

LESSON EIGHT



LEMURIAN PHILOSOPHY

LESSON 8

MUKULIAN GOVERNMENT

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LEMURIAN  FELLOWSHIP
Balance. Purpose. Enlightenment.

LESSON EIGHT

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MUKULIAN ECONOMICS

Since the Lemurian Philosophy is to be the basis on which the civilization to come will be established, it must have an intensely practical application. To be permanently successful, the new system of government, or New Order, must be not only morally invulnerable, but materially invulnerable as well. It must be economically sound. And all who participate in its benefits must have achieved a measure of economic stability in their personal affairs.

Lesson One, "Cosmic Economics"

Economics is essentially a way of living in which people's associations with each other may be mutually beneficial and profitable. As we learn about history long closed to mankind and go back to the very roots of civilization to study the crude beginnings which culminated in the glorious Mukulian Empire, we find that economics becomes an interesting subject — not dull and boring as is so commonly believed. Nor is it just about material life and, as many truth students may believe, not to be considered with spiritual matters.

From previous lessons, you know that to be truly spiritual, practicality, mentality, and ideality must approach a measure of balance. Materiality can't be discounted, for it provides the means for us to develop the practicality essential to gaining this balance. And as we think about restoring the economics that proved so advantageous for the most highly advanced of all civilizations, we start raising the "material" phase of living to a spiritual level.

Religion Rooted in Cosmic Law

As a practical design for living, religion has never really been understood, being regarded by many as an unbalanced idealism to be given thought only at special times and then forgotten in the rush of going about one's daily affairs. Actually, the roots of religion are embedded in cosmic laws which, when applied to the mundane matters of life, enable people to find personal happiness and serenity. This means that consistent good thought be given to these laws in *all* one does every day of every week.

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. (Matthew 7:24-25)

Weaknesses of Today's Economy

One of the greatest weaknesses of our present economy is our cumbersome, inefficient, and unnecessarily expensive system of marketing, in which so many who contribute little or nothing productive or creative must be paid in the form of add-on percentages, rebates, and commissions. Distributors, jobbers, dealers, salesmen all make a profit on the products they sell. So the consumer is forced to pay many times what the producer receives for the goods he makes available and on which he is entitled to a reasonable profit. For example, as this lesson was being prepared, a California farmer earned twenty cents for a tomato he had grown, but a consumer paid \$1.50 for the same tomato. To be sure, some gathering together of related commodities is desirable, and those who do so should be compensated — but not to the degree that happens today.

Under our present system, these middlemen perform services that will be unnecessary under the new arrangement which will be patterned after that of the Mukulian Empire. The Mart System of Distribution of that time operated under a centralized management whose purpose was to see that the system functioned at peak efficiency.

It included marts that purchased products directly from the producers; it provided transportation to convey these products to the marts and to make deliveries to consumers. Since the system was not operated as a profit-making venture, price manipulation or artificially created shortages were unheard of.

Conditions of supply and demand which cause our government to pay farmers for *not* raising hogs, or *not* growing certain crops would never have occurred in the Empire. The administrative handling of such affairs in Mukulian times was so effectively coordinated that excesses or shortages were never allowed to disturb the economy. This will all become clearer as you study the twelve departments into which the governmental activities of the Empire were divided.

Because it is a violation of cosmic law to waste the products of Nature, such a thing as allowing apples to fall off the trees and rot rather than use them advantageously would have resulted in drastic governmental action. Fortunately, waste of this kind was carefully controlled under the Mart System. To the ancient Mukulian, dumping tons of fine fruit

and other seasonable products, or allowing them to rot so that high prices could be maintained, would have been regarded as criminal and perpetrators of such acts would have been exiled.

The Mukulian System

In a civilization where people were compensated according to the value of goods produced and services rendered, and where advancement was predicated on merit, manipulation of conditions for profit, such as exists today, was virtually unknown. Had this been tried, the incipient beginnings would have been detected immediately and those involved summarily punished. Periods of financial inflation and depression were likewise unknown while unemployment did not exist.

The manipulation of funds allowing some to take advantage of others or to force prices upward for the profit of the few at the expense of the public generally, was impossible in a government in which the entire economy was based on cosmic principles. Also, in the midst of high standards of material living, individuals felt neither the need nor the inclination to live beyond their means and maintain credit accounts with accruing interest charges giving false value to their purchases.

While procedures discussed above are detrimental and, in the final analysis, disastrous to the welfare of any civilization, they can't be remedied simply by enacting laws when there is no knowledge of cosmic principles. Lacking this, human laws deal merely with effects, failing to reach the underlying and fundamental *causes*. Most importantly, these causes begin with the *individual* and can be corrected only as each one learns to understand and use cosmic principles in his life and affairs.

Elders Introduce Cosmic Laws

Recognizing the need for rules to guide those on the Rhu Hut Plains, and being well aware of the operation of these principles, the Elders explained those designed to correct any wrong causes that could emanate from the people themselves. The first law they expounded to the patriarchs formed the basis of the economy practiced in those early days as well as that of the Empire as it developed and grew to be the greatest, most magnificent civilization the world has ever known. As you know, it was as follows: *No organized society can hope to prosper permanently except as each member thereof prospers, and conversely, no individual member of an organized group or society can hope to prosper permanently except as the group or society as a whole prospers.* (*The Sun Rises*, page 323)

This is also the basis for the brotherhood of mankind, for no human association where some profit at the expense of others can long endure without dissatisfaction, conflicts, and the impoverishment of some part of it. Just as long as one takes, or tries to take, advantage of others, strife and insecurity will be the natural effect. To be permanently successful, the economy of a civilization must conform to cosmic law — God's law — and to live under such an economic system, each individual must not only understand cosmic law but be completely en rapport with it.

To facilitate this, central trading places for the distribution of the civilization's various surplus products were established early in its history. These only partly filled the need since there was no means of transporting the cumbersome produce. Still, the establishment of trading posts was an important step forward for these primitive people. They were maintained, first by the Council through use of the tithe, and later by the Grand Council. (So that explanations may be simplified, from this time forward, we will use the term "government" when referring to the Council or Grand Council.)

Government-Operated Transportation

With the advent of Melchizedek and the construction of a more adequate means of conveyance, another and even more far-reaching step was taken toward closer cooperation among the people on the Rhu Hut Plains. Instead of individuals, singly or in groups, taking their produce to the nearest trading place and exchanging it for what could be found there, the *government* began transporting surpluses to and from distant posts. In this way, a system of exchange that made all products available to the entire population was inaugurated.

With this forward step, there came another. Finding an outlet and a growing need for their wares, individual potters, metal workers, and others who originally had developed small industries operated by family and friends, now brought in additional craftsmen and extended their operations. Combining their abilities, they were able to produce more while gradually improving the quality of their products. This was all very crude, of course, but as new devices and methods were discovered, small uncomplicated companies or embryonic industries came into being which gradually expanded their activities.

The Commerce Tithe

Until this period, all tithing had been individual — a purely personal matter. With the establishment of more or less organized industries,

each specialized *group or company* of craftsmen gave the government a tithe of its gross sales. This was called the Commerce Tithe. These tithes were then used in building and maintaining the trading posts, or marts, as well as for expenses involved in transporting the products. All individuals continued to tithe on their personal incomes just as they had done previously.

In the beginning, the commerce tithes were naturally insufficient to build and maintain the marts and cover the expense of transportation. So the necessary difference was contributed by the government from its tithe income given by individual citizens. Eventually, the commerce tithes grew to such proportions that they not only sustained the marts and their operations, but showed a very substantial surplus.

This steadily increasing surplus in the treasury made it possible for the government to erect the necessary buildings for *new industries*, fully equipping them according to their particular needs, as well as to expand those already established that were outgrowing the original facilities. So the government actually owned all the industrial plants although it did not own the industries as will be explained later in this lesson.

