his dependence upon
the Divine Resource in this baptism of fire, he is
accounted worthy to receive the spiritual wealth 20
of ideas and principles and to live under a higher
order. At this point, one becomes a universal agent
through which the Light of the Christ Mind is
radiated into race consciousness and is sustained 24
and supported in the Laws of Being.

All energies expressed on low planes have in
them capacities of higher expression, but they
must come to naught or nonuse on the low plane 28
before use on the higher plane can be established.
This accounts for the fact that a period of racial
financial depression precedes a higher order of
progression. This procedure prepares the egos, 32
working out their salvation in mortality, to detach
from the lesser though apparently more enticing
loves of the flesh, and to identify their dependence
in higher powers. Tribulations of the flesh force 36

1066 Science of Love with Key to Immortality

1 dependence upon the Spirit until love of the Lord
(Law of Being) is developed. When the forces of
love are turned toward the center of being and a
4 connection is made with the inner spiritual
powers, one comes into his creative expression
and can have an abundance of good under Divine
Law.

8 Consciousness of abundance of good develops
love of God and one's fellow men when it is gained
in the recognition of spiritual principles operat-
ing. However, the goal to be attained is spiritual
12 being. An ego thus identified commands the powers
of God and brings forth that which is needed in
laws that transcend the necessity of money. The
manifestation of the loaves and fishes, as recorded
16 in Scripture in connection with the first god being
who was gaining ascendancy of God-powers, as
well as modern repetitions of the same principle,
herald the establishment of an order of life and
20 being wherein money and worldly powers will be
known no more. For the former things shall not
be remembered or come into mind when the king-
dom of God (the gods) shall be identified. How-
24 ever, the immortal race, the universal aspect of
humanity, will constitute the earth of which the
kingdom of the gods is the heavenly counterpart.
This race will be initiated into the true knowledge
28 of money and the use of the love developed by
means of money during mortality. The immortal
race will be in capacity to gain the spiritual reali-
ties underlying materiality, through the grace of
32 God, the egos of the "elect" body bequeathing to
the race their raised-up human powers at their
ascension into the god state of being.

Immortality is the unfoldment of the spiritual
36 principles which were sensualized in mortality.

Money is a concomitant of mortality, a limitation 1
set upon the value of man's powers. The immortals
will transcend the love of money, the governmental
affairs being adjusted to righteous principles of 4
life in the operation of Divine Will, which auto-
matically forms the heavens and the earth of the
creation at mortality's dissolution. The era of
service in love succeeds the passing of mortality 8
with its curse of labor, money being identified as
a symbol of governmental rights in keeping with
the Divine-Laws governing the race.

Those who gain the spiritual equivalent of the 12
qualities of consciousness developed in mortality
are the advance spirits, being the identification of
the God-principles through whom the immortal
era is established. These are in attainment at the 16
beginning of immortality of the principles to be
gained by the mass mind at immortality's close.
Always the spiritual is in advance of the natural,
the latter being the identity at circumference of 20
consciousness of that which has been gained at
center. Those spiritually advancing experience
the loss of the natural good in the gain of the spir-
itual good. It is in the ascension from the natural 24
to the spiritual good that the ego discerns his inde-
pendence of monetary powers and comes to rely
upon the Divine Resource for his sustenance. God
is progressing His consciousness as people in 28
whom the spiritual principles are unfolding. These
are expected to gain in wealth of consciousness
the forces developed in the gain of money.

God is the supply as well as the supplier of all 32
good, and identification in this truth will bring
surcease from financial woes. When one has
learned to utilize that which is gained in service
to the God-self of humanity, he comes out of the 36

- 1 limitation of financial bondage into the spirit of
freedom that makes for increased supply. One
must detach from the limited states of thought and
4 action, and attach to the corresponding aspects of
the Limitless, in order to merit the free circulation
of forms of wealth. Righteous use of the formed
thing makes for a reaction of righteousness in con-
8 sciousness and invites a fuller love and under-
standing of man's relation to God and to his fellow
men. Likewise, unrighteous use of the supply at
hand reacts as disorder and inharmony:
- 12 The more developed in understanding and love
the ego is, the greater is his responsibility to
humanity, for one receives from the Invisible
Power the equivalent of that which he gives in the
16 direction of his fellow men. One can receive from
the within only that which he has given in the
without. In other words, what man is not capable
of giving expression to in the direction of his fel-
20 low men, he is not capable of receiving from the
Infinite Resource. God is not a person who doles
out to man what He thinks he should have. God
is the Principle of Being, that is, the Law by which
24 consciousness (Man) unfolds. When Man's un-
foldment is one with these Laws, it is the divine
expression, the Spirit of God and Man being united
to manifest a type of Being that transcends the
28 mortal plane and its limited aspects of progres-
sion. Man expresses himself in the direction of his
fellow men, the wisdom and love projected being
the measure of his supply.
- 32 In relation to work, it is the opportunity by which
one expresses his powers and capacities. When
these are expressed perfectly, the Principle of
Being, which is Perfection, is contacted, the
36 spiritual laws unfolding to perfect the conscious-

ness of man as the works of Creation. In other 1
words, Man is the totality of his work when identi-
fied in his divine nature, for the forces of con-
sciousness, developed in daily living and gained 4
in perfection on the material plane, are attractive
to their spiritual complements in which the Laws
of Being operate to reveal the spiritual nature of
man. 8

If one measures the expression of work by the
money he receives, he limits his giving, and con-
sequently limits his capacity to receive either from
his fellow men or from the Creative Resource. In 12
other words, if one does not give full expression to
what he is capable of expressing, he cannot receive
more to express, that is, cannot be open to higher
illumination as to how to perfect the work at hand. 16
When one perceives that work is for the purpose of
developing self-consciousness and not to gain the
financial equivalent, he is willing to do all that
can be done, regardless of monetary consideration, 20
knowing that he perfects himself through express-
ing his powers. Through free giving, one invites a
free receiving in laws of compensation which are
infallible. If one is niggardly in his giving, how- 24
ever the giving may express, he invites in laws of
retribution the equivalent of his giving, and is
himself the promoter of his own limitations.

The qualities of consciousness expressed in work, 28
gained in their spiritual realities, make the ego
substantial in himself, being the totality of the
wealth gained. Wealth of consciousness is that
which permits the operation of Divine Laws 32
that will ultimately bring forth a spiritual state of
being. The substance of Spirit, from which spir-
itual being is fashioned, is the spiritual realities
of all forces materially developed, though, neces- 36

1 sarily, the material forces are reduced to their
nothingness before they are transposed to degrees
of spiritual expression. This is a process operative
4 in the Law of the Spirit of Life in connection with
spiritual unfoldment. Because of this operation,
the consciousness of materiality is decreased as the
consciousness of spirituality is increased, a change
8 in keeping with the inner process characterizing
the external condition of living.

Mortals are taught unselfishness in the use
of money as a means of overcoming the love of
12 money. This serves as a means of growth and
makes for the development of charitable love: the
capacity to expend the good gained in personal
sense for the good of the all. The sacrifice of the
16 self enters into all advancement, though, when sac-
rifice is culminated in love, the ego touches the
spiritual laws of Being and invites under laws of
compensation the heaped-up measure of good.
20 The use of money for charitable purposes is the
highest expression of love operative among
mortals joined in a common woe. As the ego
ascends above the thought and feeling of the race
24 mind, establishing the love of God in the heart, he
comes into the higher love that would utilize the
things of the world toward the establishment of
godly effects in the earth. The liberation of causes
28 that will offset the need of charity is the highest
expression of love in service; therefore, the utili-
zation of the highest energy of the world-plane,
money, toward the dissemination of knowledge
32 that will awaken men to the realization of the Real
Self is the highest use to which money can be put.
This use will bring a spiritual reward to the giver,
for one's receiving partakes of the spirit of one's
36 giving.

Religious and spiritual progression are present 1
in the race as opportunities by which one may
develop greater wisdom and love. Yet, until these
modes of progression partake of the wisdom and 4
love of the Christ Mind, their methods are after
the manner of the world, money oftentimes being
more worshipped by the so-called religiously
inclined than by those in material association with 8
it. Those who gain genuine love, that is, spiritual
realities of life, must have opportunities for
development that transcend the material. These
are present as modes of progression that promote 12
the business of God, hence, need to be sustained
as perfectly as the business expressions of the
material plane. Until egos can give the evidence
of their material love, money, in the direction of 16
that which promotes the spiritual, they, like the
rich young ruler of Biblical fame, cannot enter
the path that leads to eternal life, where material
wealth is not needed nor known. The exchange of 20
the love developed in materiality for the spiritual
love pertains as much to overcoming the love of
money as to overcoming any other phase of sense
thought or feeling. As the forces of anger must 24
be converted into an expression of good will, so
must the forces of feeling materialized in connec-
tion with money be converted into spiritual
love. This is possible only through utilizing 28
money in impersonal ways that will produce spir-
itual results.

Love of money may take form as avarice, stingi-
ness, fear of lack, arrogance in connection with 32
plenty; it rarely ever expresses as the free circula-
tion of the material symbol which love implies.
The very nature of love is freedom. Freedom,
developed in connection with the various states of 36

1 sense consciousness centralizing about money,
converts the love of money into the love of
truth. "Where the spirit of Christ is, there is
4 liberty." Where there is bondage either to the lack
or to the plenty of money, there is not the liberty of
the Christ Self. It is as out of order to be rich as it
is to be poor. Equality of income and outgo is the
8 law of balance that begets faith in God as an omni-
present resource, meeting every need of man. Any
one can think he trusts God so long as he has
money upon which to rely. It is only in the lack
12 of it that the ego proves his reliance upon the
Infinite Resource and manifests his godly capaci-
ties. The love of money is the root of all kinds of
evil. Lay the ax at the root of monetary love, and
16 the entire life is transformed, revealing the spir-
itual laws governing righteous expression of man's
powers and capacities.

Mastery of any aspect of sense consciousness
20 makes for spiritual love and substance. Substance
is the wealth of spirit, the essence of substantiality
to be formed as the Christ-man. The love of money
converted into its spiritual equivalent is that which
24 transposes the powers of the world into the sub-
stance of Spirit. This identifies the Laws of God
(Love) by which the new creature in Christ is
revealed. No other aspect of overcoming sense
28 consciousness is as important as that pertaining to
mastery of the love of money. For the love of
money is the objectification of the love of God, and
reversed to its spiritual qualities, identifies the con-
32 sciousness in Divine Love and opens one to the
direct action of Creative Laws. These Laws, when
unfolded, reproduce Man in the image and likeness
of God, the spiritual equivalent of the wealth of the
36 worldly nature.

Love of money is successfully overcome when 1
money is made a servant to bless man rather than
a master to enslave him. The evil identified in
the use of money, the hate directed toward it, must 4
be lifted up and associated with the good before
both good and evil use of money will give way to
righteous use. The righteous use of money to be 8
objectified in the era of immortality will be in its
recognition as a symbol of the rights of man. Man's
rights are secured in the formation of govern-
ments, the powers of the people expressed forming
the government. People who form governments 12
should not have to pay for the privilege of citizen-
ship. They are the government and are entitled to
certain inalienable rights endowed upon them by
the Creator. This involves the right to express 16
their powers and capacities so as to have abun-
dance of good needed. This abundance is not to be
limited by the interpretation that governments put
upon money and its relation to man. 20

In mortal development, money is the evidence of
the governmental rights of the people. If money
is limited through a financial system that subordi-
nates government to its policies, making money 24
limited to the people that are the government,
what rights have the people governmentally? The
circulation of money as an evidence of the rights
of man, and the necessity of working to gain the 28
evidence *guaranteed* to him in the formation of
the governmental group to which he relates, belong
to the curse of labor and progression in ignorance.
This curse lifts at the end of material development, 32
dissolving material governments and their mone-
tary systems, for, being a part of the unrighteous
development, their dissolution is inevitable. In
the new social order that will arise from the chaos 36

1 of dissolving mortality, the reborn humanity will
not need to circulate money as an evidence of
rights endowed upon them through the Laws
4 of God that fashioned the worlds and all that is in
them. Money will be to them an evidence of their
citizenship, they having right to command the use
of whatever they need, service being the lord of the
8 new order rather than money. One ought not to
be limited in the expression of his God-powers
through unrighteous governmental interpretation
of the rights of the people to the free use of money.
12 The God-powers should be freely expressed, and
not limited to a condition of finance, purposely
restricted, in order that its balance of power may
be in the hands of a few who rarely ever have the
16 spiritual welfare of the race at heart.

Since all things serve the Divine purpose and are
good in their time and place toward promoting
progression, the monetary systems characterizing
20 material development are to be seen as essential
factors of discipline, but temporary. Repulsion to
that no longer needed as a means of growth sets
in to overthrow the old orders of living and is
24 operative in the laws of progression. Hence, the
agents of destruction that arise in governmental
affairs to effect dissolution of the material cycles,
serve toward advancing the race spiritually,
28 though bringing distress and disorder in outer
ways. The financial systems, instituted by govern-
ments materially progressing, overthrow the govern-
ments when the systems become obstructive
32 to the race's progression. Forces of thought and
love, developed in connection with money,
either in the gain or the loss of it, centralize in
the race as the powers of hell, these being turned
36 loose at a cycle's end to destroy the material

elements of consciousness. 1

Money is not redeemed, but remains an adversary to Christ as long as it exists. This is to say that it is the offense that causes the expression 4 of powers away from the spiritual, people pursuing money needing to grow by the experiences centralizing about it. But when the self-consciousness is developed and the race has in the Divine 8 Laws reached its limit of progression in materiality, the powers of hell developed as the Adversary become the weapon of destruction by which the race is chastened in mind and body, and made to 12 advance into higher states of thought and love. Money as a medium of exchange will cease to be, and work expressed as service will become the exchange operative among men. It is the author's 16 conviction that this order of life is not far off. The monetary affiliations whereby nations are united in common material interest are preliminary to a universal adjustment that levels the 20 whole race through a common woe, operative because of monetary conditions.

The universal adjustment will necessitate the establishment of righteous governmental systems, 24 all of which will be aligned to a new order of life because brought to naught in their material expressions. The race, with its many racial currents, is one universal consciousness, its national 28 groups being aligned to the Creative Principles at the end of "Time." Governments, which were proper as means of forcing material progression, pass away through dissolution of their monetary 32 systems when sufficient people have reached the capacity to express in higher modes of living. This is not inclusive of the mass, for the progression of a few governs the race, these becoming the 36

1 functions of Divine Will through which the principles next to be progressed are projected.

4 Evolving egos do not go forward from low grades of evil use of anything to the righteous use, but must ever discover that all that is in the manifest world has in it an aspect of good and must be used unselfishly before the dual state
8 gives way to the spiritual reality. When money ceases to be, Man will himself be the substantiality of the Christ power and be so related to the laws of Being that he can convert the invisible essences
12 into tangible forms in Divine Will, thereby offsetting the necessity of hard labor in self-will. However, the race as a whole will not go free from the use of money until it has raised its love of
16 money to the plane of unselfish and selfless service. But the spiritually born egos, who of necessity are ahead of the race's progression, go before and set the standards in heaven (ideals) to be ultimately
20 worked out on the earth (real) plane.

Since money is the lord of the plane of mammon, the objectified expression of sex consciousness (self-will and thought), its dissolution into nothingness is inevitable. Sex consciousness characterizes mortal existence, and is lessened in its expression as the Spirit of Christ takes dominion over the fleshly nature. Materiality, the earthly
24 name of sex consciousness, is temporary in its nature. It is the plane in which mortals objectify their spiritual powers, at the same time gaining consciousness of the realities underlying the visible
28 things. The destiny of materiality is No-thing. No-thing is the natural negation induced by spiritual law which culminates a cycle of progression. The negation furnishes the soil in which are
32 identified the higher powers to be expressed.
36

All the aspects of mortal existence that flourish 1
on the plane of mammon (world of materiality),
must be reduced to nonactivity in the Divine Law
before the righteous activity underlying them can 4
be liberated. Sex, being the underlying force of
materiality, is evolved and involved out of its
potential grossness as civilization advances; so
that, at the end of certain dispensations, both the 8
sex and money aspects of materiality are reduced
to chaos, in order that the love centralizing about
them may become magnetic to receive the impreg-
nation of cosmic powers that will give rise to a new 12
and higher order of living and being.

The promotion at this time of an ideal system of
service is but the prelude to the necessity of its
establishment. There was a time when money 16
was not; and there will be a time when its positive
expression will merge with the negative, and the
thing will be swallowed up in the realization of
the values which money represents. Man must gain 20
in the self the wealth equivalent to his earning
capacity, thereby superseding the love of money
with the love of being. The love of self conse-
crated to God includes also the love of money. The 24
use of any ego in divine service, operative at a
cycle's close, relates also to the monetary condi-
tions, for money consciousness has been overcome
in those who serve the Laws of God to effect the 28
redemption of the race. The next cycle of pro-
gression will be characterized by love in giving
rather than by love in getting. Multitudes of
people are now learning to love their work more 32
than the money received in its expression, thereby
allowing love of being to take precedence over the
love of money. These constitute the advanced
racial forces who become the leaders of progres- 36

1 sion in the immortal era at hand.

Cooperative systems are evidences of a form of service where man is considered of more value than monetary profits accruing in the operation of business. The shortening of the time spent in work, with greater consideration expressed in the direction of the workers, is a symbol of a greater development of love. When working for money has been superseded by the love of work for work's sake, one automatically becomes more attractive to receive good, thus receiving more under the monetary systems characterizing mortality than when working in the curse of hard labor and the sense of necessity. It is the love gained in expressions of work that leads to advancement. However, it is spiritual advancement that is to be gained through the Law of Love, and not the material gains of the fleshly nature.

The freedom of women from monetary dependence upon men is another sign of the equality of sex and money, and the eventual passing of the bondage of the curse of both of these factors of progression. The cooperative exchange of the forces of these factors between men and women has developed both the soul and body of mankind. When soul and body reach a point of polarity, individuality is attained and dependence upon the innate laws of Being is identified. The expression of the energies of women in the world of mammon, whereby they directly gain their powers of money, establishes them in a sense of freedom which makes for spiritual advancement of the race, though necessarily breaking up the customs of the material plane of existence. As the woman masculinizes her powers of expression, the man is forced to feminize his powers, both poles of man-

kind being thus progressed into capacity of higher 1
development.

Mankind is freed from the curse of labor only
in the degree that its women, in whom the race is 4
gestated, are freed from the bondage of sex and
money. The identification of women in the work-
a-day world at this time indicates the natural
supremacy of the Soul over the bodily forces of 8
consciousness at the ascent of the reign of Woman.
The new race will be begotten in the seed of the
Woman (Divine Love) and not in the seed of
sex (personal love); hence, women will be estab- 12
lished in their righteous relation to the various
activities of the manifest plane. At certain times
in the unfoldment of the race, the feminine prin-
ciples of Being transcend the masculine forces 16
developed by means of materiality, producing a
change in the balance of power both in religious
and governmental expressions. While the swing-
ing from one pole of expression to the other, that 20
is, from the male to the female or vice versa, char-
acterizes progression, it is equality of the mascu-
line and the feminine forces that is identified at
the end of mortality. The union of the twain as 24
one in the Lord is the operation of Law that ushers
in the immortal expression.

The financial freedom of women will change the
marriage system, leaving women free to function 28
what the Divine Will dictates. Woman is the Soul
Principle, the helpmeet of God, through which the
powers of God are directly revealed in the earth.
In mortality of progression, the feminine forces 32
have been dominated by the masculine for mate-
rial purposes, but, in the beginning of the immortal
era, the spiritualized forces will dominate the
material, ultimating in a unity in which the will 36

1 of God will express, free from any sense of domination. In the New Order of Life, all things will count for a spiritual benefit or not at all. In the
4 order of immortality, women will have their governmental rights in equality with men, their services in the home being on an equality with services expressed elsewhere. Being a part of the govern-
8 ment of the people, expressing the rights endowed by God, women will be eligible to the supply of their needs without the necessity of sexually subordinating themselves for support. No more
12 ungodly condition exists than the subordination of the sexual forces to gain necessary financial sustenance. This condition is more prevalent in the homes than anywhere else, some women living
16 a lifetime with men whom they do not love nor respect, because financial conditions and their own undevelopment make it necessary.

While alliances of marriage are thought to be
20 prompted by love, many are entered into because of financial dependence of women upon men. Parents oftentimes deem more eligible the wealthy as mates for their offspring, encouraging marriages
24 because of financial prospects. This is an indication of the debasement of both love and money, though the motive apparent may suggest loving interest in the welfare of those beloved. It is when
28 the motives developed in material consciousness are held up to the light of Truth that one discerns them in their true nature and beholds them as adversaries to the promotion of the spiritual welfare of the race. Marriages exist when the spirit of the participants transcends the motives of greed and selfishness. Otherwise, the alliances have no more holiness in them than those existing outside
32 of wedlock; in fact, many "free love" alliances

partake of a higher spirit of love than those sanc- 1
tioned by laws established by materially minded 2
men. Economic conditions, centralized about 3
women, make slaves of both men and women. 4
Made dependent and oftentimes helpless through 5
the function of maternity, women tolerate condi- 6
tions of living, while their souls loathe the necessity 7
of the deception and bondage. The children born 8
into the world express in their lives the impres- 9
sions made upon them during the pre-natal period. 10

On the other hand, men come to resent the im- 11
position of supporting many by the financial efforts 12
of one, and repulsion to the economic conditions 13
is very necessarily engendered. The woes of the 14
world can be traced to its monetary systems. The 15
liberation of the forces felt but suppressed in 16
mortal development makes for the hells of dis- 17
order that arise at a cycle's close; these, expressed, 18
destroy the false systems of both sex and money. 19
When men and women are financially free, their 20
expressions of love may rise to lofty heights, 21
though the nature of the immortals is very neces- 22
sarily changed in the Law of the Lord which 23
governs the identification of immortality. Sex 24
and money reach their limit of progression at 25
mortality's close, effecting their own dissolution 26
through the hells they occasion. The "passion of 27
Gethsemane" is counterparted in the world by the 28
passions of sense, both marking the operation of 29
Divine Law whereby a new order of Life and Love 30
is enthroned. 31

Monetary dependence of women is prevalent in 32
races of low advancement. But, as racial con- 33
sciousness progresses, women throw off the yoke 34
of bondage imposed upon them financially and 35
sexually, this indicating the ascendancy of forces 36

1 of spirit over the forces of the flesh. The develop-
ment of the womanhood of a race reveals the race's
advancement. Because womanhood runs riot at
4 the end of mortality, superseding restraints with
license, people not illumined in the knowledge
pertaining to the purpose of life see disaster
approaching. Dissolution of mortal elements in
8 tribulations and riotous expressions is that which
precedes the era of immortality. Since the forces
of sex and money are the promoters of mortality,
liberation of these forces in adulterous ways is
12 that which destroys them. But the stimulation that
leads to their dissolution is in the operation of
Divine Law, the destructive powers being servants
to the Creation when controlled in the Lord.
16 Liberty arises from the license that precedes its
expression, a new order being established in the
dissolution of the forces of the old.

Righteousness is the right use of forces of being;
20 and both sex and money powers must be trans-
muted in their forces before mankind becomes
the agent of God to lay the corner stone of the new
earth to be. The transmutation of the love of sex
24 and the love of money progresses as one. This is
effected in their nothingness. In other words, the
forces of sex and money do not pass over into the
next order of life in their gained materiality, but
28 both are reduced to naught, and the negative forces
transmuted into their equivalent spiritual powers.
This fact of transition accounts for the adultera-
tion of forces that characterizes a cycle's close.
32 The adulteration is the means of dissolution and
destruction of material forces.

A person is as financially free as he is sexually
free. To be sexually free is to have the forces of
36 life and love conserved in righteous use toward

bringing forth the Man one is expected to be. 1
Freedom of any sort inheres primarily in the
development of the spiritual, though licentious
expression on the material plane is oftentimes in- 4
directly the means by which the spiritual is sought.
The mortal, unconsciously feeling that both sex
and money constitute himself, clings to these forces
with persistency until such time as his develop- 8
ment permits the enlightenment of the Christ Mind
to enable him to take mastery and dominion over
his natural powers. As one becomes less aggressive
in the pursuit of the selfish development, trans- 12
ferring his attention to the good he can bring to
others, he promotes a greater love and comes into
a creative expression, thus bringing to an end his
bondage to both sex and money. 16

All tribulations of the flesh centralize around the
development of the personal self. Desire for money
is itself an obstruction to receiving it, though it
must be as an incentive toward advancement. 20
Seeking to gain money, the ego expresses himself,
thereby developing powers of self-consciousness.
As one advances in understanding and love, the
desire to get is reversed with the desire to give 24
others the benefits that one has gained. This is the
unselfish quality of consciousness. In its season
of advancement it is superseded by the spiritual
comprehension of the material things, and one 28
comes to the cessation of desire for material ad-
vancement. At this point, he can receive more of
the things of the world than when he sought in
aggressive selfishness to obtain the supply of his 32
needs, though to possess anything at this state of
advancement is to be as though one did not possess
it. The more refined the love nature becomes, the
more creative the creature, and the less aggressive 36

1 is his pursuit of the wealth of the world.

When the Almighty becomes the controlling factor of progression, both the desire and the necessity for money are greatly lessened, until, when one has finished his mortal course and is graduated into a higher state of being, love becomes the dominant power and the means by which all needs are supplied. This Principle will characterize the era of immortality when consciousness becomes thoroughly identified in the love of the spiritual.

The curse of hard labor is broken when the ego begins to aspire toward godly development and to receive the inner riches of ideas that make for a higher expression of service in the world of effects. "Added things" follow in natural order the development of spiritual consciousness. Man cannot expect to receive easily until he has something to give; and until he has quickened into action his spiritual qualities, he does not know himself, nor can he give expression to anything of a substantial nature. This fact accounts for monetary tribulations. Intent upon seeking material gain rather than spiritual, the ego cuts himself off from contact with the Law of Love that governs his being and lacks in the without the equivalent of that which he has not gained in the within. This makes one a slave to mortal existence, whereas one is expected to exercise authority and dominion over the things of the earth. However, this authority is vested in spiritual man.

When spiritual consciousness is developed to a certain degree, added things are controlled in the control of the ideas that underlie them, the curse of labor lifting in the degree that one gains consciousness of the spiritual realities. As a universal factor, the curse of labor is dissolved in the opera-

tion of Divine Law that controls a cycle's close. 1
Those eligible to transition into higher planes of
progression go forward in the movement of the
Divine Law, while those not sufficiently advanced 4
are transmigrated to other planes of existence,
where they can further advance the material
forces. The passing of the curse is coincidental to
the passing of mortality, and is succeeded by 8
opportunities for spiritual advancement through
love and wisdom. As a planet is raised in its
qualities of consciousness through the advance-
ment of the people, the lesser advanced pass into 12
planes suited to their development; necessarily,
they are dissolved in their forces, for, not having
gained the Spirit of Life, they are without per-
manency of character or being. 16

The egos who constitute the advancement of a
cycle are those who have converted the loves of
the flesh to their spiritual equivalents. As Christ
light is developed and the mind of the ego is 20
illuminated with a higher knowledge of love and
life, experiences in the external afford opportunity
to conquer the unredeemed aspects of the nature.
Experiences in the monetary world by which one 24
takes dominion over both the plenty and the lack
of supply are means of growth, and should be per-
ceived as modes of godly development. Both the
tendencies to rejoice over plenty and to treat lack 28
as a calamity must be conformed to a principle of
being that beholds all things as good in their time
and place to supply the need of the ego. The need
of the ego is to gain the departments of being, viz., 32
spirit, soul, mind, and body, in Christ, and all
things work together to produce the righteous
result. One can take mastery over nothing only
in the midst of it; hence, one should appreciate 36

1 opportunities to overcome the sense of lack.

The whole system of material living, of seeking to gain through getting, is a violation of the Law of Love, and must always bring discord and destruction. The capacity to receive through giving is the spiritual law governing increase, whether the giving be on the mental or physical planes of expression. Overcoming all sense of withholding as a means of having, and of the sense that giving decreases supply, are essential toward redemption from the love of money; though, when one is ready to conform to the laws of Being, he has necessarily gained the development of wisdom, judgment, discernment, and other qualities of common sense that attend genuine progression.

16 The belief that one can be impoverished through circulating freely what one has to give begets limitation and stagnation both in the individual body and in one's affairs. Lack of circulation of money means lack of circulation of energies of love and life, and leads to limitation and death. Many of the physical disorders incidental to mortal development can be traced to the attitude of mind entertained toward money. Tight, selfish states of consciousness produce tightened muscles; lack of love of giving impedes the circulation of the blood, oftentimes producing heart trouble. Man suffers as much from the false sense of monetary consciousness as from other conditions, many physical ills being traceable to what he thinks about finances. The passing of the curse of labor, with its stringent monetary systems, will free the physical nature as well as the mental and usher in the Utopian state wherein financial woe, sickness, and, ultimately, death will be unknown.

26 According to the capacity to give, one is expected

to give freely, leading eventually to the surrender 1
of the all for the kingdom of heaven's sake. One
always has something to give, be it thought, word,
action, money, or any other form of expression. 4
The free giving of what is given makes for
abundant receiving. "It is the spirit that quick-
eneth." The widow, who gave her "two mites," was
commended by the Master, not because of what 8
she gave, but because it represented all to her.
She gave more freely in her lack than those who
had given of their abundance. If the wealthy gave
as freely toward the promotion of that which 12
makes for spiritual advancement as those who
give of their little, consciousness would soon par-
take of the love of God, in which all could easily
have the supply of their needs. Because the 16
wealthy are more bound by the love of money,
they need most to grasp the spiritual import of
living. Much antagonism is directed at these with-
holding stewards of God's wealth by those who 20
feel that injustice is operative, though neither the
wealthy nor the poor may always understand the
cause of the feeling expressed.

Paul admonished, "Charge them that are rich in 24
this present world, that they be not highminded,
nor have their hope set in the uncertainty of riches,
but on God, who giveth us richly all things to
enjoy; that they do good, that they be rich in good 28
works, that they be ready to distribute, willing to
communicate; laying up in store for themselves a
good foundation against the time to come, that they
may lay hold on the life which is life indeed." 32
Having a greater consciousness of the wealth of
the world than those not materially possessing the
world's goods, the wealthy have a greater over-
coming to accomplish. But they also have a greater 36

1 opportunity to promote the welfare of the race
when the love of the Lord enters the heart and they
begin to exchange the wealth of the world for the
4 spiritual consciousness that underlies it. This
exchange is promoted through giving that which
has been withheld.

The inspired writers of our present-compiled
8 Bible perceived that few rich are called to serve
God, for, being encumbered with the cares of the
world, they are farther away from contact with
spiritual qualities than those who are without
12 these cares. However, the needy poor may find
the cause of their poverty in the feeling they enter-
tain toward the wealthy, and may gain genuine
freedom from poverty in the development of
16 righteous understanding. In reality, any one who
lays up treasure for himself and is not rich toward
God is in danger of great tribulation, but this is
not saying that those who are without earthly
20 treasures are free from woe. Their advancement
is to be made in the lack of the things of the world,
and requires as much love as those in the posses-
sion of things. The ultimate attainment of any ego
24 is to be unmoved by either wealth or poverty.

The law of polarity always balances the slate of
life, and those consciously attached to the gains of
the world in one existence will find themselves in
28 poverty in their next cycle of progression. Those
who are poor in this lifetime may in their next
expression reap the reward of their rich thinking
in the manifestation of abundance of things.
32 Where spiritual progression has enabled one to
conquer the forces centralizing about both the
plenty and lack of money, the relation of the ego
to the material world is quite at variance with that
36 of the materially minded. This accounts for the

fact that egos genuinely gaining spiritual advance- 1
ment find it difficult to connect with the mone-
tary system of the world. They are farther along
in their progression, so must sojourn in emptiness, 4
preparatory toward establishing the real gains,
that is, riches of heaven, or consciousness of
spiritual man.

Wealth is not measured by things possessed, but 8
in the ego's possession of himself in knowledge of
his real being, and of how to love and live so as
to manifest the godly man. Plenty does not con-
sist in things gained, but in gaining the conscious- 12
ness of realities underlying all things. Things
objectify ideas; to gain consciousness of the ideas
back of things is to subject the forces of the ma-
terial plane to the forces of the spiritual. Things 16
may be characterized as experiences, conditions,
environment, or the objects formed from ideas of
mind. The forces of the external plane, spiritually
gained, are the kingdom of heaven, wherein are the 20
laws of God that unfold to fashion the Christ Self,
and to reveal the wealth of Being as spiritual man.

One may have abundance of things and be in
poverty; or one may have nothing and be infinitely 24
rich. A person is profited in living only in the
degree that he gains his own soul conscious-
ness. The rich young ruler had gained all that the
world could offer, but perceived that Jesus, void 28
of the world's goods, was infinitely wealthier than
he. To inherit eternal life, one must have gained
all aspects of being on the material plane and be
free from all that has been gained. When one has 32
gained all, the law of the Lord operates by which
the ego surrenders the all gained as consciousness
for the sake of the Christ, and thus, in losing all on
the lower plane of progression, inherits all on the 36

1 higher plane. The wealth to be gained is eternal
life: the capacity to unfold consciousness and
manifest its forms of expression without the
4 necessity of material means or disorganization of
states of being.

The "rich young ruler" of Biblical lore typifies
self-consciousness. Through having been obedient
8 to the ten commandments by which one is disci-
plined in mortal progression, the ego gains himself.
But the spirit of the mortal is not the spirit of God
except one "sells what he has" and follows Christ.
12 That is to say, one must exchange (sell) the con-
sciousness gained in material progression for its
spiritual equivalent, which can be accomplished
only through detaching from the love of things.
16 The rich young ruler, that is, consciousness in con-
trol of self-thought and will, asks, "What good
thing shall I do that I may have eternal life?"
recognizing that the gain of material development
20 is not the goal of living. The Master admonished
that the material gains should be sold, and given
to the poor, if one would have treasure in heaven,
that is, spiritual wealth.

24 The poor represent the empty states of con-
sciousness; that which needs to come into the
realization of God's purposes for man, and applies
to mortals developing their forces by means of
28 material progression. All are poor who do not
comprehend the spiritual significance of living, and
who do not gain the spiritual consciousness of the
experiences through which they pass. Back of
32 the objective experiences are ideas and forces pro-
gressing that project the problem of themselves
by which the ego is made to work out his salva-
tion. Salvation is the spirit of freedom gained in
36 transcending the material experience with the

spiritual understanding. When freedom of self- 1
consciousness is gained, the ego must be sub-
- jected to Christ in a spiritual development, this
being the transitional point where self-will gives 4
way to the selfless spirit, the kingdom of the world
gained as the self being taken over by the Truth
that makes free. The Truth that makes free does 8
not operate to amass private fortunes, nor to 8
materially progress the ego, but is that Law of God
by which one is ascended into a kingdom of being
that is not of this world; though it is made up of
egos graduated from the mortal plane where self- 12
consciousness has its culmination.

Since the love of money is the dominating factor
of mortal progression, freedom from its various
forms of expression is that which trends the ego 16
in the direction of spiritual development. There is
no way by which one gains advancement that
establishes eligibility to entrance into higher king-
doms of being except through fulfilling his 20
obligations on the lower planes of expression. An
obligation is fulfilled when the spiritual conscio-
ness gained in an experience is of more importance
to the ego than the material aspects attending it. 24
Qualities of consciousness gained lead to capacity
of spiritual unfoldment, the ego coming more
directly under the Laws of God; being progressed
in such a way that the spiritual becomes the im- 28
portant factor of living. Wealth of consciousness
is the result of freely giving oneself to the duties at
hand, knowing that everything is an opportunity
by which greater wisdom, love, and life are 32
developed. "He that soweth sparingly shall reap
also sparingly; and he that soweth bountifully
shall reap also bountifully. Let each man do
according as he hath purposed in his heart; not 36

1 grudgingly, or of necessity; for God loveth a cheerful giver.”

The tithe, resurrected in connection with spiritual development, makes the things of Cæsar subservient to Christ, and, until fulfilled in the Law of Love, is meant to discipline consciousness in the capacity to give. The giving of one-tenth of one's income for the purpose of promoting the activities of God in the earth symbolizes the return to God of all, when the ego has come into the love of the Christ Self. The purpose of the tithe is to develop recognition of God's sustaining presence. As one recognizes one-tenth of every dollar received as money to be used in spiritual service, the use of the remaining nine-tenths partakes of a truer spirit: a more righteous love results from the recognition that one is only a steward in the vineyard of Life, utilizing the gains of this world in service to one's fellow men.

As one learns to use for godly purposes that which has been gained, he identifies God as a partner in daily living and establishes a spirit of devotion that permeates all his activities. Eventually, all man's tithes are brought within the scope of God's laws, and, from being disciplined in giving one-tenth of the income for the good of the whole, all that one has is consecrated to be used in the spirit of service. Free giving, developed in the principle of tithing, makes for liberty without discipline and connects the ego with the opulent spirit of God, the giver of all good. When the forces of spirit, soul, mind, and body are conserved in godly use, then are all the tithes cast into God's treasury, and man is made a servant of God in the manifestation of the true wealth to be gained, that is, himself in Christ Mind and Body.

"The rich and the poor meet together; Jehovah 1
is the maker of them all." Capital and labor
represent the polarity of each other, the dual state
operative in the world whereby consciousness is 4
developed. Yet, consciousness gained partakes of
the negative and positive poles of spiritual being,
and not of the poverty or wealth of the world. The
modifying effect that any pole of duality has upon 8
its mate is the means whereby the two, separated
in the earth, are joined to produce a higher quality
of expression. Capital is the fullness, while labor
is the emptiness. It is the emptiness which is 12
attractive to growth and which promotes a higher
state of wisdom and love. In other words, "To
them who hath been given much, much is required
of them. To them who hath been given little, 16
little is required of them." The greater responsi-
bilities of life are expected to be borne by capital,
though labor on its plane is expected to be equally
faithful. "If ye have not been faithful in that 20
which is another's, who will give you that which
is your own?" Until one can work for another as
he would for himself, he cheats himself, though is
very apt to think that others are cheating him. 24

The Self for whom all work is Christ, the real
nature of man. Work is the means by which one
develops himself and becomes conscious of the
real qualities of being, that is, of Christ. When 28
this truth is known, one does his work, not to be
seen of men or approved of them, but to measure
all activities to the Inner Spirit which places him
in opportunities best suited to further the unfold- 32
ment of the Real Self. Man attracts his own in
laws of life, and his dependence must ultimately
be upon the Laws of his Being, through which he
comes into the consciousness of the worth of his 36

1 real nature.

The Master blessed the empty states of consciousness, as recorded in the "Sermon on the
4 Mount." "Blessed are they that hunger and thirst
after righteousness: for they shall be filled."
"Blessed are the meek: for they shall inherit the
earth." A full vessel is in a position to become
8 stagnant, and a menace, unless immediately given
an outlet. Capital, the full side of monetary consciousness, must empty itself in the direction of
labor in order that it may receive the abundance
12 it desires; otherwise, circulation is cut off, and all
the members of the Body of Man suffer privation
and woe. Any excess of capital is an identification
of lack of labor, and a violation of the law of
16 giving and receiving, in which all live and have
their being, this being the Law of Love.

On the other hand, labor must arouse itself from
a sense of helplessness, developed on the negative
20 side of existence, and must perceive its own worth,
else its natural negation becomes its own means of
destruction. Balance must be struck between
capital and labor to assure the righteous expression
24 of both. That is to say, that each must measure to
the other, seeing their relationship in laws of life,
before they can be as one in the expression of the
righteous work to be done. It is as disastrous to
28 progression for people to be overpaid as to be
underpaid. The efficiency expressed must be in
keeping with the value received for the expression,
and a balance of justice struck in external affairs
32 before the ego can transcend the limitations of
money and work. Labor, being the negative pole
of capital, naturally expects more than it is capable
of earning, the No-thing (negation) in Creative
36 Law being entitled to something that it has

not earned because it is the means by which all is 1
progressed. However, until the emptiness (labor)
becomes attractive to receive its own under right-
eous laws, it must progress slowly in the direction 4
of freedom.

Righteous laws of life are set up when the ego
has developed to the point where the importance
of things and experiences is measured by the 8
spiritual consciousness gained. Prior to this time,
the ego judges by appearances, not comprehending
that progression is for a spiritual purpose, and, as
a result, ekes out an existence, blaming others for 12
his tribulations and thus increases his woe. Each
ego stands in the law of sowing and reaping
until Truth, identified in the soul through Laws of
God, makes known the purpose of life and trans- 16
forms the understanding and love. When the
ego perceives that he invites his own under laws of
life; that he is never tried beyond his capacity to
endure and master; that he regulates his capacity 20
to receive by his capacity to give, he becomes a
workman that needeth not be ashamed, for he
seeks to align all the forces of consciousness in
righteous relation, pending that time when the 24
approval of God shall proclaim him a faithful
servant, and shall usher him into the kingdom of
eternal life and joy.

We do not always see the entire operation of the 28
law governing the giving and receiving of an ego.
One reaps in one existence the fruit of seeds sown
in another; and the populace, judging in personal
sense instead of in principles of being, cry out, 32
"Thief and robber!" at that which has been legiti-
mately gained. Yet, until that legitimately gained
in material development is raised to its spiritual
quality, the laws governing life are not compre- 36

1 hended, and ignorance invites its own retribution.
The agitation directed at the possessors of material
4 gains is for the purpose of bringing to their atten-
tion the necessity of letting go of the good gained
in order that a higher development may be. Few
can develop spiritually without the offense that
8 forces it; therefore, conditions arise that force
advancement which in themselves appear to be
unjust, but which are ultimately justified by the
wisdom and love that are gained.

Criminality can be directly traced to the sexual
12 and monetary conditions, though it is a necessary
factor in mortal progression by which love and
mercy, as well as other qualities of character, are
developed. When one perceives that the self-con-
16 sciousness is the thief, utilizing the powers of God
toward material progression, oftentimes without
thought of the Divine Resource from which all
comes, the impetus of crime is seen not to be in
20 the consciousness of the criminal, but in the
material conditions in which he lives. It is the love
of money that materializes the race, hence, the root
of crime can be traced to this source. Identified
24 in the race to bear the brunt of the criminal tend-
encies, the so-called criminal element is sacrificed
to the race's progression, hence, should receive
mercy and consideration. This will be possible
28 when understanding of life supersedes condemna-
tion. So long as man believes that people can
steal, this being induced by a false sense of posses-
sion, he creates the criminal who performs the
32 work and is himself a party to the crime. This is
equally true of every other aspect of crime, all
being in the criminal current until self-conscio-
usness gives way to god-consciousness, and posses-
36 sion is seen to be the identification of the ego in the

wealth of spiritual being. 1

Capital and labor, the two poles of monetary consciousness developed in mortality, come to naught at the close of the cycle. In other words, 4 both reach their limit of mortal progression and must go into nothingness in order to be transposed into a higher quality of expression. The curse of labor, placed upon the Adamic race for the sake 8 of soul development, is overthrown at mortality's close, and soul consciousness becomes the attracting power of the next order of progression. In the era of immortality, the egos will attract in love 12 rather than compel in force, the good needed. Aligned to the laws of Being, the kingdom of heaven will be identified wherein egos will seek first to understand the spiritual principles govern- 16 ing life, things needed manifesting in natural order through the Creative laws. In Creative Law, the form is in the idea; the idea thought upon will reproduce itself from the substance of conscious- 20 ness. Thus, egos will not need to work in mortal ways for the things needed, but will ever be in the presence of supply. "And it shall come to pass that before they call I will answer; and while they 24 are yet speaking, I will hear."

The metaphysical advancement, where egos are disciplined in taking their mastery over monetary conditions, is fallaciously represented to be the pur- 28 pose of gaining material wealth. It is but the last test to the evolving self-consciousness by which it may be proven whether one's love and wisdom are still aligned with the love of the world. While 32 the material aspects of existence must be subjected to higher powers, the metaphysical function being the supremacy of good over evil, the spiritual purpose is not the gaining of material wealth, but the 36

1098 Science of Love with Key to Immortality

1 spiritual qualities that stand back of the material
plane. These can be gained only through trans-
ferring allegiance from the love of good and evil
4 to the love of the Lord. The love of the Lord is
spiritual good in which there is no self-conscious
choice as to good or evil, for both are perceived to
be in service to the Divine, and must be allowed
8 to fulfil their course that their polarized result
may form the spiritual substance, out of which
the Christ ego is fashioned. The Christ ego is the
spiritual wealth to be gained from the dissolution
12 of mortality. It is the Love of God that brings
forth the Christ ego, but consciousness must be
connected with this Love in order to receive the
action of Divine Will by which spiritual man is
16 revealed. This it can attain only through trans-
posing the love, developed on the material plane,
to the quality of spiritual love.

Prior to the identification of the use of Creative
20 Laws and the god-state of being, financial adjust-
ments will take place that will level down the
mountains and exalt the valleys of consciousness.
For the love of money developed in the curse of
24 labor is the weapon of destruction to the present
monetary system, when consciousness is controlled
in the Lord. The coming of the Lord as a thief in
the night is but a figure used to indicate the pene-
28 tration of the powers of the world by the powers
of God. The quickening of the world's powers by
the power that formed the world is the means
by which the forces of the world, centralized
32 about money and sex, are annihilated. The
promoters of the material world become the
destroyers of it at the time appointed in Divine
Law for its dissolution. This is outwardly present
36 as chaotic conditions, but these are justifiable in

Divine Law, which uses all things to produce the 1
righteous result. Destruction, with sequential
translation of the forces liberated, is righteous
when controlled in Divine Will, and is the means 4
by which higher orders of life are revealed.

The tribulations to which nations are subjected
primarily centralize about money, affecting both
capital and labor, that is, the rich and the poor. 8
Governmental consciousness is a countertype of
the united spiritual principles that underlie the
world's progression. But, until it is gained in Christ,
it must go through the experiences necessary 12
to align its forces to wisdom and love, which pro-
mote the righteous expression of life. The tribula-
tions of nations cement as one the people who have
the national spirit of the particular group, at the 16
same time eliminating those who are not one in
spirit. The national groups are eventually to
represent on the earthly plane the principles
of Creation. Their unity of forces in the love of 20
money, and the exchange incidental to its use, sym-
bolize the development of forces of love to cen-
tralize about Christ when the fraternity of nations
has become identified as the kingdom of heaven in 24
the earth. In this kingdom, the love of God rather
than the love of money will be the governing power
of progression.

The depreciation of money and agitation about 28
it, coupled with the uncovering of the unrighteous-
ness of greed in control of national affairs, produce
the chaos necessary to destroy the assumed power
of money, and to force nations to lay foundations of 32
life that place the value of people above the
value of money. Efforts of men, at ends of cycles,
add fuel to the flames of destruction, for every-
thing produces an opposite effect to that formerly 36

1100 Science of Love with Key to Immortality

- 1 operative, after the movement of the Cosmical
Law that reverses all things to produce the mani-
festation of the spiritual fruit gained.
- 4 The love of money will be surrendered as man-
kind sees money as a symbol of individualized
powers, and not as a power in itself. People have
endowed the symbol with ideas of value it does
8 not possess, and have circulated the symbol as
evidence of its possession, making the symbol
represent the worth of man, until money is wor-
shipped as a god, a false idol to which people offer
12 their love. Man is the god to be revealed as the
product of the love developed in mortality. Pos-
session of money is not an evidence of the genuine
worth or capacity of man. Egos who have rendered
16 the greatest service to the race have had little if
any money. Money is a material symbol, and is
only an incentive to promote material progression.
When love and wisdom are spiritually gained, one
20 no longer needs money as an incentive by which
to grow, for the love of doing that which comes to
be done is itself the compensation that invites one's
good in ways that transcend the ways of the world.
- 24 Egos finished in their material progression do not
possess the wealth of the world, though at the con-
junction of the powers of heaven with the powers
of the earth they are in the mastery of the
28 forces of money, not in ways of men but in ways of
God. The forces of money, gained in conscio-
ness through mastery of the material conditions,
are not identified as monetary gain, but as the
32 wealth of spiritual being, formed at the world's
dissolution. Man is the kingdom of heaven in
which the will of God is done when identified
in spiritual consciousness.
- 36 Who will care to labor for the meat that perishes

when he is convinced that from his own Creative 1
powers comes the equivalent of the things desired,
expressed by means of spiritual ideas and words?
Why store up money in banks when man has the 4
capacity to draw on the Bank of God's resource
and invite into manifestation the good needed
without touching the so-called laws of matter? The
highest expression of the next order of progression 8
will be characterized by the power of the Creative
Word, the capacity to speak into expression that
which is needed. Of what use will the powers of the
world be in the presence of the state of conscious- 12
ness that can command its forces in service to the
spiritual welfare of the race? Only those who
transfer allegiance from mammon to Christ will
participate in the order of life to reveal the Son 16
of Man in his divinely natural rights. Govern-
ments that exist in the era of immortality will be
aligned to the laws of God, and their position will
be conspicuous because of spiritual powers in con- 20
tradistinction to the power of money that has char-
acterized the position of nations in mortality.

The opportunity for development of trust and
belief in God as the director of man's affairs is the 24
necessary prelude to the cycle of immortality, in
which the love of God shall make null and void the
love of money. This opportunity will be present
in the setting up of new orders of government 28
wherein the monetary forces developed in mor-
tality may be surrendered to the common good.
The Commonwealth of God will characterize the
nation, called to type the kingdom of heaven. This 32
will not be the reverting of property to government
as the agitators of monetary reform promote, nor
will it be the changing of base wherein those who
are poor will possess that once owned by the rich, 36

1 but it will be an adjustment of the monetary con-
ditions to principles of Love and Justice, made
4 all into subjection to His powers at the time
appointed, either through understanding and love
gained in spiritual development, or through force
of necessity occasioned by the tribulations which
8 attend a cycle's close.

Marked changes that characterize a race's pro-
gression are governed in spiritual law, their
unfoldment in consciousness preparing both the
12 spiritual and the national leaders necessary to
shepherd the people and to show them the way
that leadeth unto greater expressions of joy and
peace. Happiness is the outer aspect of heaven, but
16 it is possible of attainment only through the align-
ment of the forces of consciousness to the Laws
of God governing their unfoldment. The joy
that is eternal comes when the sorrows of dissolv-
20 ing mortality have been instrumental in converting
the forces of consciousness into the realities of love
and truth. This baptism of fire is the purifying
process through which all egos must pass who are
24 accounted worthy to enter the next Order of Life,
wherein there will be no more sickness, sin, sor-
row, nor death. People who love the evil forces that
make for all these discords, the chief evil being
28 the love of money, are not eligible to be translated
into a state of being with which they would have
nothing in common.

The Law of Transmutation by which mortality
32 is transformed to immortality will revolutionize
all the kingdoms of consciousness, resurrecting,
within the nature of those who qualify, the power
to transmute the substantiality of spiritual sub-
36 stance into the form of the thing desired without

the operation of material means. The art of trans- 1
muting the baser metals into gold on the material
planes is a symbolical representation of a law of
God that will operate among the spiritual egos 4
whose love has transcended the plane of sense
desire. Those who have transmuted the forces of
the lower self into spiritual qualities have trans-
formed the mineral, vegetable, animal, and human 8
kingdoms of their own nature, being ready to in-
herit the next plane of consciousness and to be
sustained in its laws. All the metals out of which
money values are externally coined exist primarily 12
in the mineral kingdom of the constitution of man.
When man shall have gained the divinity of him-
self, he will be returned to the "dust" from whence
he was taken, that is, to the spiritual substance of 16
Creation, and from this plane will manifest
directly the supply of his every need.

When the Love Principle has been identified in
righteous relation to the laws of Being, the ego 20
will command the powers of heaven and earth and
exercise his God-given right to express himself,
free from the limitations of the curse of labor.
Those who gain the Principle of Love will have 24
overcome the loves of the flesh, sexual and mone-
tary loves being the two aspects in which all
love of the fleshly nature inheres. The essence of
substantiality is in the Love Principle, but only 28
through overcoming the attachments to the loves
of the mortal self can one unearth the spiritual
wealth which the forces of mortality objectify. All
cycles of progression are reversed in the use of the 32
forces that progress them, in order to lay the foun-
dation of a new cycle of forces to be expressed in
a higher use.

* The transformation of the love of money into the 36

1104 Science of Love with Key to Immortality

1 love of the Christ Self is an initiation open to
any one advanced enough to desire to gain the
inner kingdom of spiritual wealth and to be born
4 anew in the kingdom of God. "If therefore ye
have not been faithful in the unrighteous mam-
mon, who will commit to your trust the true
riches?" The use to which we put the symbol
8 indicates the developed love, and determines one's
alignment to the laws of the Lord by which the
spiritual man is revealed as the true riches. If one
has not been faithful to principles of life in the
12 use of money, how can he expect to be the embodi-
ment of the life principles? What one has gained
on the mortal plane in spiritual realities of
wisdom and love is exchanged in the Law of the
16 Lord for their equivalents of godly powers, when
willingness to die to self-consciousness invites the
operation of Divine Love by which one is born of
God.

20 Redemption from the love of money transforms
its use to service in selflessness; this invites
capacity to live in higher states of thought and
love. The love of money must reach its mortal
24 limit of progression before it can be exchanged
for the qualities of God. All sense love, trans-
formed into its spiritual reality, enriches the ego
and aligns him with the Law of the Lord within
28 the being. At the time appointed for mortality to
give way to immortality, those who have finished
their course in the loves of the flesh will be identi-
fied in the kingdom of God, and will live directly
32 from this Source. These constitute the Church of
the Bride to arise as the godly gain of mortality's
development. From this Center of consciousness
will also be projected the principles of govern-
36 ment by which the true conditions of State will be

set up. In the new order of life, it will be proven 1
that Man's supply is the natural result of Love
aligned to the Creative Laws. Then the will of
heaven will directly govern the manifest world and 4
all things will partake of a spiritual nature.

Identified in the Mind and Body of Christ, those
who gain redemption will be cared for in the
Father's will and love. Then will come to pass 8
the fulfilment of the Master's injunction that no
thought be given as to what one should eat or what
one should wear, the need of thought having
passed away through the operation of Divine Law 12
that brings to pass the spiritual result of the cycle's
progression. Jerusalem, the redeemed nature of
Man, will then come into her joy, and her people
into their righteous inheritance. "They shall not 16
build and another inhabit," but each will receive
his own in laws of Love.

Spirit and body, united as one in Christ in those
who are redeemed, will unite the idea and form of 20
all things, so that "it will come to pass that before
they call, I will answer; and while they are yet
speaking, I will hear." Materiality and its methods
of reproduction are superseded by the Omni- 24
presence of the Christ Self, out of whose activities
all that is necessary further to reveal the powers
of God, is unfolded. In the new order of life,
people will eat and drink without money and with- 28
out price, for the covenant of the Lord will be
operative among them, and all their needs will
be fulfilled in Laws of Divine Love.

OUTLINE OF CHAPTERS

LOVE'S UNFOLDMENT AND FULFILMENT: Love as Principle—Relation of Wisdom and Love to Life—Purpose of the Loves of the Flesh—Love of the World Not the Love of God—The Cosmic Fire the World's End—Enthronement of Love as the Woman of Consciousness—Selflessness in Its Relation to Christ—Love Fulfilled at Mortality's Close—Charitable and Universal Love—Sin as a Mode of Progression—Relation of Sin and Love—Freedom from Sin Through Truth—Era of Service—Love as Spiritual Good and Truth—Living the Measure of One's Love and Wisdom—Bodily Redemption the Result of Love Fulfilled—Heaven in Earth When Love is Enthroned—Love Fulfilled Through Divine Law—

EVOLUTION: INVOLUTION: CHRIST: Evolution and Involution Defined—Interrelation of Involution and Evolution—Relation of Christ to Both Factors of Progression—Progression of Spirit of Life Through Different Kingdoms—Entrance of the God-Spirits into Race—Man Born of Laws of God—Natural and Spiritual World in Progression—Relation of Man and Animals—Missing Link a Soul Connection—Unique Place in Evolution Occupied by the Anthropoids—Divinity of Consciousness Gained Through Christ—Re-embodiment a Fact in Nature—Black Art—Involution and Evolution Both Ascending and Descending—Jesus Christ the Pivot of Ascending and Descending Forces—Spirit and Matter in Progression—Humanity of Consciousness—Naught the End and Beginning of New Cycle of Progression—Eternity Gained—

THE HOLY FAMILY AND RACIAL PROGRESSION: Holy Family as the Word-Seed—Three-as-One Creative Principle Explained—Relation of Ego to Various Family Groups and Races—Church, State, and Family, Three Factors of Progression—Significance of Family Names—Holy Family Gained in One Ego Not in a Family—Monogamy and Polygamy as Factors of Progression—Reincarnation—Incarnate Word—First and Second Coming of Christ—Group Consciousness—Accounting for Population—Universal and Cyclic Calamities—One Christ Ray the Beginning of All—Resurrection of the Dead in

Organism, Not from Graves—Absorption of the Spirits at Ends of Cycles—The Creation of God Gained—

THE CREATIVE TREES: Jehovah God and Elohim—Formation of Man from the "Dust of the Ground" Explained—The Garden Eastward—Relation of Tree of Life and the Tree of the Knowledge of Good and Evil—Relation of Jesus to Humanity—Eating the Seat of Sin, Both Mental and Physical—Inception of Original Sin—Duality or Sex Consciousness Developed—Relation of Good and Evil to Christ—Overcoming Condemnation—Purpose of the Deception—Satan as Lord of Evil Forces—Eve as a Factor in Progression—Mystery of the Rib—First and Second Adam—Purpose of Generation—Setting Up the Kingdom of Heaven in the Earth—

MYSTERY OF SEX IN RACIAL PROGRESSION: Relation of the Mystery of Sex to Christ—Meaning of the Word Sex—Beginning of Knowing and Feeling—Relation of Animal, Human, and Divine Qualities of Progression—Significance of Sexual Adulterations—Relation of Sex to Life and Death—Male and Female Powers of Sex—Woman the Controlling Factor of Progression—The Mind-Born Race—Sexual Laws Transcended With Christ—Goal of the Race is Sonship—

SEX CONSCIOUSNESS THE CROSS: Sex in Relation to the Known and Unknown Qualities of Being—Development of Self-will—Nature—Attachments and Detachments—Controlling the Seed for Creative Purposes—Mortals as Dead Men—Sex as the Harlot—Sexual Purity—Following Christ Through Overcoming Sexual Tendencies—Sex the Seat of Suffering—Relation of Pain and Pleasure—Final Conflict of the Flesh and the Spirit—

FOUR CHARACTERISTICS OF THE CROSS OF SEX: The Cross—How Sex Was Identified—Parental Love and Its Ultimate Purpose—Fulfilling Karma—Teaching the Child—Lust—Procreative and Recreative Functions of Sex—Affections and Emotions—Beginning of Disease—Seat of Sin and Death in the Will—Relation of Will to Sex Sense—Sex Controlled in the Divine Will—

GENERATIVE MARRIAGE: Self-Conscious Development by Means of Marriage—Generative Marriage a Cross

of Spirit and Matter—Effect of Copulation During Pregnancy—Rights of the Unborn—Women as Wombs of Heaven and Hell—Lessening Birth Rate in Advancing Civilization—Generative Marriage Promotive of Life and Death—Marriage as a Service to Mortals—

INTERRELATION OF MATERIAL AND SPIRITUAL MARRIAGE: Relation of Marriage and Religion—Development of the Spiritual Through Marriage—Spiritual Marriage the Union of Male-Female Qualities Within the Consciousness—Holiness in Spiritual, Not in Material Marriage—Marriage Understood Through Christ—Mortal Happiness and Sorrow Both Temporal—Spiritual Man Born of Spiritual Marriage, Not of Material Unions—Forsaking All for Christ—Spiritual Marriage Establishes True Church and State—Spirit of Antichrist in Marriage—Sin and Death Overcome Through Spiritual Marriage—

MAN-WOMAN: Eunuch and Virgin as Creative Principles—The Everlasting Name—The Virgin as the Creative Womb—Christ as Woman in Second Coming—Renunciation of Good and Evil to Gain Christ—Metaphysics and Spirituality Contrasted—The Sinner and the Son—The "Unpardonable Sin"—Celibacy and Chastity—Mary, Eve, and the Bride—Resurrection of the Gods and the Rebirth of Humanity—Rest from Generation—Ideal Man—

THE TWAIN THAT IS JOINED IN GOD: What the Twain Is—Its Development by Means of Marriage—Spirit and Body United as One—Independence of Consciousness Gained in Christ—Inheriting Eternal Life Through Jesus Christ—Establishing Neutrality and Immunity—Union of the Male and Female Qualities Forming the Twain—The God-Man the Result of the Twain—The Wedding Garment of the Christ Self—

SOUL-MATES: Relation of Man and Woman in the Lord—Purpose of Soul-Mating—Polarization of Male-Female Forces in Soul-Mating—Cessation of Sexual Desires Preliminary to Soul-Mating—Relation of Soul-Mate and Polate—The Great Temptation—Will and Understanding United—Soul-Mating Governed in Laws of God, Not in Sense Desire—Free Love Not the Liberty

of Christ Love—Spiritual Progression by Means of Man and Woman—Law of Sacrifice—Becoming a Cosmical Parental Center—The True Husband and Wife Gained—

DIVORCEMENT: Teachings of Divorce of Both Old and New Testaments—Legitimate Divorce a Spiritual Victory—Purpose of Marriage and Divorce—Fornication the Only Cause for Divorce—What Constitutes Fornication—Legality of Sex Unions—Advancement of Civilization by Means of Love—Marriage Sanctified Only in the Lord—Lord Identified in Man-Woman Principles of Being at Mortality's Close—Adjustment of the Marriage System Through the Lord at End of World—Man and Woman Joined as One Flesh in Christ—Adjustment of Marriage to Divine Will Offset of World's Ills—Wars Bred in Illegitimate Marriages—

MARRIAGE OF THE RESURRECTION: What God Hath Joined Not Separable—Death Overcome Through Overcoming the Loves of the Flesh—Return of the Ego to Paradise—Becoming as the Angels—World to Come a Present Consciousness—Works of Mortal Womanhood Overthrown in Second Coming of Christ—The Holy Marriage Principle—Spiritual Birth the Beginning of the Resurrection Marriage—Christ as the Divine Seed Reproducing Spiritual Man—The Tree of Life and Its Twelve Fruits—Mary as the Cosmic Mother Principle—Laws of Regeneration—Mortal Love and Hate Transcended With Christ Love and Truth—Resurrection of the God-Beings Through the Holy Marriage Laws—Marriage Feast of the Lamb the Passover from Sense to Christ—

INTERRELATION OF REGENERATION AND GENERATION: Meaning of the Words—Opposition and Equality of Regeneration and Generation—Regeneration the Law of Christ—Generation the Law of the Flesh—Regeneration an Absolute Operation of Divine Will—Sacred Mysteries of Sex Uncovered in Regeneration—Purpose of Degeneration—Meaning and Coming of Elijah—Jesus Christ the Principle of Regeneration—Children of God Born from the Second Eve—Transposition of the Flesh and Blood to Spiritual Qualities of Being—Regeneration versus Rejuvenation—Regeneration Operative in the Passionless State of Consciousness—Seraphim and Cherubim—John the Baptist Consciousness—Spiritual

Birth an Actual Physical Experience—Conscious Dying to Sin Produces Rebirth and Regeneration—

THE SEED OF THE WOMAN: Woman as Mother-God Principle—The Man-Child Born of the Woman—Seed of the Serpent Overcome by Seed of Woman—Divine Germ of Creation the Woman Christ Principle—The Woman Lord—Relation of the Sun, Moon, and Twelve Stars to Redeemed Woman—What Constitutes Belief in Jesus Christ—How the Son-Daughter is Brought Forth—The "Greater Works" Accomplished in the Second Coming of Christ—Virgin Essence Gained—Virgin Birth—Overthrow of Satan—

BIUNITY AND INDIVIDUAL COMPLETENESS: Characteristics of Immortality and Spiritual Being—Union of the Two Poles of Being—The Sexless Creature the Christ Self—Christ Gained Through Action of God—One Creative Germ Cell in Control of Males and Females—The Androgyne Seed—Union of Men and Women in Divine Will—Completeness in the Son of God—Equality of the Sexes—Self-Denial—The Foursquare Ego—The Gods and Goddesses the Fruit of the Ages—The Microcosm Identified as Individual Completeness—

PARENTAGE COSMICALLY EXPRESSED: Christ as Father-Mother Principle—Heaven a State of Consciousness—Forces of Mortality Reduced to Negation—Union of the Bride with Babylon—Righteous Relation of Men and Women in Love and Marriage—Cosmical Parental Centers Means of Bringing Forth Children of God—Development of Humanity Through Cosmical Centers—

THE WORD MADE FLESH: Meaning of the Word—Jesus Christ in Relation to the Word—Function of the Word—Relation of Flesh to the Word—Brain, Its Function, and Relation to Word—Principle of Parthenogenesis in Word—Analogy of Bee to Virginity—Control of the Seed—Relation of Ovum and Spermatozoon to Word—Present Propagative Method in Inverted Word—The Adversary—Formation of Christ-Seed a Physiological Fact—Pineal Gland and Pituitary Body the Seat of the Word's Function—Relation of Sacral Brain to I Am Center—Mystery of Death with Christ—Finding One's Life Through Losing It—Belief of Matter Overthrown—

Church of Christ the Redeemed Body—Man as the Word of God—Forming the Incorruptible Element—Matter Not the Flesh of the Word—Eternal Life in the Christ Seed—

CHRIST, JESUS CHRIST, AND JESUS: Distinct Though Coordinated Principles of Being—The I Am and I Will of Being—Being Manifested as Christ Jesus—Formation of Christ in Consciousness and Its Requirement—Creative and Reproductive Forces Operative from Word Center—Relation of Word Center to Entire Race—Immortal Man and Son of God—Jesus in His Personal Aspect in Relation to the Race—Becoming a Master—Test in the Wilderness—Two Crucifixions and Comings of Christ—The Bride—One Son and One Daughter the Father-Mother of the Creation—Resurrection in the Last Day—Finished Mystery of God—

THE TWO GREAT COMMANDMENTS OF LOVE: Four Departments of Being in Coordination to Christ—Love of the Christ Self Gained—Love of the Neighbor Incidental to First Commandment Fulfilled—Universal and Individual Lord—Repentance—Souls of Mortals Not Immortal—Forgiveness of Sins—Overcoming Duality with Truth—Transformation of Brain Cells and Organism Through Renewing the Mind—Truth is Known, Not Thought—Body as a Living Sacrifice—Hated by the World Though Loved in the Lord—Delusions of Love Uncovered—Death of the Soul to Sin Means of Its Rebirth—Redemption of Mind, Spirit, Soul, and Body Through Love Redeemed—All Members of One Body—

THE PURPOSE OF RELIGIOUS LOVE: Climax of Religious Love as Spirituality Gained—Infinite Intelligence in Diversified Expression—Dissolution of Present Religious System Incidental to Mortality's Passing—Ascendancy of Woman and the Church of the Bride—The Genuine Teacher—Symbology in Religion Not the Realities—No One Saved Until the End of Mortality—The "Elect" and Their Function—Selfishness and Greed Promoted in Religious Organizations—Worshipping in Spirit and in Truth—The Holy Church as Redeemed Man—Universal Love the Goal of Religious Progression—

LOVE THE GREAT PARADOX: Love, the Beginning and the End of Progression—Love and Intelligence in

Equality—Love as Truth in Action—Nonresistance and Desirelessness—Paradoxes of Love on the Animal, Human, and Divine Planes—Loss and Gain One in Love—Loving Enemies—Sexual Love—Purpose of Offenses—The Sword of Truth in Relation to Love—Poverty—Wealth Measured by Love Gained—Conflict of Divine Love and the Loves of the Flesh—

THE SCIENCE OF BEING: Relative and Absolute Poles of Progression—Relation of the Visible and the Invisible—Man as Man-Woman Principle of Being—God's Function as Humanity—Purpose of Self-Will—God the Free-Will Principle—The Something and No-thing of Creative Law—The Microcosmic Center and Its Authority—Jesus Christ as Mediator—Beliefs of God as Bodiless Expression Atheistic—Function of Satan or Devil—Planetary Systems and Universal Elements Replenished Through Sun at Christ's Movement—Status of Dead—Art and Science One in Truth—Consciousness Progressive and Retrogressive in Divine Law—Rest and Activity in Creative Law—Purpose and Function of the Serpent Factor—The God-state of Being—

THE INTERDEPENDENCE OF SPIRIT AND MATTER: Relation of Form to Energy That Formed It—Dematerialization of Matter Essential to Redemption—Matter or Mater the Mystery of the Great Mother—Involvement and Evolution of Spirit and Matter Simultaneous—Fires of Hell—The Beginning and End of Evil—God as All Explained—One Power and One Presence—Relation of Sin and Death to Matter and Spirit—Spirit and Matter Changeable and Temporary—Substance the Reality of Being—Jesus Christ the Spirit of Reconciliation of All Dual States—The Lord's Body the Result of Mysterious Operation of Spirit and Matter—The Flesh of the Word as Eternal Identity—Motion and Form—Choice in Self-Consciousness—Death of Self-Consciousness in Christ—Utilization of Forces of Spirit and Matter to Effect Redemption—The Known and the Unknown in Development as Spirit and Matter—Becoming as God Through Knowing Spirit and Matter—

THE LAW OF POLARITY: Polarity a Fundamental Law of Being—Purpose of Dual Aspects of Mortality—Attraction and Repulsion Modes of Advancement—

Substance the Result of Polarity—Christ and Antichrist in Polarity of Forces—Relation of Christ and Satanic Forces—Neutrality of Forces the Great Negation—Anguish and Chemicalization as Factors of Progression—The Nothingness and Something of Mortality—Purpose of the Flesh-and-Blood Plane—Relation of Marriage to Polarity—Purpose of the Fall of Forces—God as Law—

CHRIST AND ANTICHRIST: What Antichrist Is—Purpose and Relation of Christ and Antichrist—Jesus in Relation to Christ and Antichrist—The Liar and the Devil—World in Antichrist and at Enmity With Christ—Punishment the Result of Creative Laws Violated—Battle of Armageddon—Godly Use of Powers—Righteous Relation of Added Things—Relation of the Ego to Christ and Antichrist—Perfected Through Suffering With Christ—Brain in Relation to Microcosmic Center—Descent of Christ Through Antichrist Forces—Antichrist as a Religious Factor of Progression—Antichrist Overthrown With Matter and Death—Witness of the Spirit, Water, and Blood—The Sabbath the Result of Antichrist's Overthrow—

MYSTERY: The Sacred—Initiates in School of Life—Initiation by Means of Christ and the Serpent—Mysteries Hidden in Sacred Relation of Christ and Sex—Lesser and Greater Mysteries—Initiation in Divine Will—The Cross and the Serpent—Steps of Initiation Explained—The "Unspeakable Mystery"—The Crown and the Cross as One—The Lost Word Operative in the Unspeakable Mystery—Christ and Satan United in Finished Mystery of Spiritual Redemption—Mysterious Manna of Life and Its Appropriation—Realities and Symbols Contrasted—

THE TWO MARYS: Two Poles of the Feminine Principle of Creation—The Virgin and the Harlot—Death and Sin Inhere in the Harlot—Life and Purity in Virginity—Repudiating the Ways of Men to Gain Way of Christ—Enthronement of Wife Principle in Consciousness—The Lamb's Wife the Second Eve—Love's Progression by Means of the Virgin and the Harlot—Progression in Sex a Necessity—Jesus, Judas, Mary, Mary Magdalene as Factors of Progression—The Womb-Man as Center of Progression—Purpose of Joseph—Redemption of the

Race—Ending of the Curse—Relation of Woman to God and Divine Laws—

REDEMPTION THROUGH THE CROSS AND BLOOD OF JESUS CHRIST: Meaning of Redemption—The Law of the Cross—Cross and Blood of Jesus Christ Literal Principles of Regeneration—Redemption as a Universal Principle—Seat of Sin in Blood—Life-Giving Principle Resurrected from the Blood and Seminal Essence—Dissemination of the Flesh and Blood of Jesus Christ—Breaking of the Body of Christ in the Passover—The Living Bread—Holy Spirit Projected—Transubstantiation Operative in Organism—Jesus Christ as the High Priest—The Flesh of the Word Indestructible Reality—Last Sacrificial Rite the Death of Animal Man—Sanctification—The Body of Light Gained—Holy Marriage Principle Operative to Effect Redemption—Reborn Humanity and the Virgins—

MORTALITY: IMMORTALITY: SPIRITUAL BEING: Relation of Immortality to Life—Crucifying the "Old Man and His Deeds"—Transmutation of Sex Energies the Climax of Mortality—Spiritual Being the Result of Christ Seed Gained—Mystery of Life Through the Cross of Christ—Living Death Means of Gaining Eternal Life—The Ass and Horse as Types of Advancement—Duality and Biunity—Jesus Christ the First-Born of Every Creature—Relation of Jews and Gentiles in Racial Progression—Messianic Law—Introduction and Purpose of the Wrath of the Lamb—Nothing the Goal of Self-Will—No-thing a Spiritual Gain—Mystery of Translation—

THE LAW AND THE SABBATH: Law the Operation of Divine Will—The Lord as Law—The Yes and No of Creation—Destructive, Preservative, and Constructive Power of the Lord—Ten Commandments Interpreted—Sabbath as the Christ Seed of Man—Law Fulfilled with Love on the Sabbath Day—Sabbath the Seventh Principle of Being—Black Magic—The Primal Murder and How Killing Will Cease—Restoration of the Creative Word in the Sabbath Day—Belief in Two Powers the Antichrist—Laws of God in the Christ Seed—Justice and Love Expressing—

COSMIC AND CHRIST CONSCIOUSNESS: Mind of the Spirit—Mind of the Flesh—Relation of Imperfections to Perfection—Object of Education—Significance of Metaphysical Advancement—Truth a Gift of God—Passing of the World the Destruction of the Mortal Mind—Spirit of Man Not the Spirit of God—Gaining Christ Consciousness and Eternal Identity—Coming of the Lord on the Clouds—The Mystery of Hell and Evil Uncovered in Christ Consciousness—What Consciousness Is—Spiritual Good Transcending the Good and Evil of Mortality—Christ Consciousness Reversal of Metaphysics—Cosmic Light and Darkness Explained—Christ Consciousness the Death of Self-Consciousness—Christ the Eternal Character of the Resurrected Ego—

DEATH: BIRTH: LIFE: Relation of Death and Birth—Dying in the Lord the Goal of Death—Dying to Sin and Dying in Sin—Relation of Love to Birth and Death—Redemption from the Loves and Hates of the Flesh Is Redemption from Death—Christ and the Cosmic Womb—Conscious Dying to Death the Death With Christ—Hell the Abode of the Dead—Heaven the Abode of Those in Life—All Dead Until Alive in Christ—Spiritual Birth the Fulfilment of Mortal Birth—Generative Function Replenished from the Word Center—Relation of Ego to Parents—Life and Death Polarized in Life Eternal—Body the Living Temple—Embalming, Cremation, and Premature Burial Desecrations of the Body—Birth a Mode of Progression—Spiritualistic and Psychic Phenomena Explained—Death an Enemy to Be Overcome—Purpose of Birth-Control—Relation of Corruption and Incorruption—Renunciation of Fleshly Loves the Key to Eternal Life, and Why—Crucifixion an Initiation Toward Gaining Eternal Life—

IMMACULATE CONCEPTION: A Creative Principle—Child of the Holy Ghost—The Creative Germ the Virgin Cell—Relation of Sexual Forces to Christ—Race Mind Controlled Through Christ—Immaculate Conception a Universal and Individual Factor—Christ Seed Not Sexual Seed—The Superman and Immortality—The Virgins as the Children of God—The Cosmic Mother and Cosmic Father—Queen Expression of Immaculate Conception—The Queen of Heaven, the Bride as the Universal

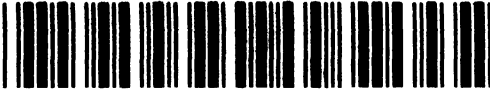
Mother—Renewing the Race Through the Cosmic Mother—Relation of Mary and Joseph—Spiritual Man Conceived from the Cosmos and Chaos of the Universe—Fulfillment of Immaculate Conception as the Resurrection—Wastes of Progression Utilized in Divine Law—Relation of Circumcision to Christ's First Coming—Forming the Substance of the Lord's Body in the Second Coming of Christ—Relation of Motion of Matter to Spirit—Unfoldment of Principles of Birth in Reborn Humanity—Feminizing the Racial Forces—Children of the Desolate Blessed in the Lord—

SPIRITUAL BIRTH AND BODILY REDEMPTION: Spiritual Birth a Mental and a Physical Process—Spiritual Being an Embodiment of Divine Principles—Controlling the Passions and Appetites—Purpose of Antagonism—Coming of the Lord as a Thief in the Night—Relation of John the Baptist and Jesus of Consciousness—New Wine and New Wine-Skins—The Sacral Brain Center the Satanic Center—Seven Plexuses of the Spine—Son of Man Ascending and Descending—Blood and Seminal Essence in Service to Christ—Relation of the Thyroid Gland and Spleen to Bodily Redemption—Progressive and Retrogressive Movement of Forces—Centripetal and Centrifugal Forces—Relation of Natural Body to Spiritual Body—Relation of Form and Spirit—Spiritual Being Formed from Mixture of Christ and Antichrist Forces—Bodily Redemption a Physical Actuality—Fourth Dimensional Man—

THE BRIDE OF CHRIST: THE CHURCH: The Church as Christ Consciousness—The Lord in Woman Identity—Children of God and Reborn Humanity Brought Forth from the Same Source—Men and Women Identified in the Man-Woman Principle—The Church the Body of Christ Revealed—Mystery of Godliness in the Seed—Biunity Superseding Sex Sense—The Church Universal as the Brotherhood of Man—Relation of Church and State—Relation of Marriage, Religion, and Government—Relation of the Twelve Tribes to the Race—Relation of the Bible to Racial Progression—Relation of Man to the Word—Universality of Love—The Holy City as the Bride Consciousness—

MONEY, ITS FUNCTION AND ITS RELATION TO PROGRESSION: Powers of Poverty and Wealth Conquered in Truth—Love of Money the Root of All Evil—Love of Money as Sex Love—Work in Relation to Money and Advancement—The Poverty Initiation—Wealth of Consciousness—Developing Perfection by Means of Work—Governmental Rights of the People as Respecting Money—Relation of Sex and Money—Financial Freedom of Women—Relation of Women, Love, and Money—Getting a Violation of Divine Laws—Inviting Rather Than Compelling One's Own—Relation of Capital and Labor—Omnipresent Supply—Art of Transmutation a Scientific Principle—Mammon's System of Work and Money Overthrown in Divine Will—Mortality's Passing the End of the Curse of Labor—Rights of the People to Freedom of Supply God-given—Function of Money in Immortal Order of Life—Reproducing from the Word—Possession of Self the True Value—Service in Love Reversing Working for Money—Giving All for the Kingdom of Heaven's Sake—Relation of Money to Spiritually Progressing—Love of Money Fulfilled in Love of God—

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