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REGENERATION
THE GATEWAY TO SPIRITUAL
EMANCIPATION AND
ILLUMINATION

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REGENERATION

THE GATEWAY TO IMMEDIATE SPIRITUAL
EMANCIPATION AND ILLUMINATION

BY

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"THE WAY, THE TRUTH AND THE LIFE," "THE PATHWAY OF THE SPIRIT,"
"THE OPEN DOOR, OR THE SECRET OF JESUS," "THE DAWNING DAY,"
"THE GENESIS AND EXODUS OF THE HUMAN SPIRIT,"
"THE NEW TESTAMENT OCCULTISM," ETC.

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Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—LUKE 13: 24; MATT 7: 14.

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REGENERATION.

A NECESSITY TO COMPLETE SPIRITUAL EMANCIPATION AND ILLUMINATION.

Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of 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.)

I.

WHAT CONSTITUTES REGENERATION ?

Regeneration is the normal and orderly process of the higher spiritual evolution of man in his emergence from the limitations of the sense life and consciousness, into the freedom, supremacy and open vision of the spiritual life and consciousness.

The necessity of this liberating and transforming process, involved in the higher spiritual evolution, through which all men may be raised to the plane of the Christ life, will be clearly seen if we carefully consider the real nature and genesis of the human soul.

Man in his essential nature is a spiritual and deific being, the direct offspring of God, individualized and differentiated from Universal Being and Infinite Spirit in and through embodiment. By this individualization and embodiment, he is made an indestructible, self-conscious, personal identity, holding specific relations externally to other identities, whether of persons or things, while interiorly he is indestructibly related, in the most vital sense, to the realm of Absolute and Impersonal Being, within, behind and above all personalities and things—the Being and Kingdom of God.

The effluence of Deific Being deposited by involution in the material cosmos at the beginnings of creation, becomes the indwelling life and potential energy of the cosmos, and comes forth by evolution, first in the formation of worlds, then in the kingdoms and ascending orders of embodied life on the planets. All gradations of organic life below man, are but so many advancing stages of gestating humanity in the womb of nature, ending in the final individualization and birth of a self-conscious and self-determinate being—Man, the offspring and child of God with the deific attributes of the Father's nature potential within him. Nature and human parentage are thus the divinely chosen means for the individualization and bringing forth, through embodiment, children to the Eternal Father, inher-

iting His nature and destined thereby to an endless career of unfolding life in individual being, in the image and likeness of the Father, to hold unbroken communion and fellowship with Him forever.

ETERNAL PROGRESS THE LAW OF BEING.

The individual existence of man begins on the sense plane of the physical world, but rises through successive gradations of ethereal and celestial spheres, corresponding with his ever unfolding deific life and powers, to a destiny of unspeakable grandeur and glory.

Within and above every physical planet is a corresponding ethereal planet, or soul world, as within and above every physical organism is a corresponding ethereal organism, or soul body, of which the physical is but the external counterpart and materialized expression. From this etherealized or soul planet, which is the immediate home of our arisen humanity, there rises or deepens in infinite gradations, spheres within and above spheres, to celestial heights of spiritualized existence, utterly inconceivable to the sense man. Embodiment, accordingly, is two-fold—the physical being but the temporary husk, so to speak, in and by which the real and permanent ethereal organism is individualized and perfected, somewhat as “the full

corn in the ear" is reached by means of its husk, for which there is no further use.

By means of this indestructible ethereal body, and the corresponding ethereal spheres of environment with the social life and relations in the spheres, the individuality and personal life is preserved intact forever.

THE FIRST AND SECOND BIRTH.

Born first into individualized embodied existence, man, though a deific being, is necessarily under the limitations of sense relations to a physical world and the law of animal and physical generation. He is conscious, therefore, for a time, only of the sense life, whether as an individual or race. The race began its existence on the plane of savage animality, but little removed from the animal. From this, humanity has risen by the gradual evolution of its inherent nature, in the development of intelligence and mastery, under the stimulus of necessity and the discipline of experience, from savage barbarity to the present conditions of civilized life. This first cycle of human evolution being the evolution of the social instincts, intelligence and moral sense, on the plane and within the circle of the sense life and its limitations, and being linked with the animal nature on this plane, culminates at

its best in what the New Testament calls "the natural man," "the first man Adam" which "was made a living soul."

REGENERATION A NECESSITY.

It is this fact which makes necessary a regeneration of the entire personal life, from above, under the law of the Spirit, which involves the specific evolution in organic functions of the latent spiritual nature, by which the deific consciousness of being or the true spiritual man, "the last Adam," is born and enthroned in his rightful organic supremacy in the life. By this regeneration, or higher spiritual evolution, the natural man is transformed into the spiritual man, and the higher soul powers of seership and mastery spring into spontaneous activity and become the normal functions of the organic man. With this, the thralldom and limitations of the sense life give place to the freedom and supremacy of the spiritual life, and a new order, even the Christ life of achievement and true mastery begins. Achievement and not attainment become henceforth the motive and inspiration of life, going forth "not to be ministered unto but to minister," conquering and to conquer in deeds of beneficence and mercy in the mastery of conditions

for the uplifting of humanity, and the achievement of the destiny of the Sons of God and Brothers of Christ.

THE GREAT TRANSFORMATION.

The difference between the natural and spiritual man, or the character and quality of the regenerate and the unregenerate life, is greater than that between the primeval savage and the unregenerate civilized man at his best. The plane of the Christ life in its full-orbed freedom, divine insight and mastery, its open conscious communion and fellowship with God and the life of Heaven, to which all are called, as much transcends the plane and character of the sense life of the natural man, as his plane of consciousness and experience transcends that of the animal.

Perhaps nothing better prefigures and typifies the character of the change which must come to the natural man, and the process which effects it, and through which it is to be lifted into the divine perfection and mastery of the Christ life, than the familiar processes of the vegetable kingdom in the reproduction of structures from the seed.

Take, for example, the acorn and the oak that rises from it. All the qualities of the parent oak are engermated in the acorn, yet while the acorn is the direct product and child of the tree, it is not an

oak, but the seed-germ only, in which a future oak exists potentially.

When the acorn is planted under the proper conditions, a new process of life is set up in the kernel of the nut, and its substance becomes transformed by the process, into an embryo tree within the acorn shell, by which the shell is burst, and the infant oak born therefrom begins its existence as a tree, and unfolds in the image and likeness of the parent oak, and grows up into an oak tree. In the birth of the new organic life in the embryo oak, the life of the acorn, as such, is gone forever; not by its destruction, but by its transformation into a higher form and embodied expression of organic life.

The Deific nature or attributes of God as transcendent Spiritual Being, are potential in the natural man (the child of nature) as the nature and attributes of the parent oak are potential in the acorn; but the natural man is no more the image and likeness of God than is the acorn the image and likeness of the tree. So the deific attributes latent and potential in the natural man can no more be brought forth in organic function and embodied expression in the personal life, without the regeneration of that life, in the transformation of all its organic conditions into identification with the higher nature and quality of the spiritual or deific life, than the tiny oak can come forth from the acorn without the

complete transformation of the organic life of the acorn into that of the oak. "The first man Adam was made a living soul [an indestructible personal identity], the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from 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."

THE TWO-FOLD EVOLUTION.

The tree produces the nut, and from the nut is reproduced another tree of the same character and quality of the parent tree. The same is true of all the seed-bearing structures of the organic world. In like manner the natural man is the final product of the tree of cosmic life, and so, the seed-germ of infinite possibilities. He is a microcosm or reproduction in miniature of the Macrocosm. All the qualities of universal Being are engendered potentially in him, making him the repository of the Deific nature and attributes, to be brought forth in the organic functions of the personal life, by which that life is lifted up and transformed into the image

and likeness of the Father, holding dominion; such was the character and quality of the Christ life.

The planting of the seed, by which the transforming process is set up within its organic life, typifies the committing of the personal life by a free act of choice and will, to the law of a higher life, by which the regenerative process of a new life is inevitably established.

The complete transformation of the organic life of the kernel into that of the infant tree, born of it, typifies the complete work of regeneration or transformation of the natural man into the spiritual man, or the spiritual evolution of the latent deific nature in the organic functions of the personal life, by which the transformation is effected. In the process, the shell or bondage of sensuous limitations is broken forever, and the birth or liberation of the deific consciousness of freedom and supremacy is effected.

TIME INVOLVED.

The difference in the character of this higher evolution of the spiritual man in and from the natural man, and the evolution of the natural man from savagism to civilization, as well as in the time involved, is also typified by the difference in the evolution of the embryo tree from the acorn, and the evolution of the acorn itself from the tree.

Months are needed for the production of the acorn, while but a few days, comparatively, are needed for the transformation of the life of the acorn into the new-born oak. But the oak once born can never return to the condition of the acorn from which it sprang. It must unfold the oak life in its purity, and transform the elements of earth and air into identification with its life; so the spiritual or deific man—when born—begins at once a life of dominion and unfolds henceforth as “a quickening spirit,” “the Lord from heaven,” in the image and likeness of the Father, bringing all things into subjection to himself.

So also, while centuries are required, under the law and conditions of natural evolution, to lift and transform the savage into civilized life, the natural man, whether civilized or savage, if sufficiently awakened to recognize and appreciate the difference between the sense life and the spiritual life, and desire the latter, can be transformed by the transmuting chemistry of Spirit, in a very brief time, corresponding with the desire, faith and consecration that is awakened within him.

REGENERATION *vs.* REINCARNATION.

Regeneration, it will be seen, holds practically the same place in the Christ gospel that reincarnation holds in the Oriental teaching. The

essential basis of the Oriental ideal and method of salvation or spiritual emancipation and divine attainment, is the working out of one's karma through reincarnation in many successive earthly embodiments. There is in their system no such thing possible as the forgiveness and restoration from sin save through expiation, in the experience of each soul for itself. The bad karma, or results of wrong doing in the life of one incarnation must be expiated in the next, while the good karma of one incarnation starts the next embodiment on a correspondingly higher plane of existence and environment. In the period between the embodiments, the individualized and partially developed soul entity, stripped of the elements of the earthly personality, exists in Devachan, a state of semi-conscious repose, in which the karma, or results of the previous embodied life, the aroma, as it were, of that life, becomes assimilated by the entity, and so determines the plane and condition of the succeeding embodiment.

To sustain this conception the great sages of antiquity and the far East worked out a vast and complicated system of cosmogony and philosophy, which is given to the world as a philosophical basis of what the Easterns call "The Wisdom Religion," supposed to have been handed down from the great Illuminati of the mighty past, through generations

of esoteric Brotherhoods, its only qualified custodians.

In the place of this, which but comparatively few of the earth's inhabitants have the developed capacity to study or apprehend, Jesus puts his gospel of regeneration. Regeneration, he affirms, cleanses from all ("karmic") sins, and brings immediate spiritual emancipation, by the transformation of all the organic conditions of the sense and animal life, by the higher chemistry of the spiritual life, into identification therewith.

The evolution of the spiritual or God-man (the divine Atma of the Eastern conception) is, in the Christ thought, effected, not by development through experience in contact with environment, but by the immediate organic transformation of the natural man into the spiritual man under the transmuting chemistry of regeneration from inward contact with the Father's Spirit, in which the latent spiritual man is brought to birth, as is the embryo tree, not by the development of the kernel into the tree, but by the immediate chemical transformation of its substance and life into that of the tree.

THE THREE STEPS INVOLVED.

Intuition—Inspiration—Illumination.—These are the three essential steps in the pathway of Regeneration. Regeneration is, as shown, Spiritual Evolu-

tion by which man as an incarnate spiritual being and child of God, rises, through a transformation of his embodied condition, from the plane and circle of sensuous limitations, into the full freedom and consciousness of his deific nature and spiritual supremacy of personal life—supremacy in and over the flesh and all his relations to environment, “the liberty of the glory of the children of God.”

This transformation of organic states in the evolution of the spiritual or God-consciousness, may be made speedy, decisive and perfect, or partial, indecisive and indefinitely prolonged, according to the fulness or lack of the determination, faith and consecration given to it.

By regeneration—when complete—the personal ego becomes transformed into the impersonal ego, and the spirit and motives of self are replaced by a heavenly love and charity—the true spirit of divine sonship and brotherhood. “The old man Adam” is put off, and “the new man Christ” is put on only by this “washing of regeneration and the renewing of the Holy Spirit”—the renewing of that which is wholly spiritual and divine.

CAUSE OF FAILURE.

Only from the plane of the regenerate life and impersonal ego, can the occult powers of seership and mastery be realized in their perfection, in practical

experience. The universal failure, by students of the occult, in reaching immediate and satisfactory results in their efforts at psychic culture and development, is entirely due to their attempt to reach these results from the stand-point of the personal ego and the unregenerate life.

The activities of the personal ego or "natural man" are rooted in self, and originate in the motives of the sense life. The mind must be lifted out of the entire circle of these activities and above the motives of self and sense, before it can act from the impersonal plane and impartial motives of the spiritual life and have the unbiased vision of truth. The biased mind is incapable of receiving, loving and acting from pure, unadulterated truth for its own sake. Spiritual regeneration only will effect this transformation and secure this result.

The unregenerate man cannot in the strength of his own unaided will, wholly free himself from the blinding bias of personal predilection and sensuous considerations. He is bound, therefore, in all his attempts at exercising the psychometric or intuitive soul-measuring power, to project into his supposed intuition and interior vision, some personal prejudice or prejudgment of the sensuous understanding, born of experience under the motives and limitations of the sensuous life in its relations to the outward world.

The direct specific vibrations proceeding from the Father's Being, stirring the inmost in our own, can alone awaken in us the sense of the impersonal, impartial and absolute, and this conscious divine touch and awakening is necessary to regeneration.

THE FIRST STEP.

The development and perfection of the psychometric power is the first step in a true psychic culture for the attainment of occult seership and mastery; but, as we have said, this is possible only in and through the regeneration of the personal ego. Divine illumination, under the permanent enthronement of the deific consciousness and spiritual understanding thus reached, is a necessity to the unerring and unfailing exercise of the spiritual gifts and occult powers of the soul.

HOW SECURED.