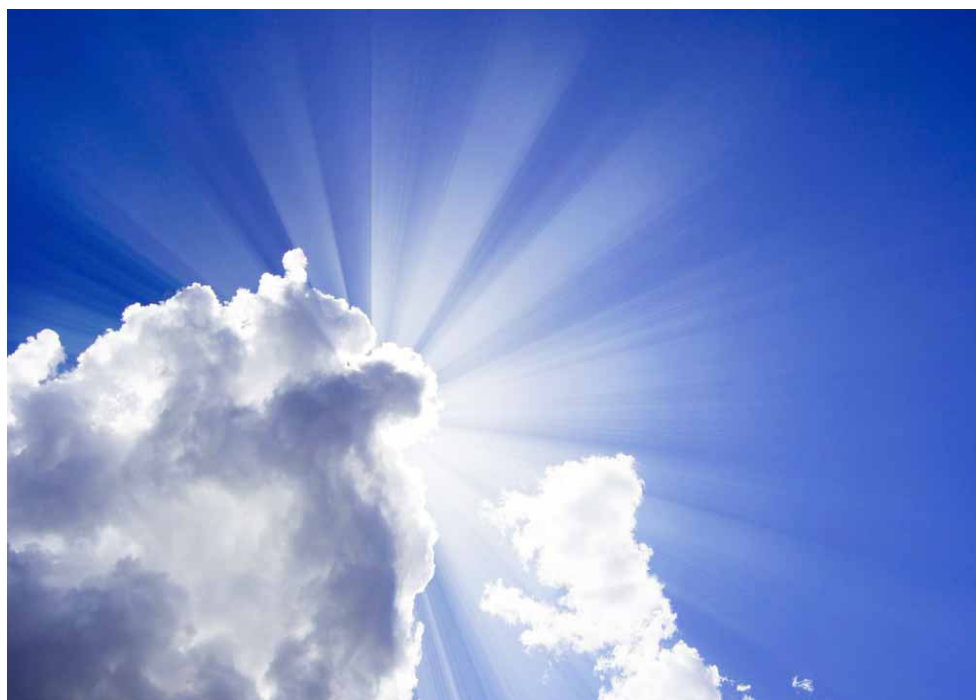
Educational Changes Under Melchizedek

As you may remember, shortly after Melchizedek assumed the guidance of the people on the Rhu Hut Plains, the citizenship schools located in the valleys were amalgamated with the original school in the Mu Valley, while elementary instruction for the children was inaugurated throughout the valleys and on the Rhu Hut Plains. This meant that by the time the young people were twenty-one and eligible for citizenship training, they had already acquired the basic education which, until then, had necessarily been administered by the citizenship schools.

The twelve citizenship schools, now located in the Mu Valley, were divided into two groups, a group of seven being assigned to train prospective citizens, and a group of five to instruct those selected for elective positions in the Empire. The teachers of this latter group were recruited from the best and most competent Elders of the original twelve schools and given special instruction by Melchizedek so that they were well equipped to educate those who would be entrusted with the responsibility for the welfare and success of the commonwealth. Aspirants for these positions and the training essential to them were selected from among those having completed their citizenship training who had shown the greatest aptitude for learning and receptivity to universal principles, and whose record of accomplishment demonstrated their outstanding fitness for this distinction. No others were eligible.

This educational program resulted in two distinct classes in the Empire proper who had a voice in the affairs of the government — the aristocracy or governing class, who had five votes, and the citizenry, each of whom had one vote. The proletariat had no voice in governing the Empire.

The economic and governmental structure of the Empire set up by Melchizedek and as it continued throughout the next fifty-two thousand years of the Empire's existence will be discussed in greater detail in the chapter of this lesson entitled "The Departments." Much of this will also be explained in the next chapter, describing this Great Being as He appeared when first aiding mankind toward the ultimate goal.



ADVENT OF MELCHIZEDEK

Melchizedek is mentioned several times in the Bible, but these references are so vague that the average person knows very little about this Great Being. So it is not surprising that He is regarded by many as merely a part of that maze of seemingly inexplicable matters that fill the Bible. Yet, with the present release of information concerning cosmic truths, we learn that Melchizedek played a most important part in prehistoric times. Those who are willing to accept the truth of these matters as released through the Lemurian Philosophy are given the key to much else that has long baffled researchers, for many previously confusing and unrelated events and conditions may then be coordinated into a magnificent whole.

Melchizedek, Poseidonis of Atlantis, and Christ are one and the same Ego who appeared on the Physical Plane at different periods for the purpose of helping humanity make the advancement it must. Being the Head of the Archangelic Life Wave, two entire life waves beyond our present one, this highly advanced Ego was not and is not bound by our human limitations. At the time He incarnated to extend His help in Mukulian times, He precipitated a physical body that was immune to the rigors of time, disease, and death. He used it during the thousand years of His regency as Emperor of Mukulia.

In the seventh chapter of Hebrews, He is described as follows: "Without father, without mother . . . having neither beginning of days, nor end of life; but made like unto the Son of God . . ." This seems almost to be a riddle but with a little explanation and some understanding of universal principles, it becomes very logical.

Because His body was a precipitated one, created from life essence by purely mental means, Melchizedek was indeed "without father, without mother." As the Bible states and according to our understanding of biology, He had no "beginning of days" for to pass through infancy and childhood was unnecessary to His purpose. Neither did He have an "end of life" since it was not necessary for Him to undergo physical death, or transition. And as the spiritual Being He was, there could be no end of life. When His work was completed, He simply disintegrated the physical form He had used, resolving it back into life essence. How this was accomplished is beyond our comprehension; we accept this explanation as fact because it was so stated by an Elder Brother.

He has also given us a description of Melchizedek's physical appearance, and we have no reason to doubt that He precipitated a vehicle He considered as ideal for the mission He was to carry out.

He was about six feet tall, with hair and beard appearing like fine-spun gold. His eyes were deep violet, and His flesh was described as translucent with a golden tinge so delicate as to be almost imperceptible. As is to be expected, His body was perfect in form, His movements a symphony of grace and perfect coordination.

His facial expression was one of infinite gentleness, never-failing tolerance, and endless understanding. His manner was always serene and unhurried, giving the impression of unlimited power coupled with firm justice in all His decisions. His physical strength easily surpassed that of the strongest men of the Empire, and He appeared to be tireless. But for His gentle humility, He would best have been described as truly majestic.

Melchizedek was ever a sympathetic listener to even the lowliest, and His compassion was without limit. Wherever He went, and regardless of His associates, He invariably inspired a love that was little less than adoration. The extent of His knowledge and wisdom was seemingly limitless, and it was well known that the Lords of Venus and Mercury came to Him regularly for counsel and advice.

The civilization was one thousand years old when Melchizedek appeared. With the crude marts then in existence as a start, He organized the Mart System of Distribution which became the cornerstone of the Empire's economics and subsequent success. In fact, as experience since that time has clearly demonstrated, without such a system of distribution, a civilization cannot attain its maximum development and permanent prosperity.

Other systems permit the few to gain at the expense of the many, gathering where they have not sown. In fostering such greed and selfishness, civilizations have been thrown out of balance, economically and morally. Because cosmic law cannot be ignored or violated without inevitable and inexorable repercussions, vast negative karma has been created with the result that today, mankind finds itself standing almost on the verge of extinction.

Origin of the Elder Brothers

One of Melchizedek's first acts was to give the Elders of the *Thirteenth School* the title "Elder Brothers" — a designation significant

of the advancement they had well earned through the work they had done and were doing. Because every organization should have a directive head, He then suggested that one of the Elder Brothers be elected for this position and be given the title, "Master," with twelve others to serve as his counselors and advisors. This did not imply that the directive head was necessarily more competent or exalted than his brothers.

The Great One's next step was to establish the Order of Melchizedek, its original members being the newly designated Elder Brothers. What was its purpose has not been revealed, whether this is because we are not yet ready to comprehend its function or because the Elder Brothers want us to evolve this information for ourselves, we do not know. Thinking of it as the Order of *Christ*, though, we think of the characteristics and abilities of those who would belong to an Order created by Him and wonder if this was not in part what Melchizedek had in mind, especially as references in the Bible speak of Jesus as a "priest after the order of Melchizedek."

Next, He selected from among the other Elders, all who qualified in His judgment, and raised them also to the status of Elder Brothers. Later, when the original citizenship schools located in the twelve valleys became the Five Greater and Seven Lesser Schools in the Mu Valley, and schools for young people took their place, Melchizedek arranged their organization so that each had a council of twelve leaders, with a thirteenth as its final authority, just as was true of the *Thirteenth School*. This thirteenth one, or head of each of these schools, was also designated as Master, and he, too, became eligible for membership in the Order of Melchizedek.

Before the end of His reign, Melchizedek made it possible for all Elder Brothers to become members of His Order. Yet, only those who had been Masters of the Lesser and Greater Schools were made members of the *Thirteenth School* which, thousands of years later, become known as the *Great White Brotherhood*.

In time, every Elder Brother will have this distinction, for each Master to hold office has this in mind and, after completing the phase of work in which he or she is particularly interested, resigns so that another Elder Brother may become Master and a member of the *Great White Brotherhood*. In their humility, though, all prefer to be known merely as Elder Brothers rather than as Masters. All rate equal and, because the brotherhood of mankind is their universal ideal, they adhere to the title given them by Melchizedek.

The Training for Emperor

Toward the latter days of His reign, Melchizedek instituted a special training for those aspiring to become Emperor after His departure. Only the aristocracy were eligible, and all aspirants were required to spend an additional seven years of intensive and highly specialized work in the *Thirteenth School* before they were qualified for this office. After the reign of Melchizedek, every Emperor was *elected* to this important post — but only with the approval of the *Thirteenth School*.

The Emperor held the position for life although provision was wisely made that he could be deposed for malfeasance or improper conduct in office. Some resigned in favor of younger and more active men or women when they felt they were too old to render the Empire the greatest possible service.

Origin of the Golden Race

As was to be expected, the aristocracy was composed of individuals from the various tribes with only the exceptions later to be mentioned. In physical appearance, each was fairly representative of his tribe's general characteristics, ranging from black-eyed, ebon-haired, and dark complexions to gray and blue-eyed blonds, as well as freckled, red-haired individuals. After Melchizedek had been Emperor for a time, though, a strange change came about. Steadily, an increasing percentage of golden-haired, violet-eyed individuals were born among the aristocracy, each new generation resembling the Great Leader more and more closely.

During His reign of a thousand years, His beauty of character also became characteristic of the majority of the aristocracy, and much the same radiance as emanated from the physical form He used, appeared to radiate from their physical bodies. The naturally close association existing between them and Melchizedek as well as their earnest desire to become like Him also caused them to grow spiritually.

Having the advantage of the greater culture of their parents, the children of aristocrats made more rapid progress than would otherwise have been true. Still, they passed through the same educational program as did all other children of the Empire. It was rare for any to discontinue their studies until they, too, became aristocrats. Because this was so invariably true, those physical and mental tendencies peculiar to the aristocracy were passed on from generation to generation until eventually, practically the entire aristocracy could be distinguished by

their golden appearance. It was to this class that ancient traditions, legends, and records refer when they speak of the Golden Race.

At this time, clearly it would be unperceptive to assume that all blond, violet-eyed individuals are naturally "superior." The changes resulting in the Golden Race were brought about by countless generations of inward spiritual change and as a result of the association with Melchizedek who chose the physical vehicle He did as most helpful to Him then.

Evolution of a Governing Council

Quite naturally, members of the various tribes establishing themselves on the Rhu Hut Plains tended to settle among those of their own tribes already located there, dividing the Plains into twelve sections. Prior to the time of Melchizedek, the governing Council was made up of one member of each of the tribes. After His arrival, the sections occupied by the various tribes were designated as provinces, and the individual representing his tribe was called the governor of the province.

This was the next highest elective office to that of the Emperor. Each governor had an assistant governor who, in the event of the governor's death, assumed his or her responsibilities. In such cases, a new assistant governor was elected, of course.

The assemblage of governors continued to be known as the Grand Council until some time later when it was designated as the Board of Governors. Beginning with Melchizedek and until the destruction of the Empire, the Emperor presided at meetings of this group as the thirteenth and directing member. All meetings were held in Hamukulia.

Melchizedek also divided the provinces into twelve sections such as are known today as counties, each of which elected an administrator. These twelve administrators could, and usually did, suggest much new legislation. But aside from certain rules of definitely local character, the Grand Council — later the Board of Governors — enacted all laws affecting the commonwealth as a whole, or affecting a single province as a unit.

Next to the administrator in official standing were those we call mayors of all towns of five thousand or more population. These were known as managers. Managers had no power beyond affairs of the town or city which had elected them. They were directly responsible to the administrator of their counties, and it was the administrator's responsibility to see that every manager in his county abided by the laws of the Empire and did not overstep his authority.

Keep in mind that all elective positions in the Empire were for life, except for malfeasance or resignation, and that only members of the aristocracy were eligible for these positions. Also, *the holder's right to each governmental position was based on merit and the qualifications essential to adequately fulfill the responsibilities of that position.* The proper discharge of these duties to the Empire constituted the life work of all elected to high office.

* * * * *

During the later years of His reign, Melchizedek drew up the plans for the Emperor's Palace which was also to be the Capitol Building. Four hundred years were required for the construction, and it was not completed until the reign of the third Emperor, Quong Min Ling, a Chi Yan, now one of the Council of Seven and Head of the *Lemurian Brotherhood*.



THE DEPARTMENTS

At the time Melchizedek established the various administrative offices, He also divided the economic and social activities of the Empire into twelve departments. The principal and supervisory offices of these departments were all located in Hamukulia, the Capital of the Empire. At the head of each was a director, an aristocrat elected by the people with the approval of the *Thirteenth School*. The only exception to this ruling was the Department of Religion you will learn about later.

With the passing of time and as the civilization expanded, the activities of the departments grew more complex. Branches and sub-branches were organized in the various provinces under the supervision of twelve assistant directors who were also aristocrats and elected to their positions. All came under the jurisdiction of the main offices in Hamukulia.

All government employees, even those in minor positions, were specially trained in one of the Greater Schools for their specific duties in the particular offices they were to hold. Only those who had shown the greatest receptivity to universal principles and whose record of accomplishment demonstrated an outstanding capacity for any such position, were eligible for this training. In time, other offices were added, some of greater responsibility and some of lesser, but all were of utmost importance to the welfare and success of the commonwealth. All who were elected to hold them had been trained in one of the Greater Schools and were specialists in their fields of activity.

There was neither the temptation nor the desire to put themselves out to please a certain constituency of voters, for there was no concern as to whether they would be reelected or reappointed at the expiration of a specified term of service. Just as long as their work measured up to the requirements of the positions they held, they were secure. Politics as we are accustomed to regard it was unknown, and all advancement was based solely on merit.

In the ancient Empire, every incentive was provided to give each individual the opportunity to freely express his personal abilities and individuality. While there were no vast fortunes as there are today, all enjoyed the degree of comfort and luxury our present-day wealthiest families experience, as well as a peace and sense of security unknown by most people today. Poverty was nonexistent.

As stated by the Elders long ago, a sound economic system must be based on the premise that as each individual member of the society

prosper, so will the society as a whole prosper, and as the society as a whole prospers, so will each individual prosper. This is in accordance with cosmic law and the Christ Teachings, and was the basis of the Mukulian economic system. Toward this goal all the citizenry of the Empire were educated.

There was no opportunity for anyone to manipulate the monetary system for selfish purposes. Depressions, inflation, and deflation were unknown; using the monetary expression of today, a dollar was always worth one hundred cents and never fluctuated. The financial system was sound because it was based on actual wealth produced, wealth being all property produced by the performance of service to be used for human consumption and benefit.

All able adult members of the Empire were actively engaged in rendering some form of service to their fellow citizens. Consequently, all were happy. There were no drones — mere parasites of society — such as we have today where a certain percentage of adults produce nothing and render no service, deriving their living from the efforts of others. What of such people in the Empire? Regardless of family position, if an individual would not work and serve, he was first examined to determine whether he was physically and mentally fit. If he was able and still would not work, he was exiled and left to care for himself or starve. If someone was found to be unfit, steps were taken to correct the condition.

That you may have some idea of the economic system that was the foundation of the Empire's magnificent prosperity, we will give a brief description of the functions of each of the various departments.

In so doing, we must explain certain conditions as they existed during the early days of Melchizedek's reign, as well as other phases which evolved much later. Also, it will be impossible to cover many of the details. Yet, you will receive a basic understanding of changes that must gradually come about as we pass from our present chaotic and expensive system to the simple and practical one of the New Order.

I

DEPARTMENT OF DEFENSE

The army came into being with the first migration to the Rhu Hut Plains and was then composed of Forest Dwellers of the Mu Tribe. Although many Forest Dwellers of all tribes were later included, the Mu Yans dominated the army throughout the entire life of the Empire, developing what was perhaps one of the most perfect defense machines ever created on earth. In discipline and coordination, and despite what eventually

became its worldwide operation, it was a perfectly welded and disciplined unit. The skill in use of weapons and other equipment, as well as the clever strategy in battle maneuvers, have never been surpassed.

With the rapid expansion and prosperity of the growing civilization during the first several hundred years, an army was essential to its safety. The greed of neighboring tribes increased steadily, and there were many attempts to attack and usurp the coveted land and mounting wealth.

Also, it must not be assumed that those living on the Plains, who originally knew nothing of cosmic law, had been any less savage or determined to take whatever they wanted by any means they could than was true of those still living in the great valleys. The inescapable consequence was that they had accumulated no small degree of negative karma and so were vulnerable to attack. It was only common sense to have a means of protection from onslaughts by other tribes.

When Melchizedek became ruler of the Empire, He was not in favor of continuing this particular circumstance, but beyond cautioning the Elder Brothers that the army presented a potential hazard to the future welfare of the Empire, He did not force the issue. It had been such an important element in the civilization's early growth and security and was so well established that the people regarded it as essential. Indeed, the army was considered as a safety measure, for it had grown so large and powerful that any so inclined lacked the temerity to attack.

Beyond this, these carefully selected seven-foot soldiers in dress armor of flashing gold and jewels presented a symphony of martial beauty as they marched with perfectly measured tread and movement in review. The waving plumes on jewel-studded helmets added to their naturally imposing stature while the burnished silvery shields, designed to dazzle the eyes of their attackers, caused them to appear so splendid that they were a source of pride and joy to the people. To suddenly disband the army would have thrown the civilization into confusion, and though the citizenry could well have seen the logic of it, its absence would have been foreign to their accustomed mode of life.

So the army remained, but the *Thirteenth School* suppressed every further discovery or invention that could have been used for aggressive warfare. With meticulous care, it discouraged the development of any new type of weapon or force capable of being used for destructive purpose, and weapons never progressed beyond the sword, battle-ax, catapult, bow and arrow, and fighting armor. Later, the armor was fashioned of metal lighter than our modern aluminum but stronger than steel and so perfectly camouflaged that unless the wearer moved, he was almost invisible from a short distance away. A method

of cooling was also perfected so the armor could be worn in comparative comfort even in the warmest weather. At about the same time, tempered copper and the light metal used in the armor were also used in fashioning some of the weapons.

That a governmental machine of such magnitude as the army should remain idle during periods when there were no attacks, and be a drain on the economy was, of course, contrary to the precepts of the civilization, for all able-bodied individuals must earn their way. For this reason, long before the advent of Melchizedek, these prodigiously strong and disciplined men became part of the great body of workmen who carried the huge stones and built the homes of those living on the Rhu Hut Plains. When the proletariat were brought in to carry out essential manual work, they gradually displaced Forest Dweller descendants until the rank and file of the army were all proletariat, members of the citizenry becoming the officers. Later, as the citizenship schools turned out highly trained engineers, the army built highways, bridges, and other public structures under their direction.

While the Department of Defense was responsible for the smooth functioning of the army, the *tasks* the army performed came under the direction of the Departments of Building and Public Engineering.

Yet, the responsibilities of the Department of Defense extended well beyond the army and into the health of those comprising the commonwealth. Under the direction of Melchizedek, the healing arts were well developed, so that healers and later, doctors and dentists, came to be recognized as defense measures. So that the national health might be protected and preserved, instruction in the proper care of the body became an essential part of the elementary school system, and this education was another responsibility of the Department of Defense. In addition, this department fulfilled all requirements for public sanitation projects constructed and installed by the Department of Engineering.

Rarely were disabled persons found in the Empire, for such extreme violations of cosmic law as would result in physical disability, or the need to experience a disability for the purpose of egoic unfoldment, were few, particularly among the citizenry and aristocracy. Because they were raised in the comprehension and use of cosmic principles from childhood, it is understandable that this should be so. This should not discourage those facing a disability today, for we are in a period between the old order and the New Order, where much learning and strength can be gained through working with any challenge an Ego faces.

Mental illness was also rare in the Mukulian Empire, and it is noteworthy that there was just one comparatively small mental institu-

tion in the Empire. Such trouble occurred among the proletariat most frequently, and every effort was made to bring about a cure in each instance. Incurables received good care as long as they lived. But the expense of this treatment was not borne by the Empire through the use of the tithes, but was defrayed by the proletariat because it was believed such illnesses might be avoided if this class undertook the citizenship training and abided by what they learned.

Victims of disease, of which there were also few among the citizenry and aristocracy, were given the most skilled treatment so that most were helped enough to become self-supporting at tasks they were capable of handling. Again, the care and securing of occupations for those among the proletariat became the duty of the patient's family, with the Department of Defense conducting careful periodic inspections to insure proper attention.



II

DEPARTMENT OF NATURAL RESOURCES

From time immemorial, it had been the custom of each family of the tribes to seize and hold all the land it could protect from invasion, then defend its possession as a right. This was only natural, especially among the Plains Dwellers who depended on grazing lands for their existence, and such holdings were their only possible chance for expansion. So when the original families came on the Rhu Hut Plains, the tendency was to seize and claim certain sections of land as their own.

With the organization of a society based on cooperation, it became apparent that this custom was no longer feasible since the welfare of the commonwealth as a whole must be considered. The Lords of Mercury explained to the Elders that private ownership of land would eventually lead to acquiring enormous holdings that families would seek to

pass along to their descendants with the Empire losing control over what should be owned by the people as a whole. And They pointed out that vast acreages might long be unused if something happened that caused the families holding these tracts to become so reduced in numbers as to be unable to use the lands properly.

Because the Lords of Mercury realized what at the time not even the Elders would understand, They did not also explain that waterfalls and swift flowing streams would eventually be used to provide power, and should be for the benefit of all.

You'll recall that one of the first laws given the Elders for the new civilization was that all natural resources be owned by *only the State* since no one is entitled to the personal possession of anything he had not created or compensated for by the performance of personal service. If one desired the *use* of a natural resource, the government would grant what amounted to a lease of limited duration.

Under Melchizedek's guidance, the responsibility for the proper use, conservation, and preservation of all natural resources, except for purely agricultural and grazing lands, was placed with the Department of Natural Resources. At the time, its jurisdiction covered mineral deposits, flowing streams and waterfalls, lands set aside for public parks, sacred groves used in ceremonies, and all navigable streams. Today, we can well appreciate that eventually, the influence of this department became tremendously important and was felt throughout the entire continent.



III

DEPARTMENT OF AGRICULTURE

In the beginning, agriculture formed the backbone of national prosperity and well-being, providing sustenance for the entire population. Through the performance of service, natural resources were converted

into the food essential to human life, making the permanent security and prosperity of the commonwealth directly dependent on those engaged in this basic occupation. Studying our own present-day conditions you find irrefutable proof of this, for any section of a country where farmers are poor is also rife with poverty and misery. A prosperous agricultural section reflects in the prosperity and well-being of the community.

In the Empire, land, being a natural resource, could not be owned by any individual or association of individuals except the Empire as a whole. Farmers were entitled to and allotted control over as much land as they could use profitably, the Department of Agriculture requiring that they maintain its fertility and productivity as well as utilize every acre under their jurisdiction.

They might use it as grazing land for herds and stock, but if it was better adapted to raising essential grains and crops, then herd owners would be required to move their animals to lands less suited for such production. This was to the advantage of all as the rental for purely grazing land was less than for those areas having richer and finer soils, better suited to raising crops.

If the children in a farming family so desired, the governmental *leases* could be passed along to them so that it was quite common to find the same family occupying the same lands for a thousand or more years. But agricultural lands could be leased only to citizens. The proletariat could not lease natural resources.

In addition to the marts through which the Empire's products were distributed, vast warehouses were established in each county. Here a tenth part of the national produce tithe of grains was stored to be used for the benefit of the citizenry in cases of emergency. Eventually, cold storage plants also cared for the same proportion of meats and other perishable products. In the event of crop failures due to floods, droughts, fires, or other causes beyond their control, every citizen could draw upon these for the seed for new crops and for food until the new crops and other products replaced them and the need had passed.

Each year, anything stored in these places from the second year preceding was withdrawn and used at great banquets held throughout the Empire, beginning with what was called the "Short Day" or first day of the Winter Solstice, as we know it. Their calendar year was based on the moon cycles, one full moon to the next being what we would call a month. At the period of the Winter Solstice, there were a varying number of days before the first new month began, and these were given over to national feasting and thanksgiving for the past year's blessings and to prayer for those of the coming year.

IV

DEPARTMENT OF BUILDING

When buildings were erected, they became part of the land, and because land was a natural resource, not owned by any individual but by the people as a whole, the government erected and owned all buildings. Homes were usually constructed according to the needs and desires of those who were to occupy them, then were rented for a nominal sum sufficient for upkeep and a normal land rental. This was somewhat equivalent to what we now pay in real estate taxes. Farmland, as well as residential and business property, was included under this provision. But furnishings used in homes were the personal property of those living in them and were of the nature each family desired.

The Department of Building oversaw the overall plan of arranging and erecting all buildings. With the help of the Department of Culture, all residential and industrial buildings were designed, constructed, and landscaped to conform with their natural settings and to harmonize with those already built, maintaining the greatest beauty of the section as a whole and eliminating all possibility for eyesores such as are common today.

Even farm houses, although usually more or less isolated, were built to blend perfectly with natural settings, the size depending on the needs of the occupants. In building large industrial plants and governmental buildings, the Department of Building worked with the Engineering and Natural Resources Departments. To a marked degree, the same harmony of design and beauty was true of these buildings, for it was well known that beauty of surroundings contributes to the tranquillity so essential to satisfactory work.

The following brief description of Hamukulia as it appeared when nearing its height will give you some understanding of the complete conformity of arrangement, coloring, and construction the Mukulians worked toward. This would not have been possible without Melchizedek's counsel and help during the second thousand years of the Empire's existence.

In the very center of this great city stood the Emperor's Palace of purest white marble built in the form of a six-pointed star and covering exactly one square mile. While its seven stories housed all the central administrative forces of the Empire so that it was actually the capitol or administrative building, invariably it was referred to as the Palace of the Emperor although, as you have learned, this was in the form of a huge cross built on its roof. Since it required two hundred thousand

workmen and artisans four hundred years to build, you may have some conception of the magnificence of the structure and the infinite care used in making it as perfect as possible.

Radiating from this stately and beautiful edifice, mosaic pavements extended throughout the city where the thousands upon thousands of buildings were so arranged and constructed that they formed a symphony of color. The stone used in their building was varicolored so that they presented a scene of harmoniously blending hues. Viewed from each cardinal point of the compass, the city appeared as a magnificent rainbow in a firmament of blue.

Extending throughout the city and sparkling amidst stately groves of trees flowed beautiful Lake Dargh, named for Rhu's Cave Dweller friend who, during the very early days, found a way to bring water from the Hatamukulian River for use on the Plains. Magnificent gardens and velvety lawns surrounded the Capitol Building, but extensive grounds, trees, and flowers of rare beauty also lay around every home so that each glowed like a gem in its spacious green setting. Most family holdings were ample for the accommodation of all its members, and even at the peak of the Empire's glory, there was no crowding even in the cities. The same spaciousness obtained everywhere, making possible the beauty and privacy all cherished at that time.

Mere words could never do justice to the buildings erected when the Empire was in the full flower of its glory. Both public buildings and residences were decorated with designs of precious and semiprecious stones, jade, onyx, marble, jasper, obsidian, quartz. Even emeralds, sapphires, and rubies were used. Kitchens were equipped with gem-studded pure silver and gold fixtures. Spacious pools, constructed of various colored quartzes and filled with filtered, scented, crystal-clear water, were used for bathing.

Permanent receiving and sending sets were built into beautiful and luxurious music rooms where residents could tune in to the homes of friends. Sitting in their homes, they could enjoy any length visit desired, not only hearing and conversing naturally with their friends, but seeing them in three-dimensional perspective as if in the same room, no matter how distant they might be. This may not seem so unusual now with all the technological advances occurring so rapidly in our lives. But to be able to enjoy these conveniences in an environment of complete peace is what we have yet to accomplish, no matter how many technical advantages may be ours.

There was no such thing as poverty throughout the Empire. Even the proletariat — the class unable or unwilling to earn citizenship and with

no voice in government affairs — eventually lived on a scale comparable to that of modern millionaires.

Like a Distant Memory

The homes tended to be large. This was due to the fact that, other than museums, libraries, parks, arenas for the pursuit of physical activity and the groves and temples of religious significance, there was not a lot of what we would call entertainment today, nor the desire for it. Socializing took place largely in the homes with friends and families enjoying each other's food and company. Both parents spent considerable time with their children in many areas of activity and training.

Among adults and even older children, conversation, the sharing of information, ideas and experience, and study, whether in one's profession or for the advancement to higher positions and spiritual attainment, were avid pursuits of the vast majority of citizens and aristocrats. Imagine the benefits of being able to request the presence of an Adept or Elder Brother in your home to talk with you and your friends for an evening.



Missing in the beautiful and serene cities of Mu were the bars, restaurants, night clubs, sports franchises, taxicabs, amusement parks, cinema or endless shops and stores all carrying the same things and competing with each other. There were no facades of bright lights like those that front the many escapes seemingly so needed in today's society where happiness and peace are relentlessly pursued, but rarely found.

Also missing in Mukulian cities were the sounds of sirens, or even the sight of police or firemen. There were no insurance salesmen, and

no need for insurance; no vacant weedy lots to mar the landscape. There were no locks on doors or barred and shuttered windows. No smog, pollution or filth-lined rivers and highways. If you have ever found it uncomfortable to join friends for evenings or weekends in the never-ending pursuit of pleasure for pleasure's sake, perhaps you retain some latent memories of having experienced a more serene period of human existence.

V

DEPARTMENT OF COMMERCE AND INDUSTRY

The Department of Commerce and Industry arranged for the manufacture and distribution of all products of the Empire so that members of the population might benefit equally from them. For this reason, it worked closely with the *Thirteenth School*, and every invention or discovery was sent to the School for evaluation before production was even considered.

Here they were perfected and their merits judged, for as investments for the commonwealth as a whole, their production must be profitable, safe, and enduring. Every conceivable use was considered and worked on, after which the Department of Commerce and Industry and the School determined the selling price based on its cost of production. Quality took precedence over all else, for such a thing as something being made merely to sell, regardless of quality and utility, was unknown.

All knew they were buying the best that industry and skill could produce, the quality guaranteed by the Empire. It had to be right or its manufacture would not be allowed, nor would the marts be permitted to handle it. Competition at the expense of quality was not required to insure a reasonable price. But there was competition, for it was a point of pride to produce only perfection. Imperfect parts or products were destroyed. There were no "seconds." And since a worker's compensation was determined by the percentage of perfect products produced, every worker understood it was to his benefit always to use the greatest care in the work he performed.

After experts had calculated the worth of each new invention and discovery to the Empire, and determined its real value, the government granted the original discoverer or inventor a lifetime annuity in proportion to its usefulness to the commonwealth. This compensation was derived from the commerce tithe.

Under our present system, inventions and discoveries are patented by the individuals responsible and all too often exploited at the expense

of the people at large. In the Mukulian Empire, personal and selfish profit was not possible for individuals or groups of individuals. Producers could not amass vast fortunes while consumers were forced to pay exorbitant prices. Purchasers were guaranteed a fine product at a reasonable and justifiable price, while the producer was limited to a fair, yet liberal profit, with protection against competition. In no way did this arrangement restrict the incentive to devise new and better products, as shown by the fact that the standard of living excelled that enjoyed in this present day of great material achievement.

After an industry was approved by the *Thirteenth School*, the Department of Commerce and Industry provided properly equipped buildings for its operation.

The distribution of the earnings of the various industries of the Empire followed a simple procedure that proved to be highly profitable for all concerned. As his personal compensation, the manager, who occupied much the same position as the owner of a modern business, received six percent of the gross profits of its operation, less the commerce tithe. Each worker was paid a wage based on the value of the personal service rendered. Skill and diligence were estimated by carefully predetermined standards arrived at through intensive study and analysis by the *Thirteenth School*.

When these, the commerce tithe, and other costs involved in production were deducted, any remaining profit was divided among the workers in proportion to their individual contributions. Such distributions took place at stated intervals that varied with the nature of the industry. Amounts received by the workers were determined quite simply. Since each was paid according to the value of the service performed, some earned more than others, the person earning a thousand dollars in a given period providing service worth twice as much as the one who earned only five hundred. So the bonus given the first was twice that given the second worker.

The fact that each worker was rewarded beyond regular wages for skill and industry, was an incentive for increased initiative and efficiency. On the other hand, bonus payments were denied the proletariat, a ruling established by Melchizedek as an inducement to seek citizenship.

The Marts

The direction of the Mart System, which was central to the economic structure of the Empire, also came under the jurisdiction of the Department of Commerce and Industry. This was a tremendous responsibility including not only operating all the marts in the Empire, but

procuring and distributing merchandise among them, as well as the transportation involved in conveying it to customers. All was smoothly coordinated so the people of the Empire might be served only the best — promptly, efficiently, and courteously.

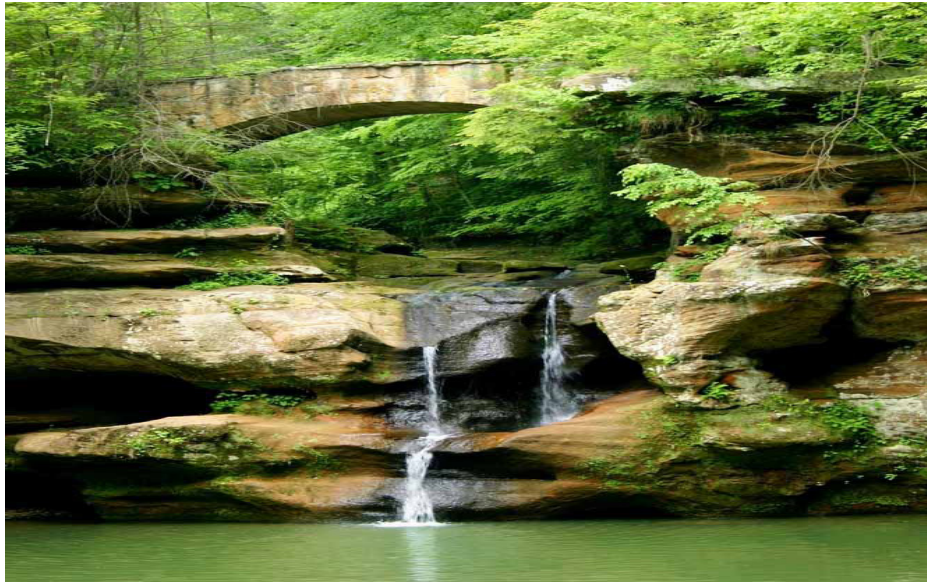
The marts were considered public utilities because they served the entire population and were owned, operated, and maintained by the government. They were under centralized management — the Department of Commerce and Industry — whose function was to see that the entire system operated at peak efficiency. As previously explained, all employees were paid by the government and the marts were not designed to operate at a profit. Lesson Twelve gives an excellent word picture of the system as it will actually operate in the New Order.

The marts purchased outright everything they handled and because the entire social and economic arrangement, beginning with the individual and embracing the commonwealth, was based on conduct in accordance with cosmic principles, there was no possibility of unequal distribution, price manipulation, or artificially created shortages. The government regulated the percentage of profit a producer could make. At the same time, it protected each producer by not permitting any other concern to manufacture a competitive article, or one that served the same purpose.

The marts handled every product in the country that was needed or wanted in the locality each served. They sold directly to the consumer at cost, plus maintenance and transportation charges. Government operated vehicles transported the industrial and agricultural output to the marts, the charge for this service being the actual cost of operation — two percent — with safe delivery guaranteed. Since the cost of operation and maintenance of the marts amounted to about ten percent of the cost of their merchandise, the consumer paid only twelve percent more than the amount received by the producer.

Earlier we used the example of an eight-ounce tomato to show the inefficiency of our present system of distribution. You may recall the farmer was paid twenty cents for this item, and the ultimate consumer paid \$1.50. It may be easier to understand the advantages of the Mart System in realizing that this tomato would cost only about twenty-two cents in a mart, and this includes delivery to the home!

Since every phase of the Mart System came under centralized control, the matter of transporting and marketing all products was part of a beautifully coordinated whole, and there was no possibility for an individual, or group of individuals, to amass a vast fortune at the expense of the consumer.



VI

DEPARTMENT OF PUBLIC ENGINEERING

All highways, public power plants, and irrigation systems — including dams and other reservoir construction — were planned, built, their equipment installed, operated, and maintained under the direction and jurisdiction of the Department of Public Engineering. As you learned from the discussion of the Department of Defense, the labor involved was performed by the army under the direction of trained engineers who received their instruction from the Department of Public Engineering. This department also cooperated with the Department of Building in erecting homes, industrial plants, marts, and other governmental structures, with the army carrying out the physical work required.

Homes and other buildings were constructed of stone rather than wood. In the early days of the Empire, groves of trees had been used as places of worship, and throughout its history, the citizenry and aristocracy continued to regard the larger and more imposing trees, particularly, with a veneration that was almost worship. Many people today feel somewhat the same awe or reverence when beholding these stately and beautiful handiworks of Nature, experiencing deep regret when it is found necessary to destroy any of them.

Also, in the early days of the forming society, there were no adequate tools for cutting wood of practical sizes and, later, when such tools were

available, the habit of building with stone was so firmly established that to use the less durable material seemingly did not agree with the ideas of permanency in the minds of most Mukulians. So there were no flimsy, makeshift buildings such as are still seen today, though better building codes and regulations are steadily improving the quality of construction. In the Empire, infinite care was used in building, and the structures were beautiful, highly efficient, and durable.

Gold or "auer," as it was then called, was very plentiful in Mukulian times — more so than copper is at present — and was valued principally for its utility. Because the Mukulian people built for permanency, it was essential that all pipes and fixtures used in plumbing be of long life, and since gold was impervious to rust and corrosion, Melchizedek advised its use for this purpose. (It is promised that eventually humanity will discover long hidden power plants still in operative condition that were erected while the Empire was at the height of its power and glory.)

VII

DEPARTMENT OF EDUCATION

As explained in Lesson Six, "Marriage Today," at the peak of the Empire's glory, all children under six were home schooled by their mothers. They taught them much of what is now taught in our preschool 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 the 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 mother's 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 and future citizens, 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 the young women was of deepest concern, with the most elaborate provisions being made for their education, with considerable help from the government through the Department of Education.

Since the home at that time was regarded as the very heart of the Empire, its perfection was considered second to none in importance, and the training of girls and women was stressed to a degree unknown in later times. They were educated in every phase of living so that they and their homes might reflect all the culture, refinement, peace and competent understanding necessary to the happiness and most efficient efforts of the family each served.

To the husband the woman became the perfect wife and companion. To the children, the future citizens of the Empire, she was not only the beloved teacher who trained them in the basic fundamentals essential to the building of fine characters and superior citizenship, but she was always a friendly source of comfort and understanding.

Well educated, competent, and serene, the women of Mukulia were highly respected as they saw to it that their homes and families were well ordered, harmonious, and happily content. Trained as they were in arts, culture, healing, child care, and domestic science, they could enter any of several fields if they did not marry. But the predominant ambition of all women was to become perfect wives and mothers.

This fact was the chief contributing element to the success of the civilization. It is worth noting that not until after the Empire reached the peak of its glory did the ambition to enter other fields begin to manifest among women. Unfortunately, as this was taking place, the emphasis on training children began to relax. As interest in the home diminished, the glorious Empire began its decline.



There was no subjugation of one sex to an inferior role in the ancient Empire. Under Melchizedek's guidance, training in cosmic law was extensive, with children learning much that is a part of these lessons before they reached the age of twenty-one, when they could begin citizenship training. Competition played none of the role it does in our world today, and it is difficult for many of us to imagine the depth of spiritual, material and mental balance that permeated the homes of that time.

Since wives were well educated in their husbands' fields of endeavor, and the relationships between them uncommonly close, suggestions made by wives about the husbands' work were often simply accepted and put into effect, just as women listened attentively to their husbands' ideas on the care of the home and children. These simple and highly spiritual people had learned the role of cooperation in their happiness together.

Training for citizenship and for the aristocracy was accorded both men and women, with special provision being made for those women who were mothers. Women who aspired to become aristocrats received additional training in the theory of business and government so that they were fully qualified to intelligently discuss with their husbands any phase of their occupations as well as the administration of the commonwealth. No rule barred a woman from becoming an Empress, although the head of state was generally considered a man's occupation. But — and this is important — if a man aspired to become Emperor, his wife was also required to undertake the same training.

The men were the providers, though, and a man's first care and duty was to maintain the home and support his wife and children. Women

rarely entered professions or business, and while many became accomplished painters, sculptors, and musicians, these pursuits were never permitted to interfere with their responsibility as mothers and teachers of their children. Other than their value in educating the children, such abilities were regarded as merely forms of culture to be freely shared with all. Married women or widows with young children did not commercialize their artistic skills.

Men were also educated along cultural lines, for, as you may remember, the curriculum for both sexes was much the same. Just as women were instructed in business and economics, so were the men instructed in the arts, those displaying special aptitudes encouraged to concentrate on them to prepare for using them in their life work.

As you have learned, training for citizenship and all further preparation for the individual's career were conducted in the Lesser and Greater Schools, one-tenth of the tithe given the government by the people being turned over to the *Thirteenth School* for their maintenance. So you may have some conception of the prosperity enjoyed in the Empire, in time, this tithe to the *Thirteenth School* became so much greater than its needs and those of the Lesser and Greater Schools that the Elder Brothers returned to the government approximately ninety percent of what was received. This was then used to establish and maintain temples and their personnel. Yet, other than giving a tithe of its income for the support of these schools and the temples, the government had no part in their operation; this was wholly under the jurisdiction of the *Thirteenth School*.

On the other hand, through the Department of Education, the government was responsible for the maintenance and proper functioning of the school system throughout the Empire where young people between the ages of six and twenty-one were given customary academic instruction as well as training in fundamental cosmic principles.

VIII

Department of Exchange

Since the conduct of the Empire was based on cosmic principles, and all laws revolved around the elimination and defeat of anything that would encourage self-seeking and greed either in individuals or organizations, it is not surprising to learn that money had little value in the eyes of the people. Except for what we would call "small change," its use was unnecessary.

With enough time to study and consider the financial system used then, and ponder its outstanding advantages, you may agree it is the ideal we wish to work toward. As a matter of fact, phases of such a system are already being considered by some far-seeing thinkers.

National Treasury System

Begun during Melchizedek's reign and fully operative before His departure, the national treasury system completely prevented the establishment of arbitrary monetary values that are created today when groups gain control of commodities, or use manipulation to cause the rise and fall of financial markets. It was an elaborate arrangement of record keeping rather than the minting and printing press used now, and came under the jurisdiction of the Department of Exchange which kept a master record of all statistics, financial and otherwise, that had to do with every individual in the Empire.

Each community had a local treasury, or bank, that was part of the system. When a person came of age, he reported to the branch or bank in his community where his name and the code number he had been assigned at birth were recorded. (This code number never changed.) Here he was given a bookkeeping entry and later, a record of his financial transactions was kept for as long as he remained in that particular section. If he moved, this record was sent to the treasury branch in his new location.

Buying and Selling

When employed, a person's compensation was reported to the local bank or branch of the treasury where the amount due was transferred from the employer's account to his. In other words, the employer's account was reduced by this amount and the worker's increased to the same extent. With the first transaction of this kind, the individual was given a checkbook, each check bearing his code number.

When he made a purchase, he wrote a check for the necessary amount, which was deducted from his account and added to the seller's. A report of this transaction, signed by both seller and buyer, was sent to the treasury branch, so even though the check might be lost or destroyed, the credits could be entered from the report.

Standard bills of sale were issued by the government for this purpose. When, for example, a man sold a cow to a neighbor, he entered in the spaces provided both his and his customer's code numbers together

with the details of the transaction, and each kept a copy. At the close of the month, purchaser and seller forwarded all bills of sale to the local bank where they were recorded and duplicates sent to the Department of Exchange to be filed until the death of the purchaser. These were for reference at any time required. When purchases were made from a mart, the mart issued bills of sale in the same way. These were in triplicate, making a complete record of each sale, and were similar to the receipts issued by stores today.

At the end of each month, all treasury branches — and every community had one — reported to the Department of Exchange the status of all local accounts as well as moves, births, deaths, or marriages in its section during that period. In this way, a record of every individual in the Empire, from the Emperor down to the humblest of the proletariat was available to this department. At stated intervals, each local bank also supplied every person living in its territory with statements of their financial standing.

Only the number of coins one might have on hand was not known. But these were issued in limited quantities and since all purchases over the amount of the basic unit of exchange were paid for by check, there was little incentive to accumulate these tokens. Also, large numbers of them would have been cumbersome and awkward to carry around.

Keeping Crime to a Minimum

There were many advantages in being able to check on everyone's financial status. Most importantly, it made racketeering impossible since an irregularity, such as recurrent increases in one's account without due cause, would have been detected immediately. Also, there was no possible way a profit could be made through the manipulation of money because the national treasury system was simply the record of services rendered.

Unfair charges between individuals, and theft, were immediately detectable. One who lost his checkbook had only to report the loss to the nearest treasury branch and a special duplication was issued, while the loss was reported to all other branches at once. For the finder of the checkbook to use it would result in immediate apprehension. Actually, theft of any kind was practically unknown, for the punishment was so drastic that even the few who may have been inclined didn't care to risk detection.

Credits in one treasury branch were equally good throughout the Empire, for when someone traveled to a distant section and wanted to

draw on his credit, any treasury branch could verify his balance by contacting the Department of Exchange.

This overall, large scale record keeping also eliminated the need for taking census of the population, for the name and address of every person in the Empire was on file at the local banks involved. Also, though young children were given no monetary status, the names and code numbers of each one were recorded in the family account. When a family, or an individual, moved to another section, not only the bank account but every recorded statistic was transferred.

There was no such thing as credit buying in the Mukulian Empire. The need for arrangements of this kind would have been a reflection not only on the economic and personal balance of the individual, but the stability of the Empire itself. If someone wished for something he could not compensate for at the time, he simply waited until he could pay for it, or did without. Even among the proletariat, debts of any kind were not sanctioned; everyone was expected to be far-seeing enough to have made provision for emergencies. As a result of this sound economy, all enjoyed a prosperity that precluded any need for buying on credit.

Guaranteed Financial Support

When a couple were married, the husband's account in the National Treasury was made a joint one and his wife had exactly the same right in its use as the husband. At his transition, his half reverted to the Empire, but the widow's half was left inviolate for her use. Those credits he alone had earned belonged to him and could not be passed on to any other individual. In other words, service credits in monetary form could not become part of an inheritance to be passed on to gradually create a fortune to be used later by those who had not earned it.

In the Empire, there was neither the possibility nor the incentive to amass great personal fortunes. It was early pointed out that the inheritance of large sums of money would eventually result in inequalities in its distribution, upsetting the balanced economy being established for the Empire, while fostering greed among individuals — an intolerable circumstance in a commonwealth based on cosmic law. Aside from a person's purely personal possessions, such as furniture, works of art, and things of similar nature, everything he owned reverted to the government at transition.

Provisions for Children and Later Life

With the transition of the husband, the government took over the matter of the wife's income, crediting her account each month with the full amount of her husband's previous earnings for that period. If there were children, their care continued to be her responsibility, and the home must continue. To the government, the potential value of her services in this respect was worth the full amount of the husband's earnings. Keep in mind that the Empire guaranteed equal educational opportunities for all children.

When the children came of age, the mother no longer had the responsibility for their care. If she had not remarried and was able and desirous of contributing something to society, she went into a kind of work suited to her abilities and taste. She might become a teacher, painter, musician, work in one of the departments, or establish an enterprise if she were so inclined. If her earnings were less than the income she previously received from the government, the government paid the difference. If her new income equalled or exceeded what she had received previously, governmental support ceased automatically. With old age or incapacity to continue her activities, she received the maximum she had enjoyed from the government until her death.

If she remarried, she would then share the income of her second husband, and her income from the government would cease. If the income of the second husband was insufficient to provide for the care and education of the children of the first husband, the Empire made up the difference. If more children resulted from the second marriage, those of the first husband received increased governmental aid. It was an inviolable law that the children should not suffer but be given equal opportunities with all other children.

If the wife bore no children — rather a rare circumstance — she received the same income as her husband had earned, but since to be a drone in the Mukulian Empire was a disgrace, she eventually remarried or entered into some occupation.

If the wife died and left the husband with motherless children, he might remarry, in which case the second wife took over the care and training of the children, and a joint account was arranged. Otherwise, he might employ a widow to care for the children, "mothering" being a preferred occupation with many women. In this event, half his income was transferred to her account. If this was inadequate, the government assumed the responsibility for the necessary difference so that at no time did she receive less than the income granted at the time she became a widow.

Benefits of the Mukulian System

While each individual's reserve reverted to the Empire at transition, the population as a whole benefited from this ruling. These monetary credits were used to provide incomes for the support of widows and children under their care, and for educating the children. This was in conformance with the fourth basic law of the civilization. Every child was assured equal opportunity for advancement although, naturally, what was made of this opportunity depended on the individual.

When a citizen reached the age of reduced activity or became physically incapacitated, the government paid him an annuity equal to his previous annual earnings at the peak of his productiveness. The Empire figured that every citizen had contributed to its prosperity and success in a measure commensurate with his earnings. It was believed that he represented a value to the Empire for which he should be compensated when his active life was over. These annuities were also paid from the accumulated reserves of those passing through transition, supplemented by tithes the government received. To be the recipient of such an annuity was considered an honor, and an obligation on the part of the Empire to discharge.

Since no one was permitted to establish the nucleus of a vast fortune, one of the greatest incentives to greed was eliminated. Everyone had equal opportunity to create for himself or herself the standard of living they desired and were willing to earn through rendering excess service. The resulting prosperity was so great that poverty was unknown.

How Crime Was Handled

Since no such thing as poverty existed in the Empire, and all understood cosmic law, there was little incentive for crime. For thousands of years, except for crimes of passion or activities inimical to the welfare of the Empire, there was none on record. Anyone guilty of murder was exiled to some distant place. Whether his family accompanied him was left to their choice except when they were accessories to the crime. If they were, they, too, were exiled. Such criminals were left at the place of exile with arms and one year's food supply after which their survival was up to them.

In cases of subversive activities inimical to the welfare of the established order of the Empire, all persons involved, together with all relatives up to second cousins, were banished to some distant land. Every effort was made to see them comfortably and safely established in their new location, even to the extent of sending them additional

aid until they were self-supporting and living on a scale comparable to that enjoyed in the Motherland.

The banishment of all near relatives may seem rather drastic, but this removed the major danger of further conspiracies of a revengeful nature by those left behind. Since exile was the worst punishment they could conceive, such subversive activities were minimal.

Guarantee every person equal opportunity and security in the possession and use of what he creates, and prosperity becomes universal and permanent. It cannot be created by taking from the rich and giving to the poor. Nor can it be brought about by taking from the many for the benefit of the few. And aside from the artificial power and control over others that it affords, of what advantage is the accumulation of a fortune too vast to benefit any one individual or family?

The system that prevailed in the Mukulian Empire will obtain in the New Order. But we must solve some very perplexing problems during the intervening period while we continue to operate under our present arrangement. The greatest of these are the changes individuals must make within themselves, for without a properly educated and trained citizenry, an economic system such as that of the Mukulian Empire cannot become operative, let alone be successful. Too much stress can't be placed on individual training and preparedness in the practical understanding of the basic essentials for economic and personal success! Never forget that the New Order will be a *New Order of Thinking*.

To establish a bank of our own at the present time would bring us directly under the present banking laws and make us more or less a part of the present arrangement. To issue tokens as payment to our members, even though operating under a cooperative system, would or could be construed as issuing a medium of exchange, and that is directly opposed to the Constitution of the United States. Still, as rapidly as possible, it is desirable to establish this original system in our economy, and it will be done, but in such a manner as to meet our present laws.

IX

DEPARTMENT OF COMMUNICATION

When the citizenship schools were established in the various valleys in the early years of the civilization, the need for communication between them and the *Thirteenth School* became apparent if they were to keep up with the rapidly changing conditions and developments. Since the art of writing was unknown, practically all messages had to be memorized and communicated orally. These messages were often

long and intricate, so the ones carrying them had to be more intelligent than the average person to understand as well as remember and be able to repeat what they had been given.

The journey from the *Thirteenth School* to any of the schools in the valleys was long and dangerous. Most of the country to be traversed was wild, rugged, unmapped, and trailless, while the distances ranged into thousands of miles, with all travel necessarily by foot. It would have been easier and simpler for a messenger to have walked from what is now Plymouth Rock, Massachusetts to San Diego, California when America was first discovered than to have made the trip from Hamukulia to the school located in the Levi Valley, for example.

Although the danger from predatory animals was greater at night, the messengers usually traveled then because many of the inhabitants of the country to be crossed were utterly savage and there was less danger of being discovered when it was dark. At that time, the human sense of smell was fully as acute as that of animals. That it be developed to this degree was essential, for all too often, an individual's very life depended on being able to scent an approaching or hidden enemy, either beast or human, when neither sight nor sound betrayed its presence.

Since traveling at night presented a hazard for the messengers, they began early to dye their bodies blue with certain berries and herbs. Not only did these remove all traces of the man-scent — probably substituting another resembling that of the plants used — but the blue stain made the messengers practically invisible in the semidarkness of starlit nights. Even on moonlit ones, they could melt into the gloom cast by the generally luxuriant foliage.

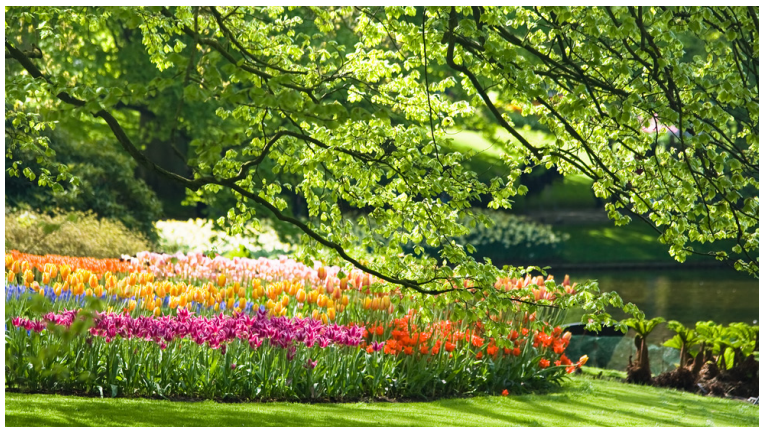
Because those selected as messengers were exceptional, being of high intelligence coupled with unusual physical stamina and endurance, it became a mark of outstanding merit to be selected for this work. To become a messenger was an enviable distinction, and each one naturally sought to raise sons to take over this honored though difficult task. With the passing of time and several generations, a peculiar change in the pigmentation of the children of these messengers became increasingly apparent. The skins of both boys and girls developed a distinctly bluish coloring until, eventually, they were born blue, and retained this coloring all their lives.

Training for the honor of becoming a Blue Messenger began in infancy, it being considered a disgrace to fail in its attainment. And the training, plus all that was learned from the messages they conveyed, enabled the Blue Messengers to make rapid development egoically.

When the Empire was at the peak of its glory and ruled all the then known world, ambassadors to other countries were invariably selected from among the Blue Messenger families. As a consequence, distant peoples came to regard these highly respected dignitaries from the Motherland as representative of what they believed was a blue race, traditional references to them still being made.

With the passing of time, written communication became common, and later, inventions corresponding to our modern radio, television, computer, as well as other more advanced means of communication gradually supplanted the physical messengers. But until the collapse of the Empire, the descendants of these Blue Messengers rarely ever married other than blue pigmented partners from other messenger families, perpetuating their hard-won distinction for thousands of years.

It was rare to find a director or even assistant director of the Department of Communication who was not distinguished by his blue skin, and every Emperor looked to ones of this background as a source of appointed ambassadors with the qualities of character and temperament needed to fill these positions. Thousands of years of training especially qualified them for these positions of great trust where sound judgment and sterling, unimpeachable integrity were so important.



X

DEPARTMENT OF CULTURE

The citizenship schools provided training in the appreciation of all the fine arts, but it was the Department of Culture which contrib-

uted so much to the beauty of surroundings existing throughout the Empire. Artists in every field, such as architects, interior decorators, craftsmen, and landscape gardeners, operated from and through this department.

In conjunction with the work of the Department of Building, all structures were laid out, designed, and landscaped under the supervision of the Department of Culture. Planning for the decoration and beautification of public buildings was also part of its work, while interior decorators for homes worked through this department as well.

Working with the Department of Natural Resources, it supervised the laying out of public parks, and planned and regulated all forms of public entertainment.

The Department of Culture fostered such skills as weaving and development of artistic textiles, embossing, carving, and etching of weapons and armor, and later, of glass. Sculpture and painting were brought to a high degree of perfection in Mukulia, but because of its enduring characteristics, sculpture was especially prized.

The harp, violin, wind, and reed instruments, including the pipe organ, were also highly perfected. The essential difference between Mukulian music and that of modern times was in their use of quarter tones. All the Mukulian citizenry and aristocracy were music lovers so that under the direction of the Department of Culture, great public pipe organs in all the larger cities played softly and melodiously at specified periods of each day, the beautiful tones vibrating throughout the entire country.

XI

DEPARTMENT OF RELIGION

Unlike all other governmental departments, the director and assistant directors of the Department of Religion were not elected to their positions but were invariably chosen from among members of the Order of Melchizedek. When it was time to replace one of them, it was the custom for the Emperor to ask the *Thirteenth School* to appoint him. There was no law to this effect. Melchizedek established the procedure by doing it this way, and it was simply continued. Toward the end of the Empire, this changed, becoming one of the factors that led to its ultimate collapse.

After this department was established, beautiful marble temples were erected throughout the Empire, the services, while of great beauty, being natural and uncomplicated. Although attendance was not obligatory, all were welcome, and for several thousand years the temples were always filled to capacity. Then it became obvious that the proletariat attendance had been gradually tapering off.

Long and thorough investigation revealed that the beautiful simplicity that made attending the temples so attractive to the more highly trained and evolved citizenry and aristocracy was neither understood nor appreciated by the proletariat. Not having developed qualities enabling them to respond, they thought the services monotonous and uninteresting. Recognizing the need for something that would stimulate these people emotionally if they were to realize the upliftment in consciousness usually associated with religious worship, the *Thirteenth School* instructed the Empire to build special buildings, or churches, which the proletariat might attend. Neophytes striving to become teachers were selected as ministers, and given the title of "priests."

To fill the need for the tangible and visible, elaborate rituals were devised, ornate and expensive robes were provided for the priests, and appurtenances that would appeal to the proletarian desire for pomp and show were supplied. Much of this was *symbolic* of the teachings of the schools and intended to lead the proletariat into increasing understanding. All was very beautiful, just as are the ceremonies and ceremonial robes of many present-day churches, and the proletariat responded by attending in great numbers.

Yet, they gave the priests full credit for all that had been done, and unfortunately, this adulation proved too great a test for them. Mistakenly feeling they had accomplished in the churches what the Elder Brothers had failed to do in the temples, the priests began to attribute to themselves a superior wisdom. Having tasted of the power their position gave them, and striving for an even firmer hold on their unenlightened followers, they eventually conceived the idea of adding the mysterious and unrealistic to the original services outlined by the *Thirteenth School*. As their desire for personal glory increased, this developed into outright trickery. In this way, the corrupt priesthoods, which were to become such a demoralizing force in the disintegration of the Empire, got their start.



XII

DEPARTMENT OF STATE

In the beginning, the governing body had been the Council, later to be known as the Grand Council and still later as the Board of Governors whose work embraced that of all minor governing officials. With the growth of the Empire and the establishment of the various departments, it became essential that this body function through a department also.

Although the duties and responsibilities of the various departments were well defined, a coordinating and directive body was essential, and this function was performed by the Department of State under the jurisdiction of the Board of Governors of which the Emperor was the presiding officer. This department had a broad and comprehensive view of the government of the commonwealth as well as of the operations of all the departments and could eliminate any overlapping or duplication of operation. Having a full record of all that was occurring in the Empire, it was able to regulate all matters so that everything operated in harmony.

Under the jurisdiction of the Board of Governors and those others comprising this department came also those situations and problems that did not fall directly under the supervision of any of the other eleven departments.

With the annexation of the various colonies you will learn about, the control, or power, of the Department of State extended to include them too.



THE KUNDALINI OR SPINAL SPIRIT FIRE

Ignorance of the entire function of the sexual organism has resulted in many who are interested in spiritual attainment believing that to expend energy through sexual intercourse is detrimental to one's purpose. With the advancement of this theory, celibacy has often been advocated.

The truth is that, like all operations of the body, sexual intercourse is a perfectly normal function when practiced in moderation by married couples. Marriage is the normal state for the average adult Ego, and enforced celibacy is as abnormal as excessive venery. A proper understanding of the function of the sexual organism will bear this out.

At one period in history, sex was worshiped and considered holy, and as you associate the information released in this section, you will understand how this came about. Today, