

# LEMURIAN PHILOSOPHY

## LESSON 6

# ATTAINING BALANCE

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LEMURIAN  FELLOWSHIP  
*Balance. Purpose. Enlightenment.*



## LESSON SIX

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## INITIATION

### *What is Initiation?*

As has been true of so much of the Ancient Wisdom Teachings presented during the early period of the Mukulian Empire, the importance of attaining Initiation has lost most of its true and beautiful significance throughout the ages since the Elders experienced this first outstanding step in their advancement toward the magnificent goal of Mastership.

Many sincere individuals have tried to explain Initiation, but their abstract discussions and vague generalities reflect a lack of real understanding of this series of stepping-stones in humanity's progress toward Divinity. Dictionary definitions are not much help either, since the deeper significance of Initiation is not widely understood.

The substance of conventional definitions is that Initiation consists of rites, ceremonies, ordeals, or instruction with which one is made a member of a club, fraternity or secret society, a participant in mysteries or esoteric teachings, or being invested with a particular function or status. It is true that in a very restricted sense, some aspects of these apply to spiritual Initiation as referred to in these lessons, but they are wholly inadequate to define, even approximately, its true meaning.

The truth is that Initiation cannot be rightly explained or defined in words. Only as we give deep and concentrated thought to all that we learn regarding it may we feel in our own minds that we are approaching something of a real comprehension of its meaning. And only as we actually *attain* Initiation can we perceive it in its true light. This cannot be imparted to another, for only as one *is* an Initiate and has passed through this experience as it is conferred by the Elder Brothers may he really *know* what Initiation means.

### *Your Lemurian Opportunity*

As one striving for this great honor, you are being given as much information concerning it as possible. By intensively studying the material being released through the Lemurian Philosophy and *working toward its achievement*, you will find the vision of what Initiation can mean growing in your consciousness until in time, you will experience it in your own life.

As stated in the chapter, "The Law of Correspondence," in Lesson Five, "This is merely the first step . . . 'we see through a glass, darkly.' (1

Cor. 13:12) Having reached the first step, we see a bit further, although certain now that we see the entire range of truth. Then we are brought up to the startling reality of facing some situation our small knowledge is inadequate to deal with, and we must learn more. Patience, tolerance, forbearance, courage, humility are one thing today; tomorrow, their further practice infuses them with deeper, more profound meaning."

So it is with our ideas of Initiation. Today we only dimly sense its meaning, but with spiritual and mental growth, our perception of it and all matters related to it progressively increases.

Initiation, in its cosmic connotation, is the result of tests of your inner, esoteric qualifications. These will have developed through the consistent and sincere application to your daily life and affairs of the principles explained in the Lemurian Philosophy. When you have actually demonstrated your ability to live in accordance with these principles and have developed a correspondingly balanced nature, then and then alone will you be ready for serious consideration by the Elder Brothers as being eligible for Initiation.

As an aspirant for this priceless honor, many will be the opportunities placed before you to solve your problems through your application of cosmic law. When life should be becoming simpler, it seemingly becomes more complex as you are confronted with situations and responsibilities that try all your resourcefulness and knowledge. But of what worth are knowledge and ingenuity if not used for solving life's problems? In what other way may you achieve the required wisdom? Truly, your solution of the problems confronting you is the only criterion by which the Elder Brothers may be assured of your worthiness for further advancement.

### *An Initiate's View of Unfoldment*

There are no signed diplomas or certificates for display to admiring friends. *There is only yourself* who, by your daily life, demonstrate your acceptance as having been worthy of Initiation. Yet, unless others have themselves advanced to the point of being able to perceive the qualities that have merited this distinction, the Initiate receives little recognition. Since we are unable to see beyond our own mental horizons, most of those the Initiate encounters are unobservant of true values, considering things like material wealth, prestige, intellectuality, and physical prowess to be the determining measures of a successful life.

These concern the Initiate not at all, for she is a humble individual who has come to recognize that the highest achievement in life consists of inner growth and advancement toward God's goal for all mankind. An Initiate seeks only to become more worthy in the sight of God and the Elder Brothers. Regardless of the progress made, she realizes she has come only a very small part of the way, for with true advancement comes an ever greater appreciation of what is involved in attaining Mastership!

With Initiation we experience an overwhelming humility in the awareness that we are only *beginning* to fathom the great mysteries of the universe and the infinite greatness of the guiding Intelligence. Ours is only a prayer for strength that we may successfully fulfill certain definite and solemn commitments made as part of Initiation, and within our hearts and minds is not the slightest desire for recognition of status.

All who strive for advancement along the path should always remember that if at any time we feel we have acquired a specific development and think we are perhaps Initiates, yet feel an impelling urge to *claim this distinction*, we may know that no such advancement is ours. Within the true Initiate's being is no sense of wanting others to recognize his advancement. An Initiate no longer has such personal pride.

Watchful as they are of every sincere aspirant; gentle and loving as is their helpfulness, in the eyes of the Elder Brothers, *no really worthwhile and dependable advancement has been made until the first Initiation has been attained!* Only then are we even considered by them as potential material for Mastership.

### *Getting Started*

It is as if you are an applicant for registration at a university that requires an entrance examination, and successfully passing it entitles you to attend its classes. The First Degree of Initiation signifies your successful passing of the examination that entitles you to still more advanced learning in the great school of life. Those who have completed eight degrees of Initiation are classed as Adepts. This means they are *adept* at most accomplishments associated with the Physical, Etheric, Astral, and Mental Planes and have transcended the need for further incarnation.

It is not until we have completed twelve degrees, though, that we reach the full status of Master or Elder Brother, fully capable of functioning on the Mental Plane and *master* of all accomplishments associated with the Physical, Etheric, Astral, and Mental Planes. All Masters

have attained their twelfth Initiation; the final or thirteenth degree can be attained *only when humankind as a whole* has reached Mastership and is ready to advance to the Angelic Plane.

*Do you grasp the significance of this last statement?*

It means that countless capable and noble characters who have done all they can to emulate Christ are being retarded from further advancement because of *our* inertia! It means that we who have had the same opportunities for advancement as they, by our procrastination and lack of perception, are holding up the progression of *thousands of Elder Brothers*, some of whom have been waiting for millennia to go on to the Angelic Plane, the next field of experience. Strange that some of us have been, and are so slow. What kindly patience and compassion they display as they see us plodding along!

Is *your* desire to attain the best in life genuinely sincere? Do you *earnestly* desire to see the brotherhood of man become a reality?

If so, then you can perform the greatest of all services to yourself, humanity, the Elder Brothers, and God by working conscientiously toward higher and ever higher attainment. The responsibility lies with each of us, not only to make our own environments the very best we can envision, but to make this a better world for others. Each *should be attaining and helping others attain* so that most of this life wave may advance to Mastership and go on together to the Angelic Plane.

#### *What It Takes to Become a Master*

Previous lessons have mentioned some of the achievements of the Masters, but few students have ever contemplated what may be involved in *becoming* a Master or Elder Brother. You have gathered that an Elder Brother has overcome negative emotions such as the anger, jealousy, fear, and resentment that we express now and then. You have learned that Masters have complete control of themselves and every situation in which they may be, and must therefore realize that no discordant condition may enter their consciousness or environment. So they no longer have problems, or having them, their solution presents no difficulty so that they do not experience the confusion, frustration, worry, or kindred emotions that the average individual so often must work with.

Masters or Elder Brothers have learned all there is to know about the physical aspects of the five phases of human achievement — Arts, Sciences, Health, Religion, and Government — and through personal



participation in them have acquired wisdom concerning their actual practice. Their vast knowledge and ability, together with their complete self-mastery, enable them to be in every sense what the title implies — *Master!*

As we try to imagine all this involves, the task before us appears monumental. And so it is! Yet, this contemplation is not to discourage you, but to start erasing from your consciousness all trace of self-importance or egotism, for these only impede your progress. All must walk the path of humility; the possibilities for its attainment are inherent within each Ego, for advancement is the plan for all. Bear always in mind that we advance a step at a time. We start from where we are, and with each problem consciously solved, each destructive thought consciously controlled, each constructive act consciously performed, we advance in some measure. Take heart, too, in realizing that some progress has already been made or you would not have come this far in your study of the Lemurian Philosophy.

### *Initiation — Our Most Significant Goal Now*

Achieving Initiation, at which time the Elder Brothers recognize you as potential material for Mastership, you will have laid the foundation for the Initiations to follow. But to *become* an Initiate everything you do and think must come to be considered in the light of this aspiration. In your desire to see the full expression of God's good on the Physical Plane, you must long with all your heart to be in His service, to participate intelligently in the glorification of the earth! To fit yourself to aid in building the New Order of the Ages must be the most significant purpose of your life, and to the degree you make it so will your life and affairs reflect your aspiration.

Initiation and citizenship in the New Order must be earned. They can be attained in no other way. The New Order itself is possible only for those who have earned it.

In Lesson One you were given a list of precipitations and their relative difficulty based on the effort and time required to achieve them. The First Degree of Lemurian Initiation was not included on this list, and you may have wondered why.

We all know some who have achieved the degrees of competence and success mentioned in that list. We may have known doctors, artists, scientists, religious leaders or those in government office. Their "degrees" are conspicuous because they usually hang on their office walls. On the other hand, Initiates do not reveal their spiritual advancement

to any below the degree they have attained, nor would it be necessary for them to do so with those who may be of greater advancement.

While many achievements today are largely a matter of studying long enough and taking and passing sufficient written and oral examinations, Initiation is a different matter. It is an inner development based on the Teachings of Christ, which are still so poorly understood by the general public that little attention is paid to their practice and the unique personal testing involved, as these tests are supervised by the Elder Brothers.

The requirements for Initiation are not generally understood in today's society, as will become evident to you through your continued study. Also, the many distractions and diversions the average student faces in today's society tend to relegate the intense study of practical spiritual principles to a secondary role.

In the future, as more and more Egos inquire into such advancement, associating with and learning from true Initiates, the requirements of their advancement will also become generally recognized. And as the qualities of the Initiate become more widely accepted and highly esteemed, the achievement of Initiation will very likely take its place with other hard won, yet eminently possible achievements in the fifth category of precipitations. At that time, Initiation will once again be the most highly prized of goals to be reached by all who are consciously beginning their journey on the path to Mastership, as it should be.

### *Citizenship in the Mukulian Empire*

Mukulian citizenship was not simply a matter of coming of age and receiving the voting privilege regardless of whether or not one knew anything about the laws of her country, or even cared, as is true of many today. Citizenship was the conclusion of an intensive training that fully prepared the citizen to take part in the responsibility involved in making balanced and wise decisions based on an understanding of human existence and the laws of God.

All the *thinking* people recognized that such training was vital to the welfare of the commonwealth and took it as the normal procedure. As a result, they enjoyed a beauty and magnificence, as well as peace of mind, such as has never been approximated in the ages since the existence of that great Empire.

But not all living in Mukulia were thinking people. There were those who were self-satisfied and not interested in going to the trouble of

educating themselves beyond the point necessary to earning a living. These were the proletariat you learned about in Lesson Three in the chapter concerning the Brotherhoods. Being shallow thinkers, they could see no reason for cultivating their mental powers.

Living in a land where they enjoyed practically the same degree of prosperity as the citizenry, they felt no qualms about not also becoming citizens. They had all they wanted, so why take further training even though it fitted them to hold more responsible positions? Why shoulder responsibilities when the citizenry, and later the aristocracy, were doing so well?

This state of mind was the principal factor leading to the disintegration of that incomparable civilization. And the same inertia concerning spiritual matters is responsible for present unsettled world conditions.

After the peak of the Empire's prosperity, corrupt priesthods, studying the situation with an eye to eventually dominating the Empire's affairs, saw in the proletarian element a weakness they could exploit. These priesthods were well versed in the teachings that had made the Empire great, but unlike the normal citizenry, their interest lay in acquiring personal power and domination of the people rather than in the welfare of the Empire. Realizing that separation in what had always been unity was a most effective method of overcoming the established order of things, they used what they knew about a natural difference in disposition among the proletariat. By skillfully setting one side against the other, they created the rift necessary to their purpose.

Environmental conditions and experiences that life imposed had caused people to become either predominantly practical or predominantly idealistic. But since it is always easier to let others do one's thinking, to follow rather than to lead, and to dream than to do, those who became idealistic far exceeded those who became practical. The rest of humanity tended to become more mentally alert, aggressive and practical, using their elementary thought processes to accomplish their own goals and take advantage of the submissiveness of the other faction of humanity. This naturally bred suspicion and hatred. In turn, these led to the development of greed on the part of both as well as a mutually selfish disregard, each for the rights of the other.

With the passing millennia, these differences between the two types of people steadily increased until the beginning of the establishment of the Mukulian Empire. Then, through the teachings given in the schools, the Elders began to bring about some degree of balance in the natures of those wanting to participate in the new way of life tak-

ing place on the Rhu Hut Plains. As far as the citizenry and aristocracy were concerned, their success was reflected in the success of the growing civilization.

But among the proletariat, who had not taken the training, the tendency to be out of balance continued although the Empire's balanced government tended to keep them living together more or less harmoniously.

### *The Decline of the Mukulian Empire*

It was this difference in nature that the priesthoods seized on for their misguided purpose. Because the idealistically inclined were natural followers, easy to dominate and lead, and vulnerable to appeals to their imaginations, the priests decided to engage the interest of this division of the proletariat. Later, they could pit them against the practical, more self-reliant portion and so accomplish the rift they had in mind.

To appeal to the naturally impractical and imaginative qualities of the idealistic ones, the priests distorted the beautiful philosophy the Elder Brothers had so long and carefully fostered. Wisdom and ability were replaced by cunning and trickery as they impressed these gullible people with their supposedly superhuman powers. Taking full advantage of the inclinations of their followers, the priesthoods established elaborate rites and ceremonials, shrouding all truths with as much secrecy and mystery as possible, intriguing the idealistic element and making them eager to participate in the "initiations" and other secret ceremonies established for them.

Although the priesthoods knew the Regency of Jehovah had been terminated at the time mankind was expelled from the Garden of Eden, and had been taken over by Christ, they played up Jehovah as God, the Supreme Creator. They also stressed their intent to restore to their followers the blissful conditions that had existed in the Garden of Eden. That such a life presented no conveniences, no luxuries, and no amusements was not mentioned by the priests and, of course, these unthinking people had no way of knowing that at best, such a life would be no better than that enjoyed by their own pets.

### *Lucifer's Role*

The great Angel Lucifer was damned for encouraging Eve, and later, Adam, to eat fruit forbidden by the God, Jehovah, supposedly bringing about their banishment from the Garden. In the eyes of these proletariat, Lucifer became, not the Angel of Light that He was, but Satan, a worker in the dark, who was the cause of mankind's having to en-

dure a life of hard work, suffering, and deprivation! That He made it possible for us to become aware of our free will, opening the way to advancement and ultimate unity with God, these priests were careful never to explain.

Until the priests used the difference in mental tendencies as a wedge to separate the two sides of the proletarian element, the distinction between them had mattered very little as far as the people themselves were concerned. But the idealistic followers of the priesthoods became so imbued with this new, and to them, wonderful teaching that they tried to impress it on their more practical and reasoning friends and neighbors. In fact, they grew fanatical and tried to *force* their beliefs on them.

Being what they were, the practical-minded among the proletariat could not and would not accept the teachings of the priesthoods, while the ceremonies that so delighted the idealistic ones made no appeal to them. Hardworking and skillful by nature, they were employed in industrial enterprises under the direction of citizens. Eventually, they discussed the new situation with their employers, and from them learned that instead of personifying all that was evil, Lucifer was actually one of humanity's greatest benefactors because He brought enlightenment. The citizens explained that it was because of Lucifer that people like themselves had learned to think and to reason more quickly, and that through His efforts, the Mukulian Civilization had become possible.

In this way a schism developed among the proletariat of the Empire — a division that years later was to be the principal cause for its disintegration.

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Humanity is still in a state of confusion due to the lack of balance between the two tendencies. Still evident are the traces of that blind belief which allow the many atrocities perpetrated in the name of religion, while many people have now swung into an age of materialism, and are as unbalanced in this direction as we were in the original tendency toward blind belief. Neither has brought that inner satisfaction and tranquility so needed for human advancement, and modern civilization seems headed toward self-destruction.

Only as we bring the two tendencies into balance in our own natures will we find personal peace and security. And only as groups of us are amalgamated can there be hope of universal unity among the

peoples of the earth. Divine aid is being extended in the form of this instruction which, if conscientiously and faithfully applied, will lead its adherents into the much-to-be-desired New Order. Time alone will tell how many and who will be its citizenry, for as will always be true, the responsibility for earning peace of mind, general well-being, good health, happiness, and security, rests with each of us. Our salvation lies in our own hands. If we do not avail ourselves of the aid that is being offered, there is little that can be done, for even Christ cannot help unless we do our part!

## BALANCE

### *Balance Is Universal*

As you have come to realize by this time, the Lemurian Philosophy is a balanced teaching that places equal emphasis on both the material and spiritual aspects of life. It teaches that an intimate relationship exists between our internal and external affairs, and that each is the reflection of the other. It stresses perfection of character as much as perfection of environment. Ultimately we come to recognize that we influence our character by what we do with our environment as well as influence our environment by what we do with our character.

That balance has universal application is evident in the relationship between Nature and God, with Universal Mind acting as the fulcrum on which these dual aspects are balanced, as explained in Lesson One. This relationship is more fully discussed in Lesson Three, the inner and outer aspects of the universe being explained in great detail in the chapter devoted to "Cosmic Balance." The discussion of "The Planes," also in Lesson Three, makes it possible for you to see how wonderfully coordinated and balanced is the outer world you recognize and know and the inner world you are learning about.

This information regarding the overall cosmic balance is augmented by Lesson Four, "Life Progression and the Origin of Humankind." Restudying that chapter can help you relate in your mind the concept of balance and coordination existing between all phases of life so you may become more fully conscious of the cosmic implications.

As you think more about this, you will come to recognize that this equilibrium also applies to cosmic principles you have been studying. For example, the Law of Precipitation and the Law of Compensation balance one another, for bringing something into one's environment necessitates the giving of something in exchange.

From Lesson Two, you learned that Nature never permits an unbalanced condition in our personal lives to continue indefinitely. So we enjoy the effects of cosmic credits, and suffer the effects of cosmic debits. Balance manifests in the operation of the Law of Action and Reaction as it weighs causes and effects and administers justice to all. "For every action, there is a reaction, equal in force, but opposite in direction" explains the operation and defines the justice of this great universal law that holds all things in balance.

The Law of Correspondence is also a balancing process, for just as with the Law of Action and Reaction, effects correspond to causes set into operation; if the causes are cosmically right, we may expect corresponding results; if they are *not* cosmically right, the results will correspond to them. By corresponding conditions manifesting in our environments with the practice, or failure to practice, the virtues, we come to associate causes we have set into operation with the effects experienced. *With thought*, we revise previous negative ideas about our associates, at work and at home, plus all else that touches us, coming to regard them as opportunities through which we may learn and progress. This more balanced thinking brings greater harmony into our lives and affairs.

### *The Role of Discrimination*

Through the practice of discrimination which *requires* that we use our minds, we learn to "weigh the motives and characters of those in our environment and come to recognize their true natures." As stated in Lesson Five, discrimination is indispensable to carrying out the principles of the Philosophy, for "observing and pondering your actions, thoughts, and speech as they relate to conditions occurring in your life and affairs, you are beginning to distinguish between what you do that is constructive and what you do that is destructive, learning to discriminate between positive and negative activities." You *balance* your ideas regarding them, deciding which is of the greatest ultimate value to you.

This weighing, evaluating, or balancing of our ideas regarding motives, character, and qualities is especially important as we apply the Law of Correspondence in our human relationships. If our thinking is not balanced, it is all too easy to do another an injustice which sows the seeds for the inharmony that sooner or later will show up in our lives. Through thoughtful attention to the virtues and their practice, emotion and reason become ever more balanced, and you are less likely to set in motion causes that create discord, both in your environment and that of others.

Yet, while attention to the virtues is stressed, you are cautioned not to overdo any, but try to cultivate all and maintain a *balanced* outlook. By absorbing and applying them equally, you will not carry any to extremes. We can be so fastidious in the practice of precision and efficiency, for instance, that all pleasure in life is lost, not only for ourselves, but for those around us. We can be so excessively kind that cosmic debits build through acting in the environments of others. Also, far from being regarded as a fine and lovable character, the indi-



vidual who over-emphasizes one or more virtues may be regarded as a busybody, even a "pain-in-the-neck."

Throughout the lessons, we have emphasized building a value consciousness in respect to the material and spiritual aspects of life. This begins with the conscious application of cosmic principles to our environmental conditions. As we become increasingly aware of the close relationship existing between them, our thinking about life becomes more balanced, for we are coming to see things more nearly in their proper proportion and relationship.

Moderation is important in physical exercise and in the amount and kind of food we eat. Too much exercise results in physical exhaustion — deterioration rather than improvement. No exercise at all is equally bad, but in moderation, exercise brings increased physical well-being. We eat to maintain the necessary body metabolism, but most of us eat too much while others eat too little. Both practices are out of balance. Also, meals should be properly balanced, but even then, moderation should be observed.

One may be immoderate even in moderation, and those who go to extremes in their ideas regarding exercise, food, drink, religion, and so on, are considered fanatics about the particular matters they stress. The thinking of these individuals is out of balance and will remain so as long as they close their minds to everything that does not agree with their own extreme ideas.

Like a pendulum, the human tendency, generally, is to swing from one extreme to the other, and gradually settle down to a middle course. If we are observant and can look back to what previously prevailed, we see this characteristic showing up in a number of ways. For example, heavy, ornate furnishings of the Victorian era gave way to the sleeker look of the contemporary. Today, styles are more varied and more in keeping with the personal tastes of the individual.

As you become more aware of all the principles and laws of Nature and God, you will find that each is an equalizing agent holding some phase of the universe in balance. All things work toward universal harmony — a harmony you may be a part of when you come to recognize that you sustain your own inharmony when you fail to govern yourself and your affairs in accord with cosmic principles. Only to the extent that each of us consciously abides by these truths may we hope for an increasingly better world.

The time has come in the great cosmic plan when *definite and conscious effort* must be made in this direction. There can be no true

cooperation among the world's people except as we establish coordination within ourselves — between our personal, physical being and our egoic self — through the use we make of our minds. A certain degree of balance is essential to become a First Degree Initiate and still more is needed for the further progress to be made on this plane of existence before we become Elder Brothers.

In Lesson One, "Mental Preparation," it was mentioned that the thinking of all humanity varies between that of practicality and ideality, and that a reasonable degree of balance between the two is necessary to earning the First Degree of Lemurian Initiation. While the term "idealistic" as used here and in previous lessons may seem to imply that idealistic and spiritual are synonymous terms, actually, this is not the case. It was necessary to refer to it in this way, though, for as has been explained, until you have the background of understanding essential to the true grasp of many matters discussed in this Philosophy, they must be approached gradually.

### *True Spirituality*

As a matter of fact, true spirituality has its basis in the balance to be achieved idealistically, mentally, and practically or materially. Highly idealistic people are as far from being advanced or spiritual as are those who are excessively practical, as you will see for yourself while studying the next section. This discussion will also help you discover the direction in which *you* are inclined to be out of balance and will afford a clear understanding of how you may help yourself develop greater balance.

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The study and practice of the principles taught in the Lemurian Philosophy must always be coupled with a great deal of common sense, for there is nothing extreme or radical in this way of life. We strive for balanced thinking, for as it develops, people reach, to an ever-greater degree, a state of self-sufficiency. In its attainment, the necessary steps for the various Initiations are made, and assuredly, none of us may become a citizen of the New Order except as a measure of such balance manifests within ourselves and our affairs.

### *Etheric and Egoic Patterns*

The fact that *etheric patterns* play a part in helping us to understand something about our own natures and what problems may be long-standing parts of our individual makeup, encourages careful thought about the following from Lesson Three:

*(The Etheric Plane) may most aptly be termed the field of force. Here, through our thought processes and those of the Great Ones, are established the etheric patterns, not only for everything we create, but for everything that has ever been created. Before any physical form can be brought into being, there must first be an etheric pattern for it.*

*Etheric patterns are formed as we visualize, think about, and anticipate the pleasure a precipitation will ultimately bring us (and when the desire is strong enough for the object or condition to materialize). In the same way, through worry thoughts, patterns of unwanted conditions are formed on the Etheric Plane. Then, when the anxiety is great enough to clothe the pattern, unpleasant conditions are brought into one's environment.*

The lives we have created for ourselves today are made up of a host of precipitations we have brought about — both objects and conditions — each with an etheric pattern, created by us over time, before the object or condition could materialize. This idea may be a little unsettling at first.

These precipitations and the etheric patterns that supported them are elements in the larger pattern of our lives, which is also an etheric pattern, but which we call an *egoic pattern* for the sake of distinction. This is the life pattern determined by the Ego before incarnating. The egoic pattern is closely tied to the soul — all experience we have gained from previous incarnations — and from this knowledge and the progress we hope to make, we determine the goals to be accomplished in the current lifetime. Provided what we've chosen to do in this life is within the bounds of needed learning, furthering our greater good and spiritual progress, the Elder Brothers assist us in this learning.

While the egoic pattern is considered the pattern on which one has chosen to orient his or her life, as stated in Lesson Four, we also have the right of self-determination. And until we are sufficiently advanced to see the value in this pattern, we may make many decisions that delay or set aside our chosen lessons for a lifetime, spending relatively little time in actual spiritual advancement.

Because of the broad diversity of past experiences and choices made for an incarnation, no two Egos, even family members, can always view a situation from the same perspective. This is one reason why parents should be very careful about making decisions for, or trying to influence, their adult children. Without an appreciation of our own limited

understanding or the individual's purpose in life, accepting ourselves and others as imperfect, striving Egos, it is easy to intrude into their right of self-determination and egoic pattern.

The traditional togetherness in many families makes it difficult to regard children or parents impersonally, as individual Egos like ourselves, struggling with advancement as we understand it. All cultures stress the importance of family and loyalty to family, yet so much emphasis has been placed on "blood ties" that too often we unthinkingly fall into the old order trap of viewing family as something apart from the concept of egoic unfoldment instead of a vital part of it.

In time, this matter of etheric and egoic patterns will come to mean more to you. You may find it helpful to think about the Plan of the *Lemurian Brotherhood* as a blueprint — the etheric pattern — for the New Order. How better to begin to visualize the etheric pattern for that better society of the future than with our diligent rehearsal of virtue and cosmic principles?

As stated by an Elder Brother: *Develop patience, for with humble patience all things you can envision today will become the realities of tomorrow . . .*



## ATTAINING BALANCE

From the discussion of the origin of humankind in Lesson Four, you learned that the purified life essence which was to form the male and female Egos of the Human Life Wave was separated into two portions on the Celestial Plane, one portion being negatively polarized and the other positively polarized. As you also learned, these portions were then divided into Egos, the negatively polarized portion becoming the male Egos and the positively polarized portion becoming the female Egos. Because of their opposite polarities, one formed an attraction to the other, a force that was to be instrumental in people's ultimate advancement, as you will see.

### *Human Development*

With the first incarnation, the positively polarized Egos entered female bodies and the negatively polarized Egos, male bodies. But there was nothing to distinguish between them mentally, for at that early period, both male and female functioned as physical beings only. While they possessed the mental capacity that differentiates the human from the animal, they were unaware of it so this power lay dormant for some time. To develop egoically and build their souls, it was essential for them to awaken to the fact that they were not merely animals, and experience all the steps necessary to learning to properly use their minds.

Emotions expressed at that time were naturally much like those of purely animal life and a far cry from those we associate with thinking individuals today. Human love and consideration for one another played no part in the lives of those early people. These were to come about as the mind began to develop, and were designed to grow and expand with its further cultivation until the love of each human embraces all people. Such is the love of the Elder Brothers for humanity, and in even greater measure, of course, is that of Christ and God.

So, during that period, mating was not a matter of affection, but of sex and close proximity, as is true of animals. Like most animals, too, the human female felt an instinctive interest in her young. Yet, since the human child is more helpless and for a longer period than animal young, her mothering instinct became more intensely protective, and since she had to *feel* the needs of her small children, intuition began to develop.

Gradually, she also awakened to an awareness that during these periods of pregnancy and care of her young, she and they were dependent

on the male for food and protection. With the growing sense of this dependency, a new element crept into their relationship. The welfare of the male became a matter of concern to the female for, having been accustomed to sharing the rigors of the hunt with him, she knew of the dangers and difficulties that confronted him at times. Unable to help during the intervals of inactivity, she began to resort to such imaginings as her developing mind permitted.

On the other hand, to provide the necessary food and protection for his family during these times when the female was inactive, the human male was forced to become increasingly active. Between having to trail and slay such animals as he could overcome, and protect his family from other males who would seek to take the females by force, men began to develop a quality beyond the original animal strength.

From the tracks left by the animals he hunted for food, he had to determine not only the direction they were traveling, but the nature of the animal and, in time, to learn something of the habits of the various species. To accomplish this as well as outwit other men in their attempts to steal his mate or mates, he developed a certain amount of cunning. Slowly but surely, he was beginning to think. This practical aspect of the male's beginning mental growth was quite different from the imaginings and intuition that were the first steps in the mental growth of the female Ego.

Humanity is not guided by group spirits as are the animals. Because each of us *possesses a mind*, our experiences are designed to prompt its use. We must realize, though, that even these meager mental processes could not come about in a single generation. To use their minds at all was a real accomplishment for these newly created individuals, and to think *with purpose* was a process that took ages to develop.

With the passing of time, women's imaginative and intuitive qualities led to the development of faith and idealism, just as increasing practicality and reason were developing in the male until, generally speaking, they became distinguishing features of the two sexes. After thousands of years, though, expanding fields of knowledge offered ever-new avenues of experience. Women were drawn into activities requiring that they direct their mental efforts toward practicality, and men became interested in those requiring that their mental efforts be directed toward ideality. As you will later come to see, this was all part of God's infinite plan that the Ego should eventually become a balanced being.

### *Occult and Mystic Polarities*

Unfortunately, the time came when all men and women who expressed a predominantly idealistic attitude were classed as "mystics," while those displaying a practical attitude were designated as "occultists." These terms were introduced by corrupt priesthoods in the latter days of the Mukulian Empire and led to misconceptions that even today confuse many of those interested in egoic advancement.

As a matter of fact, *all men are occult* regardless of idealistic tendencies, and *all women are mystic* regardless of the development of practicality and reasoning. The terms simply distinguish their mental polarities and we could say that women are mystically polarized and men occultly polarized instead of saying the former are positively polarized and the latter negatively polarized. The true understanding of the words occult and mystic is essential to the student's comprehension of the following explanation.

In the beginning we humans did not and could not know we possessed a mighty power through which we could better our lives. Ages passed before we came to realize that we were different from the animals surrounding us. And while today many feel we have reached the height of achievement, we are only beginning to plumb the depths of our mental possibilities. We possess a remarkable power — if we can only learn to use it properly!

Of the many using their minds to further material progress, only astute individuals recognize that there are *three* sides to an Ego's nature and until these are brought into balance and act as one, discord in one form or another will manifest in one's environment. Whether you are a man or a woman, these three sides of your nature — your mentality, ideality, and practicality — must be equalized if you are to advance and achieve the rich fullness of life as it is known to the Elder Brothers. To the degree you bring about this balance will you enjoy the life of an Initiate; later, that of an Adept; and in time, that of an Elder Brother.

The process of balancing our natures may continue in the same laborious way as it has been going on over all the incarnations since we lived on the Continent of Mu — through repeated bitter personal experiences — or it may be accomplished in the measurable future by *consciously* directing our thoughts toward this goal. The Lemurian Philosophy helps make the latter possible. By using its principles conscientiously, you may profit from the experiences of those advanced ones who have gone before you. You are being given a shortcut to the attainment of the balance necessary to Initiation.

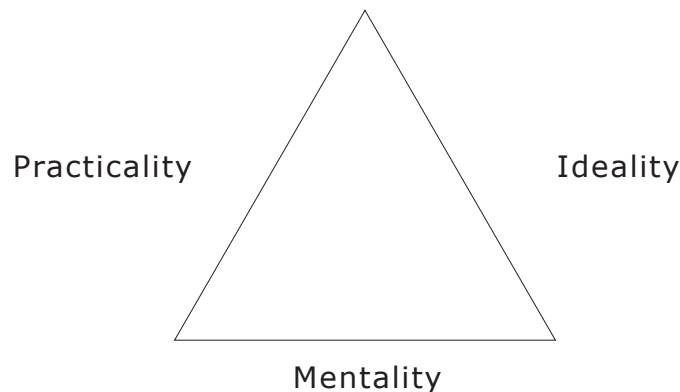


*In the Footsteps of the Great Ones*

In this training, you are being given the benefit of information, knowledge, and wisdom acquired by the *Lemurian Brotherhood*, all of whom at one time stood at the same place on the path as you now stand. Through experience, they learned to use their minds to achieve the measure of balance that earned them Initiation. With this as a foundation, they achieved even greater advancement, just as you will want to do once you have succeeded in reaching the first step — the First Degree of Initiation. If not, the struggle to gain the necessary knowledge and wisdom must continue through still other incarnations. So we earnestly advise you to take advantage of the information being released to you and begin *now* to profit from their experience!

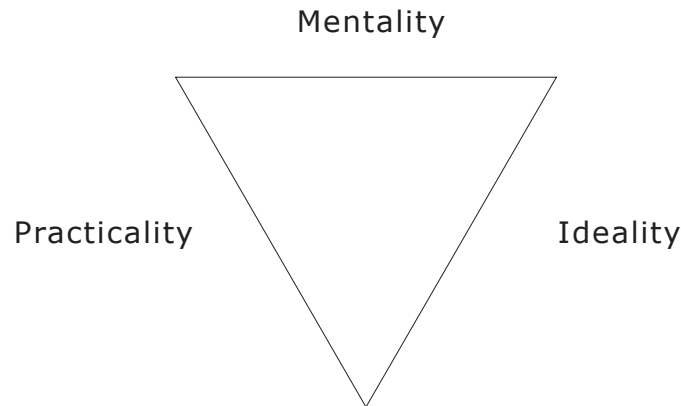
As you are coming to realize, though the Elder Brothers release the information that will aid us, they do not outline specifically every detail for us to follow. That would be like taking us by the hand and guiding every step, which would not help us very much in the egoic progress we must make. To explain too much or do too much for us would deprive us of experiences necessary to strengthen our minds. In the lessons of the Lemurian Philosophy, we have information that may be converted into knowledge and wisdom, but *it is up to us to think of how it applies to us individually and how we may use it to better our lives and build our souls.*

So that balancing the three sides of your nature may be more readily and clearly comprehended, we are using hypothetical triangles to illustrate our points, starting with two equilateral triangles with each side two inches long. For the mystic or female, we are using the upright triangle, designating the base as mentality and the sides as practicality and ideality, like this:





For the occultist or male, we are using the inverted triangle, designating the *upper* line as mentality and the sides as practicality and ideality, like this:



For the purpose of our explanation, let's say these triangles represent a man and a woman who have attained the measure of balance between all three sides of their natures that is essential to the First Degree of Lemurian Initiation.

Like all who aspire to advancement, there was a time when these were not balanced individuals. They were either too practical or too idealistic, while their mentalities did not approximate the ones they succeeded in developing. Yet, they sincerely desired to attain Initiation, and recognizing the need for balance, began to acquire it.

First, they correctly decided that the mentality of an individual genuinely interested in making conscious advancement, willing and capable of applying him or herself conscientiously to this goal, could be represented by a line three-quarters of an inch long. The next step was to determine whether or not they were more practical than idealistic or more idealistic than practical. Then, using the line of mentality as a basis, each figured something of the proportion to which the three sides of his or her nature were out of balance.

Thoughtfully analyzing themselves to discover whether idealistic or practical tendencies predominated, they came to better understand themselves — a most important ingredient to advancement. Then the task was to *equalize* these tendencies through the conscious use of the mind. Because these individuals *sincerely* desired to expedite their progress toward the goals to be achieved sooner or later by all the human life wave, they were able to accomplish this.

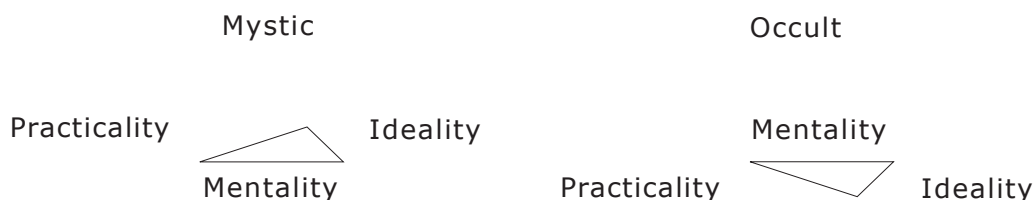
As a sincere student aspiring to Lemurian Initiation, we believe you, too, are willing and able to put forth the effort which in time will enable you to attain the necessary balance. We believe this indicates sufficient development on your part that your mentality may be represented by a line three-quarters of an inch long. Using this as a basis, and as we give you a better understanding of how to go about it, you will make a start with the same procedure followed by the individuals just mentioned. As you continue the process you will be on the road to achieving the essential balance within yourself.

Descriptions and diagrams showing the stages leading to balance should enable you to make the start quite easily. Keep in mind, though, that simply to read and arbitrarily select the description you believe most nearly represents you will be of little value unless *you personally analyze yourself*. This affords the greater opportunity because it requires you to use your mind and helps you better understand yourself!

To do this, it is essential that you have some idea of the characteristics of people who are very much *out of balance*, for somewhere between the balance of an Initiate and the excessive imbalance of those we will describe are qualities representative of *you*. By carefully weighing the traits and characteristics of those described, you will be in better position to analyze yourself and discover your own strengths and shortcomings.

In the following triangles representing a woman and a man with mentalities of the average student, you will observe that the lines indicating the practical side of their natures are much longer than the lines indicating the idealistic sides.

*Extreme Practicality*



We realize that among those studying with us, none aspiring to Initiation are so lacking in ideality or as unbalanced as the Egos we will describe. As a matter of fact, we very much doubt that any so thor-

oughly immersed in the material aspects of life would be inclined to undertake the study of the Lemurian Philosophy.

Yet, there are many students whose practicality exceeds their ideality to some degree. Some realization of the traits of excessively practical Egos will help these students better judge their own natures. To bring themselves more nearly into balance, they should have an understanding of how the immoderate use of certain virtues to the exclusion of others contributes to an individual's too-extreme practicality.

People whose sense of practicality so greatly outweighs their ideality as indicated by the triangles above tend to be interested mostly in the material and what they consider the "useful" aspects of life. Lacking a true understanding of the meaning of spirituality, they are inclined to believe religion implies a disregard for the material things that provide creature comforts and pleasures; that a philosophy of life based on the spiritual advancement of the individual is impractical and unworkable, based mainly on emotion.

Since they view all matters from a materially intellectual viewpoint, their ideas tend to be so fixed that it is difficult, and often impossible, for them to accept anything that does not square with their way of reasoning. Having little or no imagination or intuition, they are unduly skeptical and intolerant of new ideas calling for departures from established practices, regarding them also as impractical and visionary.

While they are intelligent enough to build up the idealistic side of their natures, the need for physical or material *proof of its effectiveness* that is in harmony with their reasoning keeps them from doing so. What faith they have is concerned with the concrete, physical evidences of the five senses, so they show little interest in philosophical, cultural, esthetic or idealistic matters.

Although prone to belittle activities that seem to promise no monetary or material gain, they are the hardworking, energetic type whose intelligence and practicality cause them to be more or less successful in material activities. To them, advancement means a better position, more money, greater prestige and social position. That spiritual advancement would enrich and make these more satisfying does not occur to people so out of balance practically.

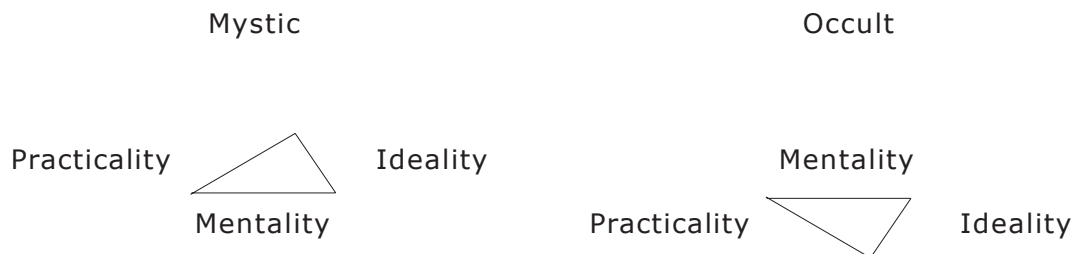
Also, overly practical people are inclined toward the inordinate practice of efficiency and precision which you were cautioned about earlier.

In an unbending zeal for exactness, they are often domineering to the point of overlooking the feelings of others. And while they usually have developed a degree of discrimination, in their case, this may not be classed as a virtue because they are inclined to minimize other virtues that contribute to its good use in their relationships with others. This is reflected too in the rather exaggerated ideas these individuals have about the importance of their own opinions and in the tendency to be intolerant and unduly critical of others.

Intensely practical people tend to be attracted to industry, politics, law, sciences, the armed forces, and all activities where they may deal with material things.

Summing up characteristics of those whose practicality greatly exceeds their ideality, we find they are governed by reason rather than faith; that they are inclined to be intolerant, impatient, domineering, self-centered, too matter-of-fact, and unimaginative. Knowing something of the traits of excessively practical individuals gives you a basis for reaching an understanding of your own nature. Naturally, these traits are less pronounced in individuals whose ideality line is longer, as suggested in the triangles below.

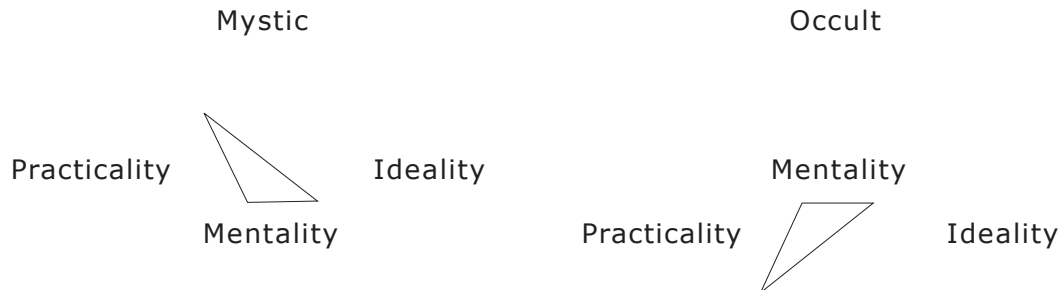
*Moderate Practicality*



Before trying to determine whether or not you are out of balance on the side of practicality, you need to also understand something of the nature of those whose ideality is far greater than their practicality, as illustrated by the next set of triangles.

You will observe that in these cases, the line of mentality is much shorter than the three-quarters of an inch shown in the previous unbalanced triangles. This is to indicate that individuals of *excessively idealistic* natures lack the mentality that would enable them to recognize the importance of practical matters as they apply, not only to one's daily living, but to one's religion as well.

### *Extreme Ideality*



Believing that disregard for material things shows a high degree of spirituality, these people are disinclined to look ahead or plan for the future. Their inefficiency and carelessness are reflected not only in their homes and personal appearance, but in their employment. Lacking the reasoning ability that would enable them to recognize their incompetence, and being inclined to be egotistical, they feel no hesitation in seeking positions of responsibility they are incapable of filling.

Excessively idealistic individuals usually cherish extreme beliefs about religion and are quite fanatical in holding to them, closing their minds to anything at variance with their own doctrines. In fact, they become quite intolerant of any whose views suggest a practical aspect of religion, their own being largely theoretical. We are sorry to say that among them are the extremists who engage in unbalanced practices which for too long some have associated with truth.

Even though they pretend meekness and humility, many of their characteristics indicate considerable self-interest, including the desire to impress others with their superior "knowledge" or "spirituality." When their beliefs are not questioned, they are usually kind, though not always discriminatingly so. And while they undoubtedly believe they practice devotion to high ideals, this devotion is based on blind faith and so lacking in reason that it can't be considered a virtue.

Unresponsive to reason, extremely idealistic people are gullible and inclined to accept any idea that appeals to their emotions. Unable to discriminate between personal ideas and truth, they can be influenced by anyone who "talks their language" or pretends to. When they are so unfortunate as to become devoted to a wrong cause, person, or ideal, the results are little less than devastating.

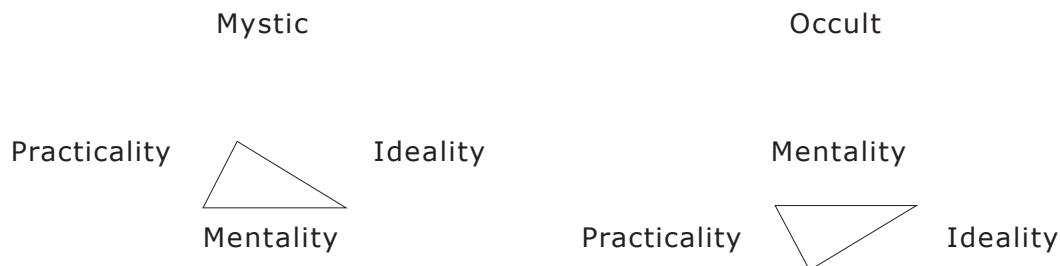
Summing up the characteristics of those whose ideality greatly exceeds their practicality, they are governed by emotion rather than rea-

son, intolerant of others who do not believe as they do, self-centered, lacking discrimination, inefficient and inaccurate. Their tendency to discount the need for rational thinking results in blind faith in matters appealing to their emotions and fanaticism in adhering to them.

Of course, the above describes those who are inordinately idealistic, and no one of this extremely unbalanced nature would likely be interested in the practical, well-balanced Lemurian Philosophy. Much time must elapse and many bitter experiences take place before individuals of this temperament develop the mentality necessary for conscious advancement on the path.

The line of mentality representing the student of the Lemurian Philosophy who is out of balance idealistically would be *three-quarters of an inch long* and so, he or she would express no such extreme views as those whose triangles we have just discussed. The line of ideality would exceed that of practicality, of course, and while the following triangles illustrate our point, neither may be accepted as the standard triangle of an individual who is out of balance idealistically. The comparative length of the lines representing one's nature is something each of us must determine for ourselves.

#### *Moderate Ideality*



These moderately idealistic individuals would be imaginative, intuitive, and inclined to accept what they are told or what they read on faith because it appeals to their emotions or to their imaginations rather than because they find it to be reasonable. They are governed more by their hearts than by their heads, for there is a strong inclination to be influenced by their feelings. Not inclined to think through ideas, they tend to be impulsive and often make hasty decisions in important matters. Lack of discrimination leaves them open to imposition and deception.

Because these people are imaginative, they are subject to flights of fancy. Also, since they are more or less prey to their emotions, there

is an inclination toward temperamental outbursts, and it is common for those of this disposition to experience frequent periods of depression followed by those of exultation. In contrast to the excessively practical individuals, they are inclined toward introspection, are soft-hearted and easily affected. The more practical tend to be aggressive and active in what they consider utilitarian pursuits and are not readily influenced by emotional appeal.

The interests of individuals who are out of balance idealistically embrace cultural fields such as religion, philosophy, music, painting, dancing, interior decorating, designing, landscape gardening and kindred lines of endeavor. They may lack the qualities essential to succeeding in competitive business where products are an essential element, and do better working for someone else, although if they have an aptitude for and are interested in some field of service where their talents are marketed, they could do very well.

Contrary to the egotism displayed by those who are *excessively* idealistic, people of moderately idealistic nature unconsciously tend to depreciate themselves and their abilities so they often lack confidence, feeling insecure and hesitant in situations more practical people handle with ease. Probably the best way to overcome this is to list one's good qualities and abilities, even those that seem of little importance, adding to the list from time to time as one becomes aware of them.

Consciously reevaluating one's self, and with the list for ready reference, helps develop greater confidence in realizing there is every reason to maintain a positive, assured attitude under all circumstances. An earnest study of the virtue Courage will prove helpful also. Aspirants of this disposition should watch themselves, though, for this process can easily lead to the display of too great self-esteem when among familiar associates.

Those of idealistic temperament are by nature the "dreamers" who lack much of the initiative of those practically inclined who are the "doers," and so must put forth extra effort and persistence in doing what is necessary toward bringing about the greater balance required of those aspiring to Lemurian Initiation. On the other hand, more practical individuals are inclined to set up a mental resistance, for to comply with what is essential means accepting many ideas that up to now, do not coincide with their reasoning processes.

The one must learn to reason; the other must come to have faith. In the final analysis, this must come to be a *reasoning faith* for both — practical and usable at all times and in every emergency!

### *Recognizing Your Predominant Nature*

Enough characteristics of both idealistic and practical individuals have now been mentioned to provide a beginning for understanding which classification fits you today and for considering what you may do to bring yourself more nearly into balance. If you tend toward the idealistic, it may be somewhat difficult for you to decide, for a reasoning-out process is involved. But since the ability to reason is a trait you must cultivate, this can be a very good beginning.

An excellent way to make decisions is to write out the pros and cons of any matter in question and then choose the best course. The following list of idealistic and practical characteristics will give you a start. Feel free to add others you recognize which will help you determine your predominant nature.

### *Evaluating Your Predominant Nature*

Lemurian Initiation may be attained only as one brings about the degree of balance associated with it. By observing and analyzing your thoughts and actions with the help of the previous information, you can come to understand yourself. Noting your own shortcomings, you are then in position to decide in which direction to strengthen your nature. Having done this, we suggest that you draw a triangle representing what you believe to be your present development and compare it with the one you will be asked to construct later in your training.

To facilitate this, you might use twice the normal measurements, making the line of mentality an inch and a half long. Otherwise, the triangle is so small as to make it almost impossible to indicate any variations in temperament.

As you have learned, until the three sides of your nature are brought into balance and act as one, discord in one form or another will tend to manifest in your environment. The confusion existing among the people of the world today is the direct result of the combined lack of balance within each individual. Only as unity of being is achieved by all will humanity as a whole be in closer agreement and more completely united. So the greatest hope for the true brotherhood of humankind and the New Order of the Ages is the sincere desire and effort on the part of considerable numbers to bring about increasing balance within themselves individually.



Idealistic

Practical

*How eagerly do I accept the ideas of advancement and Initiation?*

- |  |  |
|--|--|
| <ul style="list-style-type: none"><li>• I believe them without hesitation.</li><li>• I tend to look for big changes and have trouble progressing a step at a time.</li></ul> | <ul style="list-style-type: none"><li>• I need to see evidence that cosmic laws work before I accept.</li><li>• I am skeptical about the benefit of spiritual advancement.</li></ul> |
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*How do I approach tasks such as the Personal Lemurian Record?*

- |  |  |
|--|--|
| <ul style="list-style-type: none"><li>• It's hard to summon the discipline to maintain this regularly.</li></ul> | <ul style="list-style-type: none"><li>• I took to it right away.</li><li>• I find it reassuring.</li></ul> |
|--|--|

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*How do I view and work with other people?*

- |   |  |
|---|--|
| <ul style="list-style-type: none"><li>• I put people on pedestals but then am disappointed.</li><li>• I judge by appearances.</li><li>• My feelings are easily hurt.</li><li>• Others are better at practical skills like math than I am.</li><li>• I experience times of depression followed by those of exultation.</li></ul> | <ul style="list-style-type: none"><li>• I like to be in charge.</li><li>• I'm skeptical of their motives.</li><li>• It's hard to see people's good qualities.</li><li>• The job is more important to me than people's feelings.</li><li>• I tend to try to push my views, feeling they are more practical.</li></ul> |
|---|--|

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*Am I good at thinking through problems?*

- |   |  |
|---|--|
| <ul style="list-style-type: none"><li>• It's hard; I'm more inclined to let my emotions guide me.</li></ul> | <ul style="list-style-type: none"><li>• I like figuring things out.</li><li>• Sometimes I dismiss them as unimportant.</li></ul> |
|---|--|

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*What are my interests?*

- |   |   |
|---|---|
| <ul style="list-style-type: none"><li>• Art</li><li>• Music</li><li>• Gardening</li><li>• Home decorating</li><li>• Spiritual studies</li><li>• Reading, especially novels</li><li>• I'm more interested in how things look than how they work.</li><li>• I like doing things spontaneously.</li><li>• Working with animals or children</li></ul> | <ul style="list-style-type: none"><li>• Planning a project</li><li>• Working with machines</li><li>• I like routines.</li><li>• Material things are important.</li><li>• Industry, politics, law, sciences, armed forces</li><li>• I'm more interested in how appliances work than how they look.</li><li>• Informational reading</li><li>• Projects I undertake reflect order and precision.</li></ul> |
|---|---|



## MARRIAGE

You have learned that the Divine Plan for eternal progression was to be forwarded when the life essence taken to the Celestial Plane was divided and individual Egos were created. As human beings, they were to develop the power of mind each had been given, to the fullest expression possible on the Physical Plane. In so doing, they would achieve perfect control of self and environment as these relate to this plane of existence. Having accomplished this growth, they will have attained Mastership and be ready to make still further progress on the Angelic Plane.

The chapter, "Human Relationships," in Lesson Ten, says: "All things move toward a final and culminating unity, and our progress toward this goal is predicated on an increasing ability to harmonize with our physical environment. Despite the fact that the needs of all people are interdependent, *the most difficult step in this direction is that of individuals in adjusting to others. Yet, association with others is as essential to the individual in the advancement that must be made as life itself.*"

The most intimate of these associations is marriage. All too often, selfishness forms the motive for this partnership. Marriages for money, social distinction, the security or physical comfort it is hoped marriage will provide, and those consummated merely as a result of physical or sexual attraction are simply mundane associations legally sanctioned. In the sight of God, they are not true marriages. Mutual understanding, kindred tastes, helpfulness, and *the desire to give of one's self* are more truly the basis for a permanent and happy relationship.

Yet since the time of Mukulia, the true purpose and full meaning of marriage have not been generally known, for humanity as a whole has not been ready for such information. And considering how lightly this important partnership is so often entered into, with little thought even to its mundane responsibilities, it is understandable that the cosmic responsibilities would be incomprehensible to most people.

The purpose of marriage is twofold:

1. To perpetuate human life on this plane through providing physical vehicles for reincarnating Egos.
2. To elevate simultaneously two complements — a man and a woman — to eventual Mastership.

It is the second of these purposes that is known to only the few, and which the Brotherhoods are particularly interested in at this time.

In creating Egos of opposite polarities, God provided the way that those of positive polarity might aid those of negative polarity, and those of negative polarity might aid those of positive polarity to attain the balance within themselves that is essential to earning Mastership. The means is the magnetic mental attraction existing between the sexes which, together with the physical attraction, draws them into the close association we know as marriage.

Whether or not a marriage is successful depends, of course, on how well both partners succeed in adjusting to one another. By a successful marriage, we mean one where both Egos not only enjoy a sense of well-being in their association, but also achieve some measure of *advancement* through the effort involved in balancing and blending their natures.

### *Equal Intelligence Essential*

Such a successful marriage requires that the intelligence of both partners be equal. Two people may have very different educational backgrounds yet be equally *intelligent*, and so, capable and desirous of making adjustments which would offset any difference in education. Intelligence from a Lemurian perspective is not a matter of academic or book learning, but an ability to *think*. Two individuals considering marriage should have this to a comparable degree, although one may be of practical nature and the other idealistic, or one quick to grasp new ideas and the other not so much so.

When two people of unequal intelligence marry, the more intelligent one usually must lower himself to the level of the other if the marriage is to continue. This can bring only retrogression and loss of advancement won by difficult experience for no one knows how many incarnations for the one who makes this sacrifice. Even if the one of less intelligence strives to improve through persistent effort, it is rarely possible to attain the intelligence of the other partner. So the gap between them is seldom bridged. Since serious problems of adjustment are inevitable, such a marriage brings only a brief period of happiness.

Because marriage is the closest and most permanent of all our associations, it can be the most helpful in bringing about a balance in our natures, facilitating our individual advancement. Yet, there are

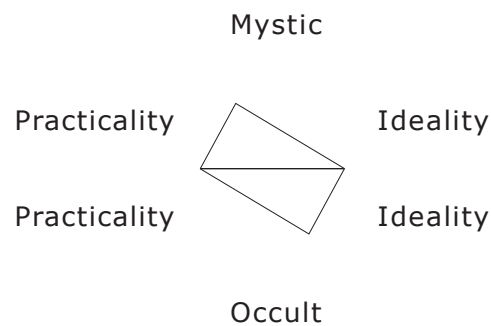
many incarnations in the experience of each Ego when this partnership plays no part — not because the individual could not achieve much through the relationship, but because other experiences must be had and lessons learned that make marriage impractical at the time. Always remember that when seeking reincarnation, the Ego has previously decided on certain purposes to be accomplished during that particular lifetime.

So, while there may be no marriage, we should take advantage of opportunities to balance our natures and further our progress through associations we form. The same principles which apply in marriage also apply in business partnerships, friendships, family relationships, or other associations of any duration.

An individual selecting a marriage partner of equal mentality, whose temperament is opposite and equally out of balance, may anticipate a reasonably happy marriage, for the nature of one will balance that of the other. When each partner *works* at the marriage, the union can not only be successful, but further egoic advancement as well.

#### *Marriage between Those of Opposite Natures*

The following triangles represent such a marriage with the woman being predominantly idealistic and the man equally practical, although the tendencies could be easily reversed with the man being idealistic and the woman practical.



When couples understand that as male and female Egos, they are drawn together for the purpose of balancing their natures so they may advance spiritually, they should consciously try their best to meet the opportunities their association offers. Realizing that each has qualities necessary to balancing the other's nature, they may, in under-

standing helpfulness, aid one another in acquiring these and progress in more ways than one.

Normally, some gain is made unconsciously through the association, but at best, this is usually a slow process. With the release of this information by the *Lemurian Brotherhood*, aspirants for Initiation should be able to proceed *consciously* and intelligently, accelerating the process. When both husband and wife are working for Initiation, this is easier, for each recognizes the need of the other as well as his or her own. Then, they can plan and carry out procedures together that will contribute to their growth and as a result, their rate of progress may be doubled and even tripled.

Let's assume, for example, that a very practical and intelligent man is married to a highly idealistic and intelligent woman. The man is inclined to be materialistic, matter-of-fact and, lacking imagination, tends to recognize mostly what appeals to his reason. His wife, on the other hand, is quite imaginative and can envision the advantage of procedures widely at variance with his accustomed manner of thinking.

Characteristically, he would be inclined to be intolerant and impatient of her ideas, considering them fanciful and impractical. In some cases, he might even refuse to listen as she tries to explain them, and would feel them unworthy of consideration. By failing to recognize that they may mutually benefit from their association, and by denying her freedom of expression in their relationship, he deprives himself, and her, of the advancement both might attain. Clearly, the association can't be harmonious.

By *respecting* each other's views, his practicality and her vision would enable this husband and wife to go far, for even though there may be no *conscious* effort to balance their natures, the process would be taking place anyway. This would be evident not only in what they are able to accomplish, but in the mutual understanding and harmonious relationship they would enjoy.

### *An Example*

Suppose this couple plans to build a home. With his practical point of view, he would be interested in such details as the area the building was to cover, the materials to be used, number of rooms, windows for each, and the plumbing. If left to himself in laying it out, he would probably be content with a boxlike structure affording the comforts

and conveniences of a modern home, but lacking charm. On the other hand, his wife, having in mind a far more attractive place, would be interested in the style of construction, size and placement of windows and doors, arrangement of rooms, colors to be used on walls and ceilings, and so on.

Through cooperative planning and discussion of the ideas both have, one is of help to the other. As a result, a more attractive and comfortable home, satisfactory to both, and reflecting the harmonious thought that went into its planning is built with practically the same investment. Also, and far more important, is the more balanced thinking each of these individuals develops through considering and being receptive to the suggestions of the other.

By carefully pondering the value of his wife's ideas and incorporating them into the plans for the home, the husband exercises patience, tolerance, forbearance, and kindness; virtues not usually employed by the overly practical individual, especially in undertakings involving unusual expense. Through working with him and gaining some understanding of building materials, prices, and the added expense that would be incurred in following some of her suggestions — all matters one of her nature would be prone to regard as irksome and uninteresting — the wife learns something of discrimination, and to the degree that she cooperates with her husband, she develops precision and efficiency.

If, on the other hand, the wife has exaggerated visions of a home that would be impractical to build and holds stubbornly to them instead of being open to practical ideas made by her husband, or if the husband refuses to consider her suggestions about what would add to the attractiveness of the place, there could very well be a deadlock. The home would not be built or, if built, would forevermore be a "bone of contention" between them, and nothing would have been accomplished toward balancing their natures or toward personal advancement.

### *Helpful Exchanges in Marriage*

While the imaginative ability of the idealistic individual has its advantages, when uncontrolled by intelligence, imagination can be detrimental. For one thing, it is the main cause of worry. Because negative thinking is such a universal tendency, the average idealistic person finds it all too easy to imagine the worst possible outcome of many situations, and the mental suffering is commensurate. For example,



when the teenage son is using the family car for the evening, the less imaginative and more practical parent will probably go to bed and have a good night's rest, but the idealistic one, giving way to every impulse to picture possible accident and disaster, spends a restless, troubled, and often watchful night.

If, instead of belittling this tendency, as the more practical individual may be inclined to do, he would reason out the situation with the worrier, much unnecessary suffering could be avoided. In the beginning, it may seem that little progress is being made, but as he or she — for it could be either the husband or wife who tends to be too imaginative — grows more considerate and understanding of this failing, the idealistic one will gradually realize that negative imaginings may be controlled, and worry reduced to a minimum.

By persisting in this help, both gain. Through adopting an understanding and helpful attitude, the more practical partner practices something of the tolerance, patience, kindness, and forbearance so essential to building up the idealistic side of his or her nature. At the same time, the idealistic partner begins to use reason in situations that previously brought worry, developing a measure of courage and discrimination. Gradually, both become more balanced and each advances to some degree.

These examples should be enough to enable students to understand how marriage partners help one another develop more balanced natures. By studying their own characteristics as they relate to those of the marriage partner, they will observe many instances when each may be helpful to the other, while at the same time acquiring qualities that contribute to their own greater balance.

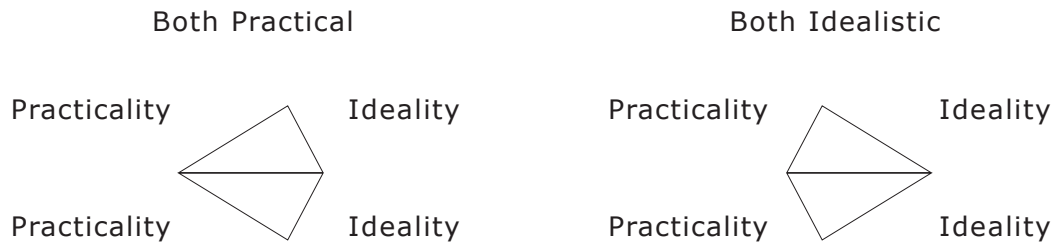
Even in a marriage where only one partner is conscious of the true purpose of life, each may help the other gain increasing balance through understanding their own need, while striving to balance their nature through the association. And as mentioned earlier, much of what applies to marriage may be the basis for improving *other* relationships and bringing personal advancement.

### *Two Practical Partners*

Quite different are those marriages in which *both* partners are predominantly practical with little ideality and those where both partners are predominantly idealistic with little practicality. Misunderstandings and discord characterize these associations because neither partner's nature supplies what the nature of the other lacks. Assuming that the



lines of mentality are equal and three-quarters of an inch in length, their combined triangles would look something like these:



Those partners whose practicality exceeds their ideality, as shown in the first set of triangles, would have the greater chance at making a success of their marriage if both understood what was necessary and were mutually cooperative in working with their problems. Why this would be true of these individuals when it is not true of those whose ideality is stronger than their practicality (the second set of triangles) is best understood by recalling the previous section of this lesson.

Since practical individuals are governed by reason, if given a logical explanation of what may be done to improve their relationship, and their desire to continue the marriage is strong enough, they will summon the determination to do what is necessary to preserve it. Obviously, this will mean using those virtues that aid in eliminating faults common to both, yet irritating to both. Intolerance and impatience must give way to thoughtfulness and consideration of one another as each strives to view the other with tolerance, patience, kindness, and forbearance. And in being willing to give up the struggle for supremacy that previously seemed so important, they will begin to express humility and something of the understanding love that is the basis for all harmonious associations.

Also, marriage partners of strong practical tendencies aspiring to Lemurian Initiation who try to cultivate the idealistic qualities of imagination and faith and develop cultural interests will do much, not only toward harmonizing their marriage relationship, but toward balancing their natures. The sharing of mental activities helpful in developing imagination, as well as having a common idealistic hobby — such as painting, sculpturing, landscape gardening, music or dance — will bring results pleasing to both as well as to the Elder Brothers who released this information.

### *Two Idealistic Partners*

Harmony in marriage between two outstandingly *idealistic* individuals, as represented by the second set of triangles, is extremely difficult to maintain due to the tendency of both to jump to individual conclusions and hang on to them stubbornly. Constant clashes and marital disturbances are inevitable. For this reason, artists, musicians, actors, and others of idealistic temperament who marry those of the same disposition seldom remain married for any length of time, though a successful marriage can occur.

Because they lack the ability of the practical couple to reason, the only hope for a satisfactory marriage between those of idealistic temperament lies in *developing* this ability. This may be done by conscientiously working at cultivating discrimination, precision, and efficiency, as well as patience and forbearance with one another. With comparable intelligence, as shown by the triangles representing these individuals, if each understood the situation and made every effort to work together toward improving the relationship, the marriage could be beneficial.

When both sincerely want greater compatibility, their effort to do what is essential to bringing about increasing balance will in itself establish a bond of greater understanding between them. Successes and failures at practicing the essential virtues become matters of mutual concern. At the same time, mutual hobbies or occupations helpful in cultivating the desired virtues, either actively or through discussion, come to be of real interest to both. The relationship grows increasingly pleasant with upsets less frequent and not nearly as serious as before.

Simultaneously, each will become more balanced and make commensurate advancement. And if both are serious students of the Lemurian Philosophy, their idealistic views regarding many matters will have become tempered through their study so that, all in all, the relationship will so improve that divorce or separation will be less likely.

### *The Responsibility of Children*

This is essential when children are involved, for *children are the cosmic responsibility of BOTH parents until they come of age and are no longer dependent on them for support and guidance*. If negative karma resulting from neglect of this responsibility is to be avoided, parents who do not get along with one another should start immediately to do

everything in their power to establish a harmonious relationship and pleasant family life. In this way, the security of their children will be preserved throughout their formative and teenage years, while their parents are providing them a sound basis for truly worthwhile and happy adult lives.

The individual whose marriage should be preserved in view of the children involved, even though the two partners seem to have little in common, may also forward his or her progress by trying to make the most of the situation. This marriage may be the means through which a number of important lessons can be learned, and in learning them, it is entirely possible that a harmonious and happy relationship will result. In any event, the situation may be made more tolerable than now seems possible. At the same time, in realizing the love of both parents and a more peaceful atmosphere in the home, the children experience a stabilizing sense of security.

Conceivable circumstances for a broken marriage where children are involved include a parent's refusal to assume his or her natural, material obligations to the child or children, or when the parent's association is seriously detrimental to the child's physical, mental, and spiritual well-being. Instances of this would be the father or mother who is a substance abuser, who leads an irresponsible life having a negative influence on the child's thinking, or who is mentally or physically cruel or abusive.

If one partner deprives the other of the understanding and growth possible through assuming his or her parental responsibility for purely personal reasons, serious repercussions could result. Even in a childless marriage, divorce or separation should not be contemplated until the most sincere and painstaking efforts have been tried to make it a success. Always be certain that *you* are not the one at fault. Be sure you have learned the lesson the unhappy union was designed to teach you. It may be the main purpose of your present incarnation, and until you have learned the lesson, you will encounter similar experiences again and again. But if, after due consideration, you believe this has been accomplished and that the association serves no constructive purpose, it is best that it be ended.

Marriage is so important, not only to the two involved, but to the children who may result, that it should never be entered into lightly. The partners should learn to really know each other before marriage, giving serious thought to whether they have a mutual ability to understand and meet situations, and to properly guide and influence their chil-

dren. In other words, each should determine if his or her intelligence is comparable to that of the other. If so, then, if both are inclined to be practical or both idealistic, one, and preferably both, should also consider the possibility of balancing their tendencies so the association may be more harmonious.

While a married couple has a certain responsibility to society for perpetuating the human race, the fact that they may not have children does not necessarily result in any cosmic indebtedness. Yet, it is highly important that proper and adequate physical vehicles be provided for reincarnating Egos, and a willful *refusal* to have children could be selfish and cosmically undesirable.

This is not a rigid guideline, though, for the parents may be engaged in an endeavor where the service they can render humanity is significantly greater than giving birth to and raising children. This might conceivably be important enough to hold back their advancing if they failed to engage in it. In this, as in all matters pertaining to individual advancement, intelligent discrimination is highly important. If you are uncertain, consulting the Fellowship is advisable.

#### *Weighing a Partner's Cosmic Security*

In as intimate an association as marriage, or even a business partnership, each participant is affected to some degree by the cosmic account of the other, whether negative or positive. It is not difficult to understand that cosmic debits resulting in poor health for one partner would affect the other, or that cosmic credits bringing a large and unexpected inheritance for one, would also influence the other. So when contemplating a close, lasting association, the matter of cosmic accounts should also be considered.

If the proposed partner is rather unfortunate, cosmic debits may be involved, although not necessarily so, for one's misfortune may be due to an unbalanced nature. Careful observation may enable one to determine which it is and proceed accordingly. On the other hand, if the prospective partner is generally fortunate and successful, he or she is either well-balanced or has a sound cosmic account. Of the two, association with a well-balanced partner is preferable, for one might have cosmic credits resulting in large inheritances, yet be of such an unbalanced nature as to dissipate what is received and have no inner resources to draw on to enable a partner to feel financially secure.

### *Important Considerations*

It must be apparent that discrimination and *thinking* play important roles in selecting a marriage, as well as a business partner. To be successful, neither partnership should be consummated on a purely emotional basis.

Celibacy in marriage is as unnatural and cosmically undesirable as excessive sexual indulgence. The proper exercise of the sexual function in marriage results in the clarification of the Kundalini or Spinal Spirit Fire about which you will learn in Lesson Eight, and is beneficial both physically and spiritually. Excess in either direction is to be avoided, for as with all else, moderation should be used.

### *Complementary Egos*

That two Egos of opposite polarity should be helpful to one another and advance together is part of God's plan for humanity. Since the male Ego expresses the negative mental polarity while the female Ego expresses the positive, it may be seen that they are two parts of what is to become a *mental whole*. Alone, the negatively polarized Ego is incomplete just as is the positively polarized Ego, for each expresses only one phase of mentality. Through experiences they were to have on the Physical Plane, each was to learn to complement the other so that, in time, they would come to function as a perfectly harmonized mental unit.

It is the magnetic attraction of one mental polarity to the other as well as the physical affinity that draws men and women toward one another. Not realizing the existing mental lack, the average person attributes his or her greater animation when in the company of those of the opposite sex only to physical attraction. But as individuals advance, the physical pull becomes less strong and is less evident, while the mental attraction becomes ever more intensified. Still, physical attraction will draw complementary Egos together in marriage for many generations to come. The close association this provides affords immeasurable opportunities for further advancement and is essential to the final attainment to be made on this plane.

So you may have a better understanding of the cosmic plan relating to complementary Egos, let's go back to the information regarding the creation of Egos for the Human Life Wave. After the two differently polarized portions of life essence had been divided into individual male and female Egos, another process took place before they

began to incarnate into the bodies prepared for their use. All Egos were separated into groups of thirteen, each group consisting of six pairs of identical male and female Egos, and a thirteenth. The Egos of each of these groups are mental complements of one another, while the thirteenth is capable of being a complement to any of the twelve. It is these thirteenth Egos who usually incarnate alternately as men or women.

Being mental complements, if each pair of Egos in each group developed to an equal degree, they would advance together and achieve Mastership at the same time. But, until a pair has reached the point of making *conscious* advancement, this is not the rule. Although all were endowed with the power of self-determination or free will, as well as the ability to think, it was understood that all would not use these in the same way or make equally good use of their other mental abilities. First, much experience was necessary to bring about the realization that *they could think* and need not live as the animals did. Secondly, with the passing of time, life would bring to each varied experiences. So it was inevitable that some Egos of the several pairs would advance more rapidly than their complements and that some might even retrograde after having made some measure of progress.

There would have been no justice in retarding one Ego of a pair because the other was making less progress. For this reason, in establishing these groups of complementary Egos, in His infinite wisdom, God made it possible for the advancing Ego to have *five other complements* and a possible sixth, any of which could fill the need and cooperate with him or her toward further advancement. The same would hold true for one who falls behind, for that Ego would also find among the original group a complement of the opposite polarity with a similar status.

Why this should always have worked out is comprehensible only to Those of the Celestial Life Wave. Even the Elder Brothers cannot supply us with this information. And after all, it would only satisfy our curiosity since it has no bearing on what we may do in forwarding our individual advancement.

The thirteenth Ego of each group appears to have been developed as a margin of safety, and if all twelve Egos of its group are "paired off," each one with a complement of equal advancement, he or she may become the complement of another thirteenth Ego and thus have the opportunity for advancement also. So instead of an Ego having only one complement or "soul mate" as they are sometimes called, each Ego has six with the possibility of a seventh!

Throughout the many incarnations through which the Ego passes, he or she mates *outside* the original group more often than not. Prior to the first Initiation, we may or may not marry a complement. It is only after one becomes a First Degree Initiate that there can be positive assurance that the mate one chooses is a complementary Ego.

Advancement to the second Initiation implies marriage with a complement and this is necessarily part of its attainment. Once the Diamond Marriage (described in the next section) is consummated, the Initiate may and often does marry outside his or her own group to learn lessons not otherwise possible, to work out association challenges, as well as other phases of development necessary to the Second Degree of Initiation.

\* \* \* \* \*

There is no way we may judge whether we are nearing Initiation, but there will never be any doubt in our mind when it has actually been bestowed. As we demonstrate that we have the potential for further development, the Elder Brothers will observe our continued progress with much interest.



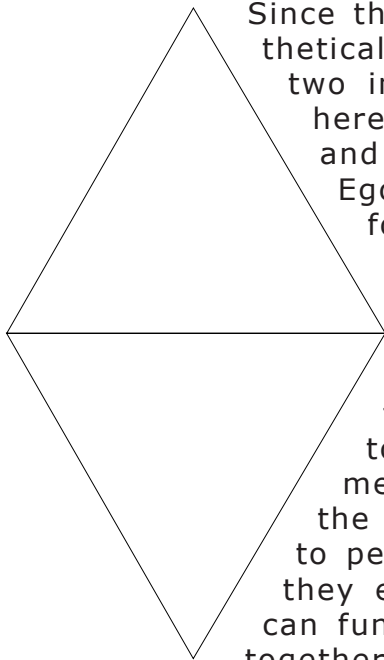




## DIAMOND and VIRGIN MARRIAGES

Through balancing the three sides of our nature, we reach the status of the First Degree Initiate, attaining the first measurable conscious progress. To achieve the Second Degree, the Diamond Marriage must be consummated. Since this marriage takes place between two First Degree Initiates of opposite mental polarity, the three sides of their individual natures will be equally balanced, the triangles representing either of them being equilateral. Also, as the result of the effort they have made, the three sides of these triangles would be considerably longer than before, indicating their greater balanced growth.

### *The Diamond Marriage*



Since the chapter, "Attaining Balance," depicts hypothetical triangles of First Degree Initiates with sides two inches long, we are using this measurement here also. In marriage, these perfectly matched and balanced triangles of complementary Initiate Egos are joined base to base as illustrated here, forming a diamond. It was from this that the union between the two takes its name as the Diamond Marriage.

Being Initiates, the two partners are aware that the purpose of their coming together is to bring about the next phase of their development. Since all creation moves ever nearer to the unified perfection that is God, they now strive to perfect their union by blending the mentalities they express as male and female Egos until each can function from both polarities. They have been together many times before so there is a mutual understanding of one another. And since each partner is of equally balanced nature, the association is a harmonious and successful one.

The desire and intent of participants in a Diamond Marriage are to produce bodies for at least two reincarnating Initiate Egos to replace themselves and maintain the number of advanced Egos in incarnation. It is only as they produce more than two, though, that an important increase in the number of advanced Egos incarnating at one time may be expected.

### *The Virgin Marriage*

Initiates not only provide very fine physical bodies, but their vibrations make it impossible for Egos less advanced, and so of lower vibration, to incarnate through them. All Egos incarnating through them must be at least as advanced, if not more so, than they. As the products of Initiates, the children will themselves be Initiates of the same or higher degree. So the Diamond Marriage provides the opportunity for the creation of excellent physical vehicles for the use of other Initiate Egos desiring to advance still further and possibly attain Adeptship in a single incarnation, qualifying themselves for the *Virgin Marriage*.

With the steadily decreasing numbers attaining Initiation since the fall of the ancient Empire, advanced Egos have been unable to secure suitable vehicles and so have not reincarnated. As a result, there have been too few with the vision, understanding, and ability to guide mankind through the obstacles it has so unwittingly produced.

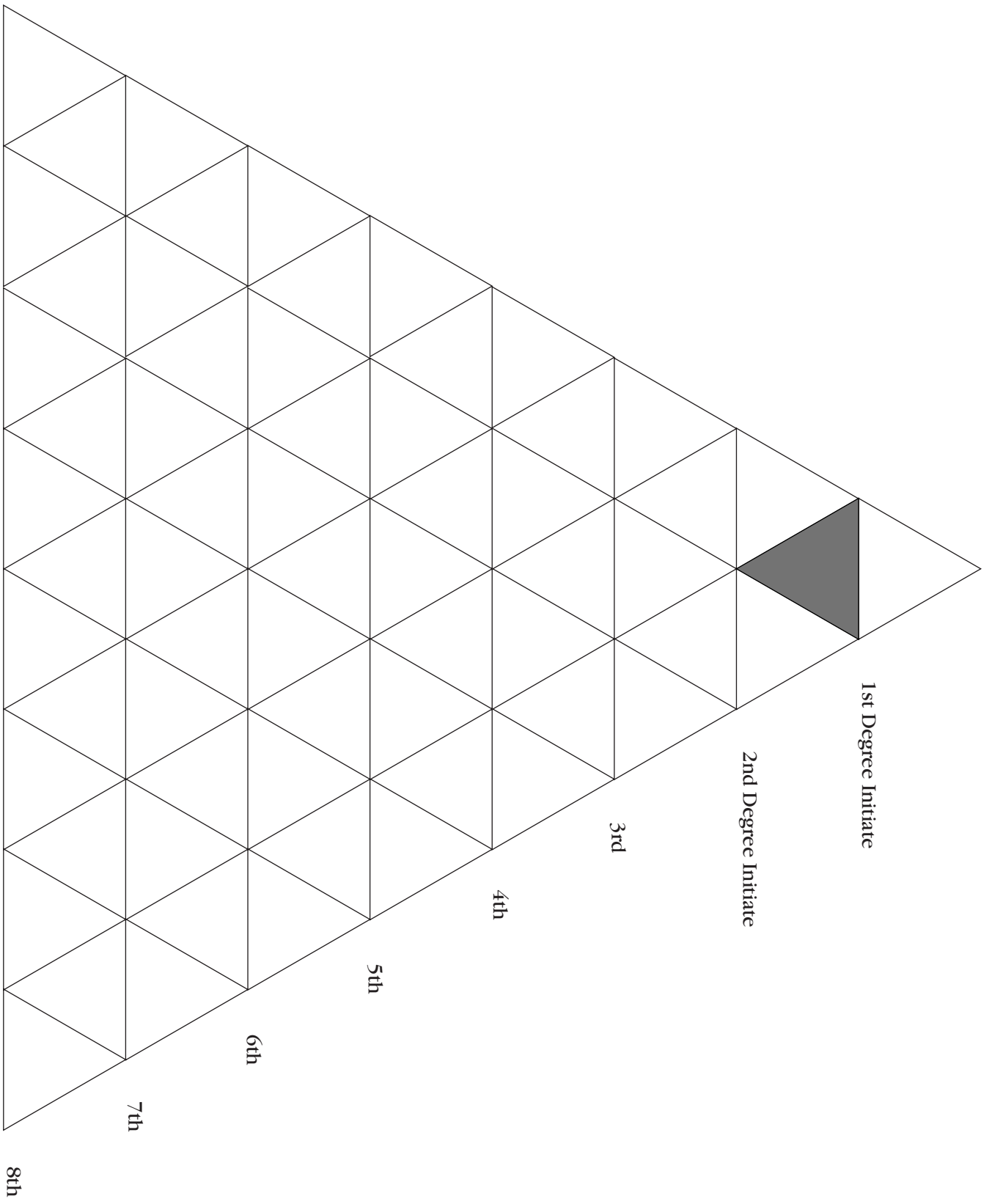
We are observing the results in the present deteriorating world conditions which are comparable to those existing when the Mukulian Empire began to retrograde. Humanity as a whole has become so immersed in materialistic pursuits with the corresponding neglect of spiritual advancement that very few have attained Initiation in the intervening years. Consequently, few advanced Egos desirous of incarnating are able to find suitable vehicles.

That this condition may be corrected, the *Lemurian Brotherhood* is releasing, in as simplified form as possible, the information contained in these lessons and sponsoring the training entrusted to the Lemurian Fellowship. In this way the process of attaining Initiation is facilitated for those who see the vision of what is to be accomplished and wish to devote themselves to the task of helping bring about the New Order of the Ages.

With ever-increasing numbers conscientiously fitting themselves for Initiation, and advanced Egos being provided fitting vehicles through which they may incarnate, a great surge of truly balanced and constructive thinking will gradually come about. Eventually, as cosmic principles are adhered to ever more consistently, the brotherhood of man will evolve and the Kingdom of God here on earth will become a reality.

### *An Adept's Triangle*

The large triangle depicted here represents one who is an Eighth Degree Initiate, or an Adept. Space prevents our laying this out to scale, using the two-inch equilateral triangle representing the First



Degree Initiate as a basis. Instead, it has been necessary to reduce this triangle to one inch and to adapt the large triangle representing the Adept to this scale of measurement. This triangle, along with the accompanying explanation, will help you comprehend something of the tremendous development achieved by those who have attained Adeptship.

The triangle for the First Degree Initiate at the top is equilateral, indicating, of course, that the three sides of the individual's nature are well balanced. Yet, comparing the size of this triangle to that of an Adept, which is also equilateral, you gain some idea of how very much more an Initiate can and must expand in consciousness to be able to enjoy the advantages of such advancement.

Let's look now at the part of the triangle depicting the Initiate who has attained his or her Second Degree. Observe that *three times* the accomplishment has been made in this Initiation as was made in the first. Note also that the consummated Diamond Marriage, indicated by the shaded triangle, represents only a third of the advancement made. In advancing to the Second Degree of Initiation, we must master *two other phases* of our development as represented by the two other equilateral triangles. Along what further lines such development will be, we are not given to release. When you have reached this point, you will know.

With the Third Degree of Initiation, the aspirant must have attained *eight* times the advancement necessary to the First Degree you are now striving for. Observe, too, that as the triangle grows with the individual's expansion of consciousness, its sides are always equal in length — always balanced — when Initiation is conferred.

Contemplating what may be involved in attaining all this, it is understandable that we could become dismayed, believing it to be far beyond our ability to reach. *And at the present time, it is!* Bear in mind, though, that today, we strive for the First Degree of Initiation only. Because we are unaccustomed to using our minds as they can be used, and because true spiritual progress requires considerable self-discipline, this first step in our egoic progress is probably the most difficult of all to achieve.

Yet, in achieving it, we develop qualities and abilities that make it easier to accomplish what is necessary to earning the Second Degree. With the Second Degree, we develop qualities and abilities necessary to the Third Degree of Initiation, and so it is throughout the progress to be made. So, the further along one gets, the less time and effort

are required. Gradually, we learn to make the most effective use of our minds. And having met the challenges of each preceding Initiation, the aspirant becomes increasingly enthusiastic about doing what is necessary to achieve the next one. This also serves to accelerate the process.

The triangle of the Adept is sixty-four times as large as the one required for the first Initiation. If the triangle we have drawn were expanded to cover the twelve degrees of Initiation representative of one who has attained the status of a Master or Elder Brother, you would find that it is composed of one hundred forty-four triangles the size of that of the First Degree Initiate.

### *Attainable Qualities*

Since all Masters or Elder Brothers have attained their Twelfth Initiation, the above gives one some conception of all that must have been entailed in acquiring their vast knowledge and wisdom, and why most of it is beyond our finite minds to understand. The Thirteenth and final Initiation is still to be acquired, but as you have learned, this is possible *only when mankind as a whole* has reached Mastership and this life wave is ready to advance to the Angelic Plane as a unit.

When we reach the Eighth Degree of Initiation and become Adepts, we are practically free from the wheel of rebirth, having achieved a reasonable degree of physical immortality. In continuing our advancement, we rarely find it necessary or desirable to pass through transition. In fact, Adepts have so perfected their physical vehicles that they are able to use them indefinitely.

In other words, an Adept need no longer pass through transition and subsequent incarnations to have a sound physical body, and since this eliminates the need for an indeterminate number of childhoods, the time required to reach Mastership is shortened considerably. Also, the Adept may, if he so desires, live at one of the Temples of the Brotherhoods and be in intimate association with the Elder Brothers during his further studies and the work essential to this achievement.

Whether male or female, the Adept has advanced beyond the stage where physical indulgences are of any interest. The physical body has been refined to such an extent that food is no longer a vital necessity, while sex, the creature comforts, and pleasures of life as we think of them are no longer a part of one's consciousness. With deeper, more satisfying interests, the physical body is now considered merely as a vehicle to be used in gaining the knowledge and wisdom essential to

further advancement on the Physical Plane. To an important degree, its health and vitality also become of rather impersonal consideration with the Adept caring for it much as we care for a car when our living depends on its use.

Some of the greatest teachers have been Adepts. But because these advanced Egos have transcended things important to us at our present state of consciousness, replacing them with more vital interests, many erroneous teachings have been attributed to them. As a result of such misinterpretations, many sincere people have experienced bewilderment and misunderstanding when trying to emulate and adhere to what they thought were their teacher's beliefs.

Because the bodies of these great teachers no longer need the type of care we must give ours, to all appearances, they give them little thought. From this perfectly natural evidence of advancement grew the mistaken idea that to be like them, one should *disregard her body*, even going to such lengths as starving and mistreating it. Because Adepts have reached the state where sexual relationships no longer play a part in their lives, celibacy has been thought to be necessary to attainment, and when one practiced it, one *had* attained! Without regard to the fact that the Adept's attitude is due entirely to having transcended such things, all too many mistook the effects for the causes!

In similar ways, other extreme ideas and practices have come into being, among them the subjecting of the body to physical abuse, the denial of family obligations and ties, extreme food requirements, and the establishment of standards of living unsuited to our natural physical needs. It was not that these were actually taught or even suggested by these advanced Egos. Far from it! It may have been observed that the teacher munched a few grains of wheat while walking along and teaching; so, we should be able to get along with no more food than that!

As a matter of fact, Adepts give their physical vehicle far greater care and attention than the average student of truth can comprehend. In this highly developed state, it requires an entirely different type of treatment from that required for our coarser ones. Yet, one's advancement is not predicated on the endurance of the physical body or its restriction to specific foods. Much is to be learned regarding this vehicle and its perfection that can be gained only as we use and care for it, but our progress as Egos can't be hurried by working on it alone. As we learn to make increasingly proper use of our mental abilities and

gain advancement as Egos, we are able to transmute our bodies into more evolved and finer substance.

As for the practice of celibacy, marriage plays a very important part in one's advancement, and partners in the Diamond Marriage are very much interested in home and children. With further progress, though, marriage is influenced by different objectives and interests, continuing to be essential until two complementary Egos reach Mastership when they will have achieved the greatest unity and universal consciousness possible on the Physical Plane.

With the attainment of Adeptship, the Virgin Marriage between two complements of equal advancement must be consummated. Sex has ceased to play any part in their lives by this time, and they will have transcended the need and desire for home and family. Instead of thinking in terms of the education and needs of merely their own children, they now feel responsible for educating and training *all* children in those essentials helpful to meeting life triumphantly and enhancing their egoic progress.

Even High Adepts have and use physical bodies, and there are times when such a couple unite to produce a child. Mary and Joseph, the parents of Jesus, were advanced Adepts who mated for the express purpose of providing a physical vehicle capable of being perfected to the greatest possible degree. This was to be used later by the Archangel Christ when, two thousand years ago, and according to plan, He was to perform a service of inestimable value to mankind.

### *Christ — Head of the Archangelic Life Wave*

Having transcended both the Physical and Angelic Planes, and in His capacity as Head of the Archangelic Life Wave, Christ had long since passed the need for a physical vehicle. At the same time, to function on the Physical Plane as "a man among men," He would require the use of such a body. It is true that in His high advancement, this Great Being could have precipitated a perfect physical body as He did in Mu and Atlantis. But to have done so would have defeated the accomplishment of His full purpose.

The vibrations of one of Christ's advancement are such as to tear an ordinary body to pieces in a very short time. So Jesus, then a very High Adept, incarnated through Mary and Joseph in order that a body sufficiently strong to withstand these vibrations might be provided for Christ's use during His ministry on earth. From the time he was an in-

fant until the Baptism, Jesus was instructed in the care and perfection of his physical vehicle, and undoubtedly, it was the most perfect human body ever developed on this life wave. Only an Ego of his status could have refined it to serve the purpose intended and yet strengthened it to resist the vibrations of the highly advanced Being from two life waves beyond our own!

### *The Roles of Jesus and Christ*

Even so, when Christ used this body during the three-year period of His mission here on earth, He often "retired to the mountain to pray." This is the symbolic way of saying He went to one of the Temples of the Brotherhoods to restore the ravages on the body He was using that were caused by His high vibrations.

You may be wondering how Christ could take over another's physical body and what happened to Jesus when this was done. As you learned in Lesson Four, when asleep, we often leave our physical vehicles, using our astral forms to become active on the Astral Plane. When we awaken, we return to the physical bodies to carry on our activities on the Physical Plane. In the same manner, Jesus functioned in his astral and mental bodies during the period Christ used his physical vehicle, completing those steps necessary to his advancement to Mastership.

Biblical interpretations use the names Jesus and Christ interchangeably when, actually, they are two entirely different Egos. Christ had long since transcended the Human and Angelic Life Waves, and was Head of the Archangelic Life Wave. Jesus, still an Adept, though of high degree, had not yet made the full development necessary to becoming a Master of the *Human* Life Wave. Yet, he was nearing his Twelfth Initiation, and by providing Christ the means to function on this plane, Jesus earned this forward step. With the completion of Christ's ministry, Jesus became a Master. (As you proceed with the study, all these matters will become increasingly clear to you.)

It is *Christ*, the Archangel, who is our "Lord and Saviour." It was *Christ* who performed all the so-called miracles generally attributed to Jesus. It was *Christ* who enunciated the great teachings and became known as the Wayshower. It was Christ also — not Jesus — who endured all the trials as well as the Crucifixion.

It has ever been true that the masses of humanity see only what is apparent to the physical eyes, and though never quite understanding,

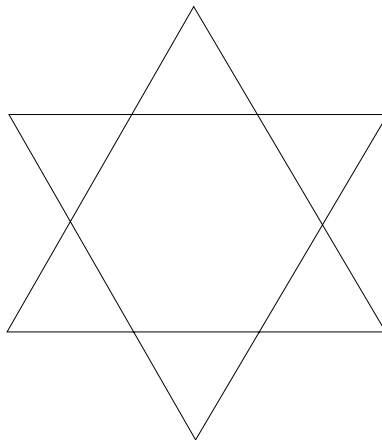


have been content to allow this to remain one of those divine “mysteries” — a blur of confusion in their minds.

After the Crucifixion, Jesus resumed the use of his physical body, transmuting it into an immortal vehicle. As an Elder Brother, and just as do so many others of the Seven Lesser Schools, Jesus functions here on the Physical Plane today, endeavoring to help all “who will” to grow and develop and advance to their ultimate goal.

Because Jesus was the product of a Virgin Marriage — a marriage between two High Adepts — his was called a virgin birth. The Virgin Marriage is the natural culmination of close association between two complementary Egos, each of whom has spent many incarnations helping the other unfold his or her inherently divine potentialities. Because they have gained common experiences over extended periods of time, theirs is a mergence of consciousness and mutual appreciation of how indispensable to their highest advancement each has been and will continue to be to the other while on the Physical Plane.

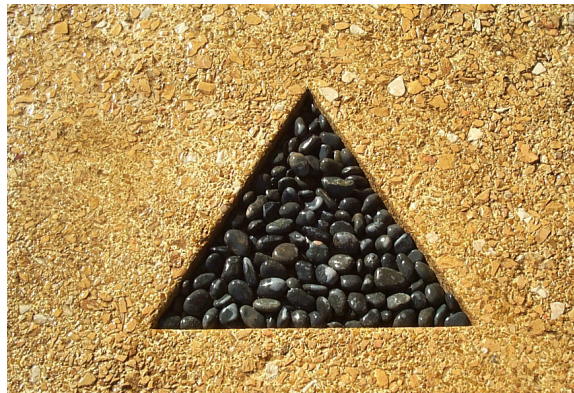
This union is well portrayed in the beautiful six-pointed star representing the Virgin Marriage and portraying the unity of these Egos as both balanced natures of what had been opposite mental polarities *are blended into a perfectly harmonized mental unity* ever more expressive of the Divine Intelligence. You will observe that the balanced occult and mystic triangles are interlaced, indicating that the two Egos have become as one although still retaining their individual egoic identities.



The greater expansion of consciousness on the part of each and which culminates in the Virgin Marriage has enabled them to build within themselves a degree of perfection impossible for us to comprehend,

for with broadened vision, their knowledge of physical life has become practically all-encompassing. The physical presence of one another is now no longer a matter of concern, for they are able to commune on the Higher Astral. So closely attuned and finely harmonized are they that each is always conscious of what the other is doing. Either may take up and carry on the work of the other, and even the exchange of physical vehicles is quite common.

(While necessarily pictured comparatively small, the star depicting the Virgin Marriage is of tremendous size. The sizes of all triangles used in these sections are hypothetical, even those of First Degree Initiates actually being much larger than those pictured. For the purpose of our explanations and to help us judge our lack of balance, though, the proportions used serve admirably.)



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## MARRIAGE TODAY

Learning the number of degrees needed to attain Mastership gives us something to think about. Contemplating the Virgin Marriage, we may be fascinated by what can be achieved by two such advanced complementary Egos. Yet, while these attainments are wonderful to know about, they are so far in the future for most who have yet to become First Degree Initiates as to have little practical significance.

On the other hand, learning about the Diamond Marriage and of how any two complementary Egos of a group of thirteen may advance sufficiently to participate in such a union, we recognize the capacity within ourselves to *work toward this achievement* if deeply sincere in our desire to lead more satisfying lives and advance spiritually.

### *Mukulian Citizenship Schools*

In the Mukulian Empire, those trained in the citizenship schools knew of their purpose in life, the complementary nature of the two mental polarities existing in each group of thirteen, and of the need for two of opposite polarity to blend their natures that each might ultimately become a perfectly balanced Ego. Naturally, they were also instructed in cosmic principles and the virtues as well as given a basic understanding of human nature.

Realizing the help it would be in their advancement, the Elder Brothers planned the curriculum of these schools so that the training for both sexes was much the same. Since the men were to be the family providers, though, the instruction they received in occupational fields was much more specialized and extensive than that given the women. Yet, the women were sufficiently educated in business, political economy, and in the government of the Empire, to understand all that was involved in their husbands' employment.

### *The Importance of the Home*

In today's society, many do not grasp the importance placed on the home or the desire to experience the opportunities for human advancement that people once associated with the sacred bond of marriage. During the Mukulian Empire's long history, there was no need for competition between men and women, as exists today. Female and male understood that they were both physically and spiritually quite different, and welcomed the opportunity to blend their natures through marriage. They looked for what could be learned in this clos-

est of associations, and because we usually find what we look for, they found a source of wonder.

At that time, the home was regarded as the very heart of the Empire, its perfection considered second to none in importance. That happy, harmonious conditions prevail there was considered vital to the Empire's overall success, for it was well known that the standards motivating the home also governed the civilization of which it was a part.

Consequently, homemaking was considered more important than any single profession, the foundation for them all. It was only natural that the many responsibilities associated with raising and caring for children were given so much attention and training. Since the home was the woman's province, she was educated in every phase of living. As a result, the home reflected all the culture, peace, and loving understanding necessary to the happiness and most efficient efforts of the family it served. In addition to the general education mentioned in the fourth paragraph, women studied the science of managing the home, marriage, motherhood, the arts, and health. Men also received some instruction in these areas although their training was in no way as explicit or extensive as that given the women.

Having received this balanced instruction, the woman became an exemplary wife and companion. Calm and intelligent, she was as much her husband's confidante and counselor as he was hers. Together they could discuss the most intimate problems of work and home and be sure that each would understand the other. To her children, she was not only a friendly source of comfort and understanding, but a beloved teacher who, in their early years, taught them the basics of building fine characters and true citizenship. And having been educated generally in various fields of endeavor, she was qualified to identify the children's natural interests and tendencies so she could intelligently guide their training for future careers.

Educated in her husband's work and always interested, a wife could converse with him in detail if needed, though she did not pressure him about his job or profession. Nor did the husband try to force ideas on her regarding the management of the home. She offered him the culture and intelligent understanding of her training as a woman, receiving in return a growing comprehension of his particular field and the affairs of the Empire. With this increasing understanding of one another, the thinking of both grew more balanced.

Instead of being isolated from government or the professions, women were more involved than is true today. Through extensive cooperation between husband and wife, and the free and open discussions between

men and women at social gatherings, the feminine approach found its way into all aspects of the Empire. Without competition for recognition, and with a thorough understanding of cosmic law, every woman knew that any thoughts she contributed that ultimately benefited others, would also bring corresponding effects into her life.

Positions were open to women if it happened they did not marry, yet they rarely engaged in industrial activity. The predominant ambition was to marry and become as nearly perfect wives and mothers as possible, assuring progress toward their goal as Egos. *This was the chief contributing factor to the growth and success of the nation.* It is worth noting that not until after the Empire reached the peak of its glory did women aspire to enter fields other than homemaking. As the home became less and less important, morale dropped, and as it did, the Empire began a more rapid deterioration. (As you know, the root causes of the Empire's collapse had been set into motion in the very beginning, with the introduction of the proletariat. The waning interest in the home was just one further disruptive influence.)

### *Marriage in the New Order*

In the New Order, the home will come again into its own. Marriage will attain outstanding importance nationally as well as personally, for the harmony and security within a civilization can't possibly be any greater than that existing in the homes of its citizens. Since all who are part of the New Order will have attained at least the First Degree of Initiation, those complementary Egos who have not yet consummated the Diamond Marriage will unquestionably wish to do so, accomplishing at least one phase of the development necessary to becoming Second Degree Initiates.

Economic conditions will make it unnecessary for women to seek employment to support themselves and their families, as they often do today. Nor will they feel the need to prove their equality or to strive for equal rights through professional or political careers. This will be a real departure for women who now work outside the home in many fields and struggle against inequalities in pay and position.

Despite the seeming polarization of responsibilities, there will also be provision for women who want to engage in fields of activity other than family, and this will include ways of serving their community and country as they help their children learn the value of doing so. In the thousands of years since the Mukulian Empire, women and men have both gained a vast amount of experience that will be valuable to the creation of a true and lasting civilization under God, and a tenet of this new world will be to waste nothing, especially human ability.



Women will have come to a full realization that the greater service to be rendered is to their families, to themselves, and to the nation of which they are a part. Marriage and the home will be regarded as they always should have been — the very basis of the strength and success of the commonwealth. This is the vision for the future when family happiness, security, and contentment will prevail in all homes, and when understanding and practice of the Golden Rule will be the order of the day.

### *Common Pitfalls in Marriage*

Today, too few marriages are truly happy. In most cases, neither partner is balanced within himself or herself, and too little thought is given to trying to understand one another. Many people are vaguely aware that women are inclined to react differently from men, and vice versa, but only those who have studied the Lemurian Philosophy, or who have advanced sufficiently to recognize it, realize that the two sexes were *created with opposite mental polarities* that must ultimately be blended.

Since the purpose of marriage is for a man and a woman to accomplish a common purpose and mutually benefit, it is a partnership. When the two participating Egos are of equal mentality and each realizes that this association offers countless opportunities for fulfilling their purpose in life, both may go far in the present incarnation. Statistics tell us that half of all marriages end in divorce, and though the divorce rate has declined for several years, it's obvious how many people marry with little or no thought given the true potential of this union or the responsibilities involved.

Because the average marriage is emotionally prompted, the courtship preceding it leads each individual to feel that the other will fulfill the desire for happiness both want. To a large extent, each looks forward to enjoying an association that is rather idealistic. It's true they may discuss such practical matters as the finances involved in establishing their home or raising children, but all too often, their starry-eyed vision of one another prevents them from realizing that many more *personal* problems will confront them in their life together.

In desiring each other's well-being before marriage, a man and a woman in love express kindness and consideration for one another and usually display only their best characteristics. If this unselfish desire to please could be maintained always, it would carry them through years of happy, contented married life. But usually, this is not the case, for the intimacy of marriage presents adjustment problems the two do not know how to handle. Unlike those of Mukulian times, they have received little or no preparation for this new way of life. If they



see problems, they tend to believe time and love will solve them, when much more will be needed.

Inevitably, undesirable qualities that were not apparent earlier now begin to show up. Differences of opinion lead to disputes, and situations arise that result in misunderstandings. Not fully realizing what was meant when they vowed to take one another "for better or for worse," these partners find themselves faced with many issues each must learn to work through if the marriage is to succeed and endure.

It has become all too common today for people to simply live together without marriage. This may be a choice of those who have witnessed the failed marriages of families or friends. They may speak about wanting to be sure they are right for each other before marrying, but one or both may also harbor a fear of commitment, rather than seeing what is to be gained. To them, the feared loss of freedom and unforeseen problems find them wanting to avoid the pitfalls they may have observed others struggle with. In reality, similar spiritual responsibilities exist when two people live together, whether marriage vows are voiced or not.

### *Before Marriage*

Finding someone you care enough about that you would consider joining your lives in the intimate and sacred partnership of marriage usually brings a period of growing idealization of the person and what marriage can be. The strong emotions surrounding the blossoming of love cause changes in the vibrations of the vital body that induce mental and somatic changes in the physical. In this euphoric state, it is difficult for people to think responsibly about what is involved in the relationship they are contemplating.

For this reason, the courtship period should be long enough that both Egos have time to balance and stabilize their feelings about each other. Only then can they recognize and begin to understand the habits and egoic qualities of the proposed partner. Reactions to joy, sadness, fear and anger should be observed and weighed by each, and especially the willingness to talk over differences of opinion when they arise and to make mutual adjustments. How each spends and saves money, whether they want children and how many, and what spiritual guidance both they and the children will receive are among the questions that should be considered and discussed.

Such discussions give a beginning idea about the willingness of the prospective mate to speak honestly and to compromise. This is vital, since there will be daily decisions to be made together once married.

Because the initial willingness to accommodate one another seems reassuring, it is easy to believe this will always be the case. But in time, the tendency to be on their best behavior gives way to more natural reactions and old patterns begin to surface. A heavy drinker, smoker, or drug user who promises to quit once married is either procrastinating or just kidding himself. It's most reasonable to assume that what a person does before marriage, he will continue to do later. So it's better to recognize and, if necessary, eliminate unwanted tendencies long enough before marriage to show that good intentions are backed up by consistent action.

### *Successful Marriage Takes Real Effort*

A happy, harmonious marriage doesn't simply happen. *It is a goal to be arrived at* through thought and conscientious effort on the part of both partners. It must be worked with! But when has anything worthwhile been accomplished without effort? Meeting the challenges that come up in marriage is well worth the effort, for in doing so, the two involved grow more balanced, and life becomes more meaningful. No amount of money can provide what can be found with a loving partner who accepts us exactly as we are yet challenges us to improve — one with whom we can share our innermost thoughts and feel free to be ourselves.

### *Helpful Tools*

Probably the most effective way to establish a congenial marriage is always to think of the good in the other no matter what appears to be wrong with him or her at the time. When upset with your marriage partner, stop to recall and keep in mind characteristics that attracted you to him or her throughout the courtship and early days of the marriage. Then pass over the faults that irritate, remembering that you, too, are not perfect! You may recall this statement by an Elder in *The Sun Rises*: "Seek always the fault within yourself, for it very often explains the seeming fault in another."

Speak of your partner's strengths now and then, and you will find her responding by striving to display them more and more through a desire to please you. Bring pleasure to her by occasional small kindnesses that indicate your loving thought for her: a little note placed where she will readily find it, a word of praise, an unexpected and delectable dessert. Even a thank you for a job that's a normal responsibility — like doing the dishes or taking out the trash — assures your partner of your appreciation. In these ways you demonstrate your love and transmute any disagreeable, frustrating experiences that may come up into pleasant ones.

### *Communication — a Must*

Another helpful way to make the marriage more nearly as hoped is to quietly talk over matters that concern the two of you. Bring up and settle complaints as they arise and before negative concentration on them results in quarreling — and then forget them! If problems are regarded as responsibilities *to be met in common*, free discussion can be a source of growth and pleasure in the marriage.

Decide together to bring out in the open actions on the part of one that annoy the other, all discussions to be fair with the virtue *patience* well in mind. Listen to all your partner has to say, without interrupting, with the understanding that you will have the same opportunity. Then agree to stop doing something that provokes the other if he, or she, will stop doing something that irks *you!* Compromise. If your partner seems unable to stop doing something you dislike, learn to live with it by keeping in mind his many traits that you *do* like.

A word of caution, though. Don't bring up a problem during an argument or when your husband or wife has had a trying day just because you are anxious to get something off your chest. It takes patience and forbearance, but if you are lovingly alert, you will soon discover the symptoms and know there will be another time to talk over what's troubling.

Both partners should feel free to be themselves without fear of being misunderstood or censured. They should be able to "let their hair down" and talk freely and naturally with one another, knowing that even when mistakes are revealed, the response will be comforting assurance by the other who realizes her partner did his best. Such confidence in the character and abilities of the other, and the deep desire to bring one another only contentment and security in their association, are fundamental to a truly successful marriage.

Do all you can to better understand one another, and don't allow differences of opinion to stand in the way of your happiness. Recognize that in many instances, these are evidences of your different mental polarities. Realize there must be some give and take between partners and there are two sides to every question. Bearing in mind that no two people agree on all matters, exercise tolerance as you try to see the other's viewpoint. Concentrate on the good you have in common, and as this is done over a lifetime of living together, it is possible for marriage partners to truly become as one with the association strong and serenely secure.

### *Work and Play Together*

Another suggestion for helping cope with the challenges of married life is that the two of you do things — at home and outside — that you both enjoy. These may be either work or play. For instance, the walls of the upstairs bedroom may be looking rather dingy, but you have dreaded the monotony of painting them alone. During one of your talks, why not bring up the idea of doing them together? If the garage or basement needs cleaning, why not do it together? The coming of spring may bring visions of planting a vegetable or flower garden which won't seem nearly as much of a chore if the work is shared. Even washing the car can be fun if the two of you work at it together.

Playing together brings many benefits. Walking, jogging, working crossword or jigsaw puzzles, reading to each other, fishing, sailing or camping may provide new and interesting insights and enjoyment. As you discover the value of sharing favorite activities with your marriage partner, other ideas will occur to you. When you attend social events together, seeing that your partner gains the fullest possible pleasure from being there will enhance the happiness of your relationship.

### *The Right of Self-Determination*

A most important fact to be remembered in all relationships with others is one emphasized throughout these lessons. Ignorance and lack of appreciation of this great truth has been the main cause responsible for many marital failures. *To be a truly happy relationship with each person benefiting equally, neither should lose sight of the fact that when endowed with mind at the time of creation on the Celestial Plane, each and every Ego was given the right of self-determination — of making up his own mind as to procedures he wishes to follow.*

Students know that one of the purposes of the mind is to enable us to extract from our experiences as human beings the knowledge and wisdom that make possible our fullest potential on this plane of existence. *This can come about only as we have the freedom to use this power.*

People may be willing to abide by the laws of the land, to accept the authority of employers regarding work to be performed or to follow the sought-after professional advice of those in position to give it, yet the majority bitterly resent others telling them what to do in more personal situations. They respond unconsciously to the God-given right of all people to make up their own minds in personal decisions. This is as true in marriage as it is in other relationships, so if a cosmically sound association is to be created, both should remember that each possesses this prerogative.

*Control – an Issue to Be Worked With*

In the early days of marriage, partners often agree readily to each other's suggestions. But usually, with the passing of time, the more aggressive of the two unconsciously begins to press the advantage by making decisions involving both without consulting the other. Gradually, this partner becomes the dominating influence in the marriage with one feeling more or less subject to the other's wishes.

Circumstances of this kind can result only in friction as the dominated one rebels under the mental and physical restrictions imposed, or experiences a growing sense of mental frustration and dejection in having to submit his or her divinely endowed privilege to the will of the other. Obviously, such conditions contribute nothing to the happiness both partners so earnestly desired, nor to the potential progress each could make. And the one who interferes in the free will of the other earns cosmic debits that will inevitably bring sorrow and unhappiness.

The tendency to dominate one's partner often shows up in handling the family finances — a responsibility that should be shared as described in Lesson Two. By discussing the finances together, neither feels inferior to the other while both build a more balanced attitude toward the family income and expenses.

Since marriage is a partnership, it is essential that it be established on a fifty-fifty basis, with equal give and take, equal personal freedom, equal responsibility for the contentment, security, and happiness each hopes to enjoy. When both live by this balanced arrangement, neither encroaches on the rights of the other nor deprives her partner of opportunities to grow mentally and spiritually.

If you have any tendency to belittle your mate, "assert your authority," or ignore her ideas, become keenly aware of it and use your mind to control and finally conquer this characteristic. Before the Diamond Marriage can become a reality, those participating in it must have freed themselves from any inclination to dominate or coerce another. By learning to understand each other through habitual use of the virtues and faithful adherence to cosmic principles, one may overcome this destructive tendency.

Since a man and a woman marry by choice, each naturally assumes that he or she is pleasing to the other. After all, each has qualities that are part of the personality one promises to love and cherish. So, it can be a rude awakening when after marriage, one partner indicates a desire to make the other over by repeated references to faults and

failings. The truly loving marriage partner is tolerant of trifling faults, is kind, forbearing, charitable, and always conscious that neither of them is perfect.

As previously suggested, when traits seriously annoying to you show up after marriage, instead of disapproving or becoming irritable, find an appropriate time when the matter can be discussed calmly. Most often, people are surprised to learn that something they do causes discomfort for another. If this fact is imparted in a calm, loving way, they may be only too happy to change. But if it is brought out in a resentful way, or change is demanded, then the desire to cooperate may turn to resistance.

Naturally, a harmonious relationship is most easily achieved by balanced Egos of equal mentality who recognize the value of adjusting to one another. Through thoughtful consideration, these individuals actually *precipitate* security and happiness in their marriage. For them, the relationship approaches its true meaning which, as recognized by those on higher planes, exists only as there is a blending of two similarly attuned minds of opposite polarity into one of common interests and ideals, with each one unselfishly interested in the well-being and happiness of the other.

### *Understanding Mystic/Occult Differences*

Unfortunately, few of those in marriages today possess the qualifications necessary to such an ideal association. So it's rare to encounter the contentment enjoyed in marriages of this kind, which we think of as "made in heaven." Yet, those who don't enjoy a happy relationship may do much to improve it by giving serious thought to what is being suggested in this chapter and through the balanced, conscientious use of the virtues and cosmic principles taught throughout the Lemurian Philosophy.

By transmuting situations and sincerely trying to understand his marriage partner, the aspirant for Initiation extends his line of mentality, for instead of responding emotionally to difficult situations, he uses the ability to *think*, inevitably becoming more balanced.

If you are a husband, you may have discovered your wife's desire for expressions of your continuing love for her. This need to have you tell her from time to time how important she is to you and to your happiness in life is stimulated by her mystic nature that craves some of the sentiment experienced during the courtship period. It isn't enough for her to accept that your marriage to her implies and is the overall

expression of your love for her. So, understanding that specific demonstrations of your interest in and appreciation for your wife mean so much to her, you can make your association infinitely happier by finding ways to relieve this "heart hunger."

Praise, endearing words, suggestions for an occasional dinner and movie out together, or an unexpected gift now and then show that you've given some special thought to her. The movie may be at a neighborhood theater, the dinner at some modest eating place, and the gifts small and inexpensive, for it is not these she values, but the fact that you were thinking of her. Expressing your wish for her company, willingness to listen to and discuss her ideas, and sincere desire to cheer her when she is depressed will also do much to make your association a happy one. She will cherish your efforts, and they will go a long way to show your love.

A wife will usually discover that her husband likes nothing better after the working day is over than to enjoy peace and quiet at home. His nature normally requires relaxation to recuperate from the drain made on his energies while at work. Your thoughtfulness in being attentive to his likes and dislikes and his comfort will make home life pleasant for the entire family.

For the wife, it's natural to report some of the annoyances encountered during the day, and to want to know something about his work, but if he seems tired and perhaps irritable, allow him some space. If he wants to tell you what happened at work, he will. When he does, express interest but refrain from freely sharing your opinions about controversial matters or condemning him or others involved. If you can be a good listener, recognizing your husband's need to talk over and get out of his system whatever is on his mind, he will grow in the ability to confide his thoughts and feelings, instead of just heading for the computer or television to relieve the tension he is under.

Both partners should be as cheerful and calm as possible, and wishful of bringing their spouse only quiet contentment during their hours together. Both should make a special effort to find those things the partner has done that they admire and appreciate. This will help balance out the more mundane listing of what needs doing or fixing. In time, you will attune yourselves more closely with each other.

When each understands something of the other's nature and realizes how important it is to use the virtues in bringing about balanced and harmonious conditions, many unpleasant situations that otherwise contribute to unhappy marriages may be avoided, while those that do come up can be handled more calmly. Even though the two individuals involved may



not be complementary Egos, it is possible for them to forward their egoic progress and enjoy greater happiness by adjusting to each other.

*Practices Detrimental to Marriage and Raising Children*

It is not unusual for a husband or wife to have developed habits before or during the marriage that are unpleasant to their spouse, or even detrimental to the family's security. These may include abusive use of alcohol, drugs, gambling, the Internet, or excessive shopping and indebtedness. Such habits are escapes from the real world and situations one may wish to avoid. They also introduce a subtle element of control over one's marriage and family.

It may not seem to you that these bring any real harm and yet, if they take from the time and energy to interact with your spouse or family, if they prolong the time needed to reduce debt or accomplish mutual goals, then they have a negative effect and the subsequent reactions may be harder to handle later.

If you have a habit you know is unpleasant or detrimental to your spouse or children, begin a precipitation to eliminate it. Use what you've learned of cosmic law and the virtues in these lessons. Think of those who rely on and need you. Consider what your life would be like without them, and try to imagine what their lives would be like without you. Thinking about the well-being of others draws whatever help can be extended by the Elder Brothers. Acting to change one's nature for the better also earns cosmic credits. The more time we spend earning credits, the less we spend wasting them, or piling up debts that will only need to be repaid some day.

It's not easy to get past some of these escapes and the negative causes set in motion because of them. Yet they may be a significant indication of something an Ego chose to face and overcome in the wish to earn the First Degree of Lemurian Initiation. If you are willing to write the Fellowship about such issues, you may be assured that help will be offered and your privacy will be respected.

If your own reasoning and understanding of cosmic law do not bring desired results, it may be best to seek qualified counseling. This can be done through a reliable doctor who will recommend competent help. Any money spent on such assistance is ultimately constructive, and far more valuable to the Ego than whatever might otherwise be lost through allowing an escape to control one's life.

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Recognizing the understanding to be achieved in marriage is vital to the unity that must ultimately exist between all people, the student will give good thought to all that is explained in this lesson. If unmarried in the present incarnation, you should try through your associations with others to arrive at the understanding essential to more harmonious relationships, and in your own circle of associates, do what is possible to bring about a sense of brotherhood.

Naturally, those who are married should go beyond the sphere of their marriage to also improve their relationships with others. Actually, in doing everything possible to harmonize a marriage, aspirants build within themselves the more balanced thinking and characteristics essential to love and appreciation of their fellow human beings that is so helpful in creating happiness in other areas of their environment.

Every association offers opportunities for spiritual progress. In trying to maintain them on a harmonious and cooperative basis, we must use our minds, and when we do this constructively, there is always some growth. But it is in the close association of marriage that the greatest individual advancement may be made.

#### *Being Unmarried – Not a Detriment*

Being unmarried is not a detriment to progress, since all Egos pass through incarnations in which marriage plays no part. One's complementary Ego may be out of incarnation at these particular times, or, if incarnated, may also be learning necessary lessons or working out karmic situations so that their marriage in a later incarnation may bring greater growth for both.

The thorough understanding of all the truths released through the Lemurian Philosophy as they apply to you personally as well as to the conditions of your environment is most helpful in establishing congenial relationships with others. Imbued with these before marriage, young people will enjoy happier, more successful lives and be able to help in building the New Order of the Ages — the brotherhood of all humankind!



## THE LEMURIAN HOME

### *Women's Role Today*

Today, women in industrialized countries enjoy greater freedom and independence of thought than has been true in recorded history. They are increasingly well-educated and have opportunities for expressing themselves and expanding their mental abilities denied the average woman of the past. Judging from their present position in the world of business, industry, and the professions, which were a man's world for so long, women have proven their mental equality with men. Regardless of the careers they choose, the study required, the work they do, the associations they form, and the experiences they encounter, all serve to develop their minds and help them become more balanced individuals.

Their abilities in the various fields of endeavor are well recognized and men and women are on a more equal footing than has been true for many millennia. Husbands and wives now work together at home and parents share in the care of the children. The cosmic significance of what has taken place is tremendous, indicating not only unmistakable progress toward the balanced conditions that will prevail in the New Order, but greater egoic growth on the part of both sexes.

Yet, while woman's emancipation and acceptance into the industrial world indicate the universal trend toward increasingly balanced conditions, other causes contributing to its *lack* must be transmuted before we may enjoy the balanced conditions of the New Order.

### *Our Children*

One of these is the present economy which requires that many wives and mothers hold jobs outside the home so that desired standards of living may be maintained. Many women's lives are now so dominated by earning a living that often children as well as the home don't receive the necessary attention. Also, the rest, relaxation, and companionship a husband and wife should share are given up as they try to catch up with essential household chores during the evening hours.

Earlier, it was suggested that married couples do things together as a way of preserving or building a harmonious relationship. Working together was mentioned. But household chores don't fall into exactly the same category, for these are a matter of duty and not for "mutual enjoyment." In the early days of the marriage, this kind of an

arrangement may seem agreeable, but performed day after day over a long period of time, sooner or later it brings unfavorable reactions. Both partners are tried beyond their mental and physical capacities, and instead of achieving success in the really important essentials to happiness and contentment, they become dissatisfied with life.

During this period of rapid changes, parents must also realize that their children need more than attention to their physical needs, as apparent in the problems among younger and younger children. The sincerest concern for their mental and spiritual welfare is essential if young people are to adjust to the confusing conditions surrounding them. Parents of today, especially, have a grave responsibility to fulfill in preparing their children to become responsible adults.

Guidance along constructive lines so that they may be able to recognize and hold to true values in life requires earnest thought and effort on the part of both father and mother. Parents who are constantly too busy to demonstrate real interest in the ideas, activities, and friends of their boys and girls are seriously neglecting opportunities to insure the future well-being of these young people as well as the nation of which they are a part.

If you are a parent and it is your hope, as we are sure it is, that your children may grow up free of the sense of insecurity so common among adults today, begin *now* to show your love for them by extending the spiritual blessings that will form the basis for their happy future. Children are most sensitive to the vibrations of their home life, and it is the cosmic responsibility of all parents to make these as serene as possible.

A cheerful, pleasant home atmosphere where your children and their friends are welcome and made happy is their natural right, as is the understanding companionship of their parents. And when parents establish balanced moral standards for their *own words and actions*, expecting and making sure their children respect and abide by them too, they will have given them the greatest asset in life — strong foundations for increasing spiritual growth, advancement, and true happiness.

You know it isn't realistic to expect a harmonious home at *all* times. But what you can create is a constructive atmosphere. If as parents you disagree, the respect and consideration you show for one another helps your children. If you lose your temper, your ability to genuinely apologize to your spouse or children, and start over, will mean a lot to them. As striving human beings, we come face to face with our problems and those of our family. But by looking for constructive ways to handle these situations, you teach your children valuable skills

for dealing with their human relationships, and greater advancement through selfless caring for others.

Parents who are aspirants for Lemurian Initiation and citizenship in the New Order would do well to begin early to teach their children fundamental cosmic principles, for young children particularly are most receptive to these truths and quick to use the principles taught them. The character they develop will never be lost, and children so equipped are in better position to meet the future with confidence than those who have not had the benefit of such instruction. Many adult students have expressed regret that they didn't have the advantage of the Lemurian Philosophy when they were younger.

The earlier we become aware of and use the principles taught in the Philosophy, the more deeply rooted in our consciousness they become, and the more effectively we apply them as adults. This was well understood in Mukulian times and reflected in the educational system then. Here is Lesson Eight's description of the training of young people of that era:

. . . at the peak of the Empire's glory, all children under six were educated by their mothers. They taught them much of what is now taught in our primary and elementary classes so that a child starting school could read and write. And since all women were trained in the arts, specifically the raising of children, mothers were able to give the young children a good basis for their futures. Among the children of the citizenry and aristocracy especially, attention was focused on the cultivation of good manners, ethics, and civic-mindedness as they were associated with simple cosmic principles and practice of the virtues.

Of greatest benefit to growing children and advancing Egos was the fact that even in the early years while still under their mothers' care, they were taught to observe and to use initiative. They were permitted to use imagination, but with discrimination, and in all the training received, learned the need for close attention and concentration to all matters. As children grew into adulthood, they developed the basis enabling them to perceive more than the obvious, to think, and to reason.

From six to twenty-one, all children, including those of the proletariat, attended what were analogous to our elementary, intermediate, and high schools where, to the

age of thirteen, the training of boys and girls was identical. From this point on, the girls received special training in motherhood and the wide-ranging arts and sciences of homemaking, while the boys were instructed in business and government. Women were educated along these lines too, though later in the citizenship schools, for obviously, to become citizens, both men and women had to fully comprehend the economy and government of their Empire.

### *Education of Mukulian Women*

The girls were perhaps more highly educated than the boys because the care of the home and motherhood, with their responsibilities for training the children, were regarded as the most valuable of all contributions to the welfare of the Empire. Next to the care and education of the children, the training of young women was of deepest concern, with the most elaborate provisions being made for their education, and enforced by the government.

Comparable conditions don't exist today. Few public schools train young people to achieve harmonious human relationships and happy, successful lives through properly understanding cosmic principles. Some high schools and colleges offer classes in homemaking and child guidance, but girls growing into womanhood are not given instruction in the responsibilities of motherhood or what is essential to help their children build strong characters as was done in Mukulian times.

Yet, much can be done to *prepare* for the time when schools like those of the Mukulian Empire may be inaugurated, and certainly this preparation is an essential part of the Great Plan of the *Lemurian Brotherhood*. By helping their children gain some understanding of the principles they themselves are learning, students of the Philosophy can do much to hasten the time when these schools may become a reality.

### *Youth Lessons Available*

Unfortunately, parents all too often feel inadequate in doing this, not knowing where to begin or how to explain cosmic principles so that they will appeal to their children. Realizing this, the Fellowship has prepared several series of youth lessons that are available to children of students who have satisfactorily completed Lesson Six of the Lemurian Philosophy. This collection of lessons is the foundation of the Lemurian Youth Training.

Because the needs of children vary by age, each series of lessons includes basic Lemurian ideals, presented in ways geared to a particular age group. For young people enrolled at ages eight to ten, there are four series of ten lessons. For those beginning the youth lessons at ages eleven to fourteen, a summary of Series One and Two provides all the basics needed to move on to Series Three and Four and keep enthusiasm high. Older teens are invited to work with the Teen Youth Packages.

The first series introduces children to the operation of God's laws in their lives and the lives of those around them. Among other things, they learn of the rich rewards of being less self-concerned and kinder to others through the symbolic story of Prince Orlo. They learn about the Elder Brothers, how to talk with them and ask their help. They also learn about the Lemurian Power Reservoir and are given a beautiful word picture helpful in thinking about it. Also taught is how we may receive help from the Reservoir, as well as provide energy for the benefit of others.

The second series introduces the idea of the virtues with special emphasis on courage and its many uses in the lives of all of us. Series Three helps in practicing the Law of Precipitation. And the fourth series for young teens covers subjects such as peer pressure and the courage to say "no," sharing concerns with parents, and relationship challenges they may encounter.

Young people enrolling between ages fourteen and sixteen have an opportunity to work with the Lemurian Teen Youth Lessons. The first package, *The Use of the Mind*, introduces fundamentals such as precipitation, observation, and the Law of Cause and Effect in ways helpful to teens in understanding and working with their challenges. A second package, *Friendship*, provides a Lemurian view of the wide range of human relationship opportunities the word friendship encompasses.

The lessons of all the series are woven around familiar stories, poems, and characters whose experiences help illustrate cosmic principles. They are written in an easy, friendly style, and parents have written that reading them has been very helpful to their own better understanding of parts of the Lemurian Philosophy. As with the adult study, lessons are generally released one at a time, with a simple questionnaire to be answered before the next lesson is sent.

Because children are the cosmic responsibility of the parent, and not the Fellowship, parents act as teachers for the Youth Training, answering questions and counseling the child whenever it is felt advisable.

But of course, if at any time you wish to consult the Fellowship in regard to your child or the Youth Training, we are always glad to help.

If both Lemurian parents want to participate in the child's training, the family as a whole would benefit even more. Through the mutual interest in and desire to learn more about the Philosophy and apply the principles it teaches, parents and children can come to experience a measure of the upliftment and harmonious family relationships enjoyed by those of the Mukulian Empire.

If your children are between the ages of eight and sixteen, we earnestly recommend that you give them the opportunity to gain an understanding of the Lemurian way of life through the Youth Training. Don't let a child of yours be among those who will later say, "If only I'd had the advantage of the Lemurian Philosophy at an early age, how different my life might have been."

The charge for each series of lessons is \$20.00, each child receiving his or her own set. An application is enclosed with this lesson. If you would like to enroll more than one child, we will be glad to send another application on request, or a copy of the application is also acceptable.

#### *Your Experience as a Parent Is Important*

With the rapid changes that have been and are taking place in our social structure and the general sense of insecurity experienced today, children need all the understanding help possible in developing enough strength of character to solve problems they will be forced to meet today and as adults, and to assume at least their share of the responsibility for making their future a good one.

And always linked with the future is the Great Plan of the *Lemurian Brotherhood*. Children who have the advantage early in life of working with the information released by this Brotherhood may feel encouraged to participate actively in the Lemurian Program as adults. Since the Great Work is only in its inaugural stage, there must be those of the next generation who will be prepared and ready to carry it forward, for obviously, the work of those now actively promoting it must eventually be taken over and carried on by others. A number of the current staff members were at one time students of the Youth Training.

Many adults studying with us have asked if their grandchildren, nieces, nephews, and children of friends might also have the advantage of these lessons. At this time, this is possible only if at least one parent is a student of the Lemurian Philosophy. This does not necessarily



mean that children you would like to see benefit from the Youth Training need be deprived of it. As more people learn of the Lemurian Philosophy and the availability of this spiritual training, more parents may feel it worthwhile to try the first six lessons, to enable their children to be eligible for this unique training.

Whether or not you are a parent, you might think of yourself as one through whom others may learn of the Great Work. As you talk about the Youth Training with friends and relatives who have children, you draw increasing attention to the Great Plan of the Brotherhoods as well as add your efforts to those of others in recruiting additional students of the Philosophy.



APPLICATION FOR  
LEMURIAN YOUTH TRAINING

Name of Child \_\_\_\_\_ Date of Birth \_\_\_\_\_

Teaching Parent's Name \_\_\_\_\_ Student No. \_\_\_\_\_

The LEMURIAN YOUTH TRAINING is divided into three series of ten lessons each. There is a charge of \$20 per series. Lesson One will be forwarded promptly, and subsequent lessons will be mailed in sequence upon receipt of your child's answers to each of the lesson questionnaires.

\* \* \* \* \*

As a student of the Lemurian Fellowship who has completed six lessons of the Lemurian Philosophy, I desire to enroll my child (named above) with the Fellowship for the Lemurian Youth Training. I will endeavor to help my child establish good study habits, follow the suggestions made for the practical application of the information contained in the lessons, and use discrimination in discussing the lesson material with others.

\_\_\_\_\_  
Date

\_\_\_\_\_  
Teaching Parent's Signature



APPLICATION FOR  
LEMURIAN TEEN YOUTH LESSONS

Name of Child \_\_\_\_\_ Date of Birth \_\_\_\_\_

Teaching Parent's Name \_\_\_\_\_ Student No. \_\_\_\_\_

The Lemurian Teen Youth Lessons consist of two series. There is a charge of \$20 per series.

\* \* \* \* \*

As a student of the Lemurian Fellowship who has completed six lessons of the Lemurian Philosophy, I desire to enroll my child (named above) with the Fellowship for the Lemurian Teen Youth Lessons. I will endeavor to help my child establish good study habits, follow the suggestions made for the practical application of the information contained in the lessons, and use discrimination in discussing the lesson material with others.

Since a complete package of lessons will be forwarded to me, I will be responsible for familiarizing myself with this material and sharing it with my teenager in the ways most helpful to him/her. I understand that the Fellowship does not require teens to answer the questionnaires; these questions can form a basis for my discussions with my child as his/her parent teacher.

\_\_\_\_\_  
Date

\_\_\_\_\_  
Teaching Parent's Signature