This immediate spiritual evolution through regeneration is unfailingly secured by the prayer of faith in consecrated, voluntary union of the personal will in spirit and purpose with the Father. In this attitude of soul, man is lifted at once through the regenerative process, under the transmuting touch of the Father's Spirit, out of the spirit of self and the self-enslaving activities and motives of the personal ego, into the realized freedom, supremacy and im-

personal attitude of the spiritual life. With this awakening of the spiritual consciousness, these latent deific powers of the soul spring into spontaneous activity and perfection.

In a state of trance in which all conscious connection with the sense world, and the influences of the sensuous life are shut out, the senses being asleep, the soul often exhibits its marvelous powers of intuitive knowledge, insight and mastery. But the outward man is asleep, and when awakened all this wealth of insight and power is lost to the personal consciousness. The trance does not give this higher and vaster knowledge and power, but simply opens the conscious mind to it.

The outward and inward man are not made one by the trance experience, as the sense man is asleep and has no share in it, the mind, for the time, being entirely withdrawn from the sense plane is active only on the psychic plane, or soul side of life. In the regenerative process on the other hand, it is the sense man that through the commitment of the will is brought and held under the transmuting chemistry of the spiritual life, by which all the organic conditions of the sense life are changed, and brought into conformity and co-ordinated unity with the normal activities and demands of the spiritual life.

The outward and inward man thus become practically one, and the real spiritual man and son of God (the impersonal ego) is thereby enthroned in

and over the senses, by which they become the external channels and organic instruments for the higher soul powers in their controlling supremacy and activity.

TWO OPPOSITE SPHERES OF RELATION AND PLANES
OF EXPERIENCE A NECESSITY.

Man is an organic being, and as such, the genesis or primary evolution of his individual life and intelligence as a self-conscious personal identity in physical embodiment was necessarily the product of generation under the law of the sense life. His intelligence is organic, as his personal consciousness and actual knowledge are born of experience through the activity of his organic functions under sense relations to an outward world. Before, then, he can have any consciousness or positive knowledge of spiritual realities, his entire organic being must be re-generated under the law of the spiritual life, as these too must be born of experience through the activity of his organic functions under spiritual relations to the Being and kingdom of God. Divine illumination and the spiritual consciousness of being in its supremacy then become organic and permanently enthroned in and over the flesh—a divine incarnation, the word made flesh.

As the world to which man is externally related, whether upon the physical or psychic plane, is made up of individual identities, the entire result of his

experience under these relations is to develop his individuality, and establish an indestructible sense of personal identity. This experience, however, when not modified by a higher influence, of an impersonal character, tends inevitably to the development of an intensified egoism and spirit of self.

When, therefore, the individuality and consciousness of personal identity is indestructibly established, it is safe, and "the time is fulfilled appointed of the Father," for the second birth, or awakening into the deific consciousness of divine sonship and identity of nature with the Father. Divine Inspiration and its accompanying spiritual regeneration are the only means of effecting this result.

PERSONAL IDENTITY UNCHANGED.

This does not, however, destroy the ego and personal identity, but perfects it, by universalizing and thus lifting it out of the spirit of self and the limitations of sense, into the spirit of divine and universal love, sympathy and brotherhood, "the glory of the liberty of the sons of God." It does not change our relations to the outer and inner worlds (both external to the soul) but does change our attitude under these relations. In the first attitude we are the subjects, largely, of heredity and environment, of conditions external to ourselves; in the second we are masters of all these.

THE SENSE LIFE NOT DUE TO A MORAL FALL.

Our primary bondage then to the limitations of sense relations and the spirit of self, is not due to a moral fall, but is the orderly and legitimate process of our genesis and birth into individualized being, and a necessity to the individualization of a deific being and child of God.

So, too, regeneration and the new birth it brings, is not to redeem man from a moral fall and a state of sin, *per se*, but to secure or effect his exodus from this necessary primary stage of evolution, into the freedom and supremacy of his ultimate condition as a son of God and brother of Christ. It is but the orderly fulfilment and outworking of the Father's original purpose and provision for him, in which man is himself a co-worker, and by which he is brought into the real image and likeness of the Father, holding dominion. "And God said, Let us make man in our image, after our likeness; and let them have dominion." "Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the Father." That time, the Master says, "is fulfilled, and the kingdom of God is at hand," into which all are invited and have free access; and this was his revealed message to the world.

II.

INTUITION.

“Ye shall know the truth, and the truth shall make you free.”

The beginning and advancement of this opening and evolution of the higher spiritual life and consciousness, is the exercise of intuition and its unfoldment through an ever-deepening inspiration, to complete illumination in the perfect union and conscious blending of the Divine and human in the personal life; the corresponding organic transformation of mental and bodily states (regeneration) keeping pace with the evolution and enthronement of the spiritual life and consciousness.

Intuition is a function of the spiritual nature, not of the sense mind, and is never wholly silent or inactive in any soul that has come to a full sense of personal responsibility in its relation to other beings and things. It may, therefore, be cultivated and brought to perfection in all.

We should ever remember and emphasize in our thought, that within, behind and above our sense

nature, we have a spiritual nature; and that it is the possession of this spiritual nature that lifts man above and distinguishes him from the brute. It is the awakening and activity of this nature that regenerates the personal life, and brings to birth the deific consciousness of being.

This spiritual nature has its own specific functions distinct and above those of the sense nature. These relate to God and the things of the Spirit of God, to an inner world, and to the inner side or soul of all things. The voluntary exercise of these functions is certainly as normal and legitimate a matter as is the voluntary exercise of the sense functions in their relation to the outward world.

NORMAL FUNCTIONS OF THE SPIRITUAL NATURE.

Intuition, inspiration and divine communion are, as we have shown, the normal and spontaneous functions of the spiritual nature, and can be exercised in their perfection only through the proper attitude of mind and will toward God in the recognition of our true relation to Him as child to Parent. The law of this relation, and at the same time the true attitude in it, is the supreme desire to know and do the Father's will in all things. That will is the fulfilment of the purpose of our being in the normal, harmonious and integral development and

exercise of all our powers, to the ends for which they were divinely bestowed.

Since, then, Intuition, Inspiration and Divine Communion are organic functions of the spiritual nature, the development and enthronement of this nature in the personal life and consciousness can be effected only by the normal development and exercise of these high functions.

And, again, as the enthroned activity of the spiritual nature and powers are necessary to the perfection and control of the sense powers, animal functions and physical organism, this integral development through the specific cultivation and exercise of these higher spiritual functions is the supreme necessity as well as privilege of our being.

Thus is seen the wisdom of the Master's primal injunction to "seek *first* the kingdom of God and his righteousness" (His right and perfect way) because all things will then fall into their true places and relations in our lives, bringing health, harmony and gladness, or true and lasting happiness as the inevitable result in universal experience.

THE PERFECT WAY.

There is a right and perfect way for every man under every possible circumstance and condition, which, if followed, will bring not only the best pos-

sible, but the absolutely perfect results into his life. That is the way ordained and provided in the infinite wisdom and goodness of the Father. Intuition, under divine inspiration and enlightenment, is the function ordained of the Father, to reveal that perfect way to man.

INTUITION—INSPIRATION.

The seeker should keep in mind that intuition, as a function or faculty of the spiritual nature, is the specific receptacle and expression of divine inspiration. It is that inner spiritual sense which opens to and reflects and expresses the will and wisdom of the Father's Spirit in the soul of His child, the inner and still small voice of the Spirit through which God speaks to man. It should therefore be specially recognized, cultivated and exercised as the revealer of the mind and will of the Father, a safe and sure guide to truth and righteousness. It is the true door opening inwardly to the Father, and so to *all* the higher spiritual experiences of divine revelation and attainment.

HOW PERFECTED.

The more fully we still the outward activities and listen to and follow this inward voice and monition, the more rapidly will this higher faculty unfold and

its voice become an unerring guide in truth and right, an unmistakable revelation of God in wisdom and power, an infallible oracle within each soul.

The development and perfection of this wondrous faculty and divine receptivity is simple and direct for those who recognize it and the higher possibility opened through it.

As intuition is strictly a function of the spiritual nature, or that part of our being which specifically and directly relates us to God and "the things of the Spirit of God," the first step in its cultivation and exercise is seeking God, who can be revealed only through intuition. This seeking must be based upon the recognition, first, of God as the primal and supreme fact of Being, upon which all the lesser facts of beings and things depend; and second, that the first and primal function of intuition is to open the personal consciousness to the revelation of the nature and Being of God and of His purpose in creation.

KNOWLEDGE OF GOD THE SUPREME NECESSITY.

God being the primal fact and supreme Reality, upon whose original and eternal existence all else depends, the knowledge of God and His purpose in creation is a first necessity to the true understanding and perfect knowledge of the nature and

real significance of the things and beings of His creation; especially of the nature and destiny of the human soul—its inherent capacities and stupendous possibilities.

If, as the great Teacher affirmed, God is not only immanent as the life of the world but is also transcendent Spiritual Being, and, as such, is the immediate Father of the human soul, then we can accept in faith the further assurance of the Master, that as children of God we are endowed with His nature, and have the inherent capacity to know Him as He is, and so to dwell and walk in conscious communion and fellowship with Him in the full realization of our own deific nature and supremacy as His children.

As intuition then is the faculty which opens our consciousness to the revelation of the nature of God, and of His Fatherhood, and as this is its first and primary function, the first step in the cultivation and perfection of this wondrous gift, is the seeking of this revelation, by centering the heart's desire and attention inwardly upon the Father, in the receptive or listening and expectant attitude of the prayer of faith. This seeking for the immediate revelation of the Father, serves a double purpose: first, it brings into activity and develops the faculty through which alone the revelation can be given, and second, by securing the revelation, it brings to

fruition the supreme object of human life, viz., conscious and unbroken communion and fellowship with the Father in the divine supremacy and perfection of being, as His children.

NECESSITY OF FAITH AND ITS TRUE BASIS.

If we accept as a fact, that Jesus as our "Elder Brother" came into the full realization of all this in his own personal experience, by which he was enabled to live the life and do the works recorded of him, we must accept in perfect faith his authoritative assurance that we also, by following his example and instruction, may do the same.

In accepting by faith the fact of the Christ life and promise, and the revelation of the Father he has given us, we have a sufficient intellectual basis for the positive recognition: first, of God in the transcendency and perfection of Spiritual Being as the primal Fact and supreme Reality upon which all other facts of existence depend; second, of His Fatherhood and so of the divine sonship of the human soul inheriting potentially the Father's nature in all the transcendency and perfection of His Being; third, the certainty of the inborn capacity and inherent ability of all men to seek and receive the full revelation and knowledge of the Father, and to enter thereby into a like divine realization and

experience reached by the Master; and finally, that this direct personal revelation and knowledge of God is a first necessity to the true understanding and perfect knowledge of the world, and of our own nature, and so of our specific relations, to the Being and kingdom of God within and above us, and to the world of beings and things external to and below us.

Taking this attitude, we can fully understand and appreciate the deep wisdom as well as the simplicity and certainty of the Master's method for speedily reaching divine realization and mastery of being. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "The kingdom of God cometh not with observation [not found by the study of the facts of external observation and experience—the scientific method]: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." "And when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Also the like instruction of the great Apostle: "He that cometh to God must believe that

he is, and that he is a rewarder of them that diligently seek him." And again of a still older prophetic inspiration: "Ye shall seek me, and find me, when ye shall search for me with all your heart."

"WITH THE HEART."

All this inspired teaching implies that the real seeking for God is a matter of the heart rather than of the head. Indeed the possibility of knowing God is based upon our relationship with Him as child with Parent, and the full revelation of this fact to our consciousness, is only in and through the realization of this relationship in personal experience; and this, we repeat, is wholly a matter of the heart or affections. It is the Father's love of His child, awakening the child's love for the Father in the realization of this divine and endearing relation in personal experience. "We love him because he first loved us." To know God is to love him, since we can truly know Him only as we love Him. The supreme experience then is to know and love God as the Father, in the glad realization that we are His children, the children of His infinite Love and Providence.

MADE CLEAR TO THE HUMBLEST.

Thus is made simple and clear to the humblest capacity, the way of finding God and the necessary

attitude of mind and heart in the seeking. The cultivation and perfection of intuition and inspiration can be effected only by this seeking, and these are the direct channels through which all divine revelation and knowledge come to illuminate the soul of man, and make perfect his personal and social life.

All who firmly hold the receptive or listening and expectant attitude toward God, with the heart centered in supreme desire and faith on Him for immediate inspiration, enlightenment and guidance in all vital matters, looking and watching for the openings of intuition in the soul as the Father's voice, will soon become conscious of the Divine touch (its vibrations in the inward life), and of His enlightening intelligence from within. "In all thy ways acknowledge him and he shall direct thy paths." "If any man will do his will, he shall know of the doctrine."

If this attitude and effort be persisted in, however imperfect the results at first, both the higher spiritual consciousness, and the habit of exercising the mental powers on this plane, in intuition, inspiration and divine communion will soon become permanently established and the complete regeneration of the sense man accomplished. This effected, intuition becomes a clear, positive and unerring power of the soul, as normal and spon-

taneous in its action as sense perception, and in no more danger of being confounded with imagination or fancy.

AN INNER SPIRITUAL SENSE.

Intuition is to the spiritual nature and understanding, practically, what sense perception is to the sensuous nature and understanding. It is an inner spiritual sense through which man is opened to the direct revelation and knowledge of God, the secrets of nature and life, and through which he is brought into conscious unity and fellowship with God, and made to realize his own deific nature and supremacy of being as the son of God.

Spiritual supremacy and illumination thus realized through the development and perfection of intuition under divine inspiration, gives the perfect inner vision and direct insight into the character, properties and purpose of all things to which the attention and interest are directed. This is the true psychometric function and power.

A PERFECT REVEALING POWER.

The full and perfect action of intuition in relation to that which is external to the soul—the psychometric action of the mind—embraces the immediate perception of the secret processes of nature and life in any specific field upon which the attention and

interest are centered. "For there is nothing covered that shall not be revealed; neither hid that shall not be known," said the Master.

If, then, as the God-Illumined Teacher unhesitatingly affirmed, *all* hidden and secret (occult) things are to be revealed and made known to man, he certainly has the inborn capacity to receive and appropriate such knowledge. But as the hidden and secret things of the occult world and the spiritual kingdom are beyond the sphere and grasp of the senses, and of the mind through the senses, this capacity is strictly and exclusively a function of the interior and higher spiritual nature, and an inherent faculty of the inner soul-organism.

It is, we repeat, a spiritual sense opening inwardly, as the physical senses open outwardly, and because it is the capacity to perceive, grasp and know the truth at first hand, independent of all external sources of information, we call it Intuition. All inspired teaching and spiritual revelations are based upon the recognition of this spiritual faculty of the soul and its power to receive and appropriate them. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

HOW TO BECOME A SEER AND MASTER.

Conscious unity of man in spirit and purpose with the Father, born out of his supreme desire and trust, opens his soul through this inner sense to immediate inspiration and enlightenment from the Divine Omniscience, and the co-operative energy of the Divine Omnipotence, under which he becomes both a Seer and a Master. For when the mind is fully illuminated through permanent unity and fellowship with the Father, and the consequent perfected receptivity of intuition on the divine side, it is then correspondingly and spontaneously opened also to the inner and occult side or soul and spirit of all things to which we stand specifically related, or upon which our interest and attention are centered; and this is the psychometric power in its perfect development.

Being open to direct communion and fellowship with the Supreme Soul of the Universe, we are necessarily opened thereby in a corresponding degree to the inner soul-life and activities of men and things. Under divine inspiration, the mind, as we have seen, takes on a spontaneous intuitive action in relation to all things external to the soul, giving both a direct insight into their nature and uses, and the power to control, use and appropriate them to the service of humanity.

On this higher plane of realized spiritual life in the flesh, the mind holds the impersonal attitude and acts with unfettered freedom and unbiased vision, grasping truth at first hand, independent of all external sources of information. Approaching all beings and things from the divine side, they are seen in the light of the Divine omniscience. God's purpose in them and so the truth concerning them as it rests in the mind of God, are thus revealed by direct illumination from the Divine Mind, to which the soul is opened inwardly through this spiritual sense we call intuition.

THE TWO-FOLD FUNCTION OF INTUITION.

The function of intuition, however, is twofold, and this should be held clearly in mind while seeking to cultivate and exercise it. Its first and primary function is to open the soul to the direct knowledge and conscious fellowship with God the All-Father, by which we are emancipated from the thralldom and limitations of flesh and sense, and lifted out of the spirit of self, into the realized supremacy, freedom and impersonal attitude of the spiritual life. Its secondary function, which becomes spontaneously active when conscious unity and fellowship with the Father is established, is to bring man into direct touch and communication with the inner life and occult side or soul of men and things.

By this direct interior perception of the nature, qualities and purpose of things, and this open higher sense of unity with the Father in our relation to them, and with His purpose in them, we gain the mastery of the elements and forces of nature and life, and thus enter into our rightful dominion over the world to which we stand related. By thus gaining and standing in unity with the Father in His world, the elements, forces and conditions of the world, instead of bringing us into subjection and captivity, are made subservient to us and subject to our control.

But if the attempt is made to cultivate and develop this secondary function of intuition before and to the neglect of the primary, and thus seek to gain occult insight and mastery from the plane and stand-point of the personal ego, failure will be the result: or if a degree of success attend the effort, the bias of self will render it liable to misuse and uncertainty.

The primary function which opens our consciousness to and brings us into unity with the Father in the glad realization of our own deific nature as His children, is what has been called the seventh or God-sense. The secondary function, which cannot be fully opened and brought to perfect and reliable action, except under the direct and immediate inspiration of the Father's Spirit, but which when thus opened and perfected, brings us into corresponding

conscious and reliable communication with the soul side and inner life of men and things, is the sixth sense, which, when fully opened, is what is named psychometry—the soul-measuring power.

INSPIRATION AND DIVINE COMMUNION NORMAL TO
MAN.

Intuition and Inspiration are as normal and legitimate to the spiritual nature and inner soul organism—being inherent functions thereof—as sensation and sense perception are to the sensuous nature and physical organism. We are constitutionally as receptive to inspiration (direct and specific impressions or vibrations) from the sphere of the Divine and Heavenly, and also from the inner and soul-life of men and things through the opening and activity of these inner spiritual senses, as we are to the impressions or vibrations from the outward world through the physical senses. But the exercise of intuition and the normal development and perfection of its divine receptivity, and the revelations from God through it, depend upon our desire for the revelations, and for divine guidance, and the attention and faith we give to them.

Intuition is thus an inward action of the mind in immediate response to this inspiration from the Divine in answer to our prayer, or specific and earnest desire for it, as sense perception is the immediate

action of the mind in response to sensuous impressions from external objects. One is the response of the mind to vibrations in the nerve-aura caused by external impressions, and by which these impressions are transmitted in vibratory waves to the brain, the physical center and seat of the mind's action, where they awaken or reproduce in the mind a specific picture or perception of that from which the vibration proceeded. The other is the mind's response to vibrations in the central essence or animating life of the soul and its faculties from the sphere of the Divine within, behind and above the personal life. These vibrations flowing through and stirring these faculties, when the mind is thus opened to them, cause them to take on this intuitive and inspirational action, by which the consciousness and correspondence of the Divine activity which caused the vibrations is awakened and reproduced in the mind.

THE KINGDOM OF GOD WITHIN.

The human life and consciousness are thus opened inwardly to that interior kingdom of eternal realities, in which truth and righteousness, wisdom and goodness, beauty and gladness are enthroned in infinite perfection—the kingdom of God and the life of Heaven with which man thus becomes as completely identified in consciousness, as he can possibly be with the external world through the senses. The

sphere of the Divine and Absolute—the Being and Kingdom of the Father and His Eternal Life—impinge as positively and specifically upon the individual soul-sphere of every man, on the inmost and spiritual side of his being, as does the outward world on its external and sense side. Thus we have the sublime and glorious fact that waves of spiritual vibrations from the Father's Being are forever penetrating and flooding the inner essential life of His children, that life in which all their soul-powers have their root and spring of action.

When, therefore, men have opened their minds to the recognition of this supreme and faith inspiring fact, and their whole being in glad and eager response to this indwelling activity of the Father's presence, and given themselves up to the inspiration and new power which these divine vibrations awaken, they will find within themselves that "well of water" promised by the Master, "springing up into everlasting life."

CONDITIONS OF DIVINE REVELATION.

It will thus be seen that while the vibrations from the Father's Being are perpetually flooding the life-essence of the soul, man opens his conscious life to them, so that they rise up to flood the faculties and write their message in his mind, only by receptivity to them through the heart's desire for the mes-

sage. Man must desire above all things conscious communion and fellowship with the Father, and unity with Him in all his own personal relations with men and things, if he would open himself to this revelation from the Father. He must desire to dwell and act in absolute truth and righteousness for their own sake, independent of all personal considerations. This is a necessity to the unbiased action of the mind in the exercise of intuition and the full opening of the inner vision.

To cultivate then this divine receptivity or inspirational capacity, and intensify and perfect the intuitive action of the mind, the attention and desires must be centered upon and become as fully absorbed in the things of God and the spiritual life as they have been in the things of the sensuous life. The desire to know the Father and to dwell and act in conscious unity with Him in all things, as a true and loyal son or daughter of His Love and Providence, must be the supreme demand of the heart, the aspiration and ruling motive of the personal life.

THE SENSE NATURE NOT IGNORED, BUT PERFECTED
UNDER TRUE SOUL CULTURE.

This is not to ignore in the slightest degree the legitimate demands of the sense nature and life, but to equally recognize and sacredly cherish and observe the righteous demands of the higher spiritual nature for truth, purity and impartial justice, a

life of divine communion and fellowship through unity of will and purpose with the Father in the transcendency and perfection of spiritual being. This will not in any sense destroy, but rather perfect the sense nature and its functions, by subordinating the animal to the spiritual in the personal life, and thus subduing all abnormal and perverted activities, which constitute "the lust of the flesh, the lust of the eyes, and the pride of life, which are not of the Father," but of the dominance of the world spirit or self.

These perverted activities spring only from the lack of the restraining influence and controlling power of the higher spiritual nature in its normal activity and rightful supremacy over the animal nature and the sense life, and will at once disappear with the subordination of the animal by the enthronement of the spiritual in the life. The physical body, with its senses and animal functions is the organic instrument of the soul, and an absolute necessity to its existence, activity and experience in the physical world, but is to be servant, not master.

For example, the nutritive and sexual functions are an organic necessity to the physical preservation, perpetuation, and perfection both of the individual and the race life. When, therefore, these functions are exercised only to the ends for which they were ordained by the infinite wisdom and goodness, as

they will be when the dominance of the animal is replaced by the dominance of the spiritual, health, gladness, and perfection of life will be the only result. The appetite or desire for food and drink will then be normal and guided by an unerring intuition in the selection and appropriation to the bodily necessities, and no form of gluttony or intemperance will be possible.

Sex love, thus freed from the lust of animal desire, will be pure and holy, and the attractions and associations of the sex relations will be divinely guided to life's supreme fruition, in the complete realization of the harmony and bliss of heaven on earth.

Man as a living soul, though embodied in a physical organism, is a spiritual being and child of God, and is thus held by his spiritual nature in a corresponding vital and indestructible relationship with the Being and Kingdom of the Father, behind and transcending the world of form and phenomena. When, then, through the normal development and exercise of his spiritual powers, he comes to dwell and walk in conscious unity and fellowship with the Father, all the functions of the personal life in soul and body will be spontaneously held to their normal and healthful activity, which is the fulfilment of the Divine will and purpose in them. We happily have the type of this true life of man and the way of its realization in our great Exemplar.

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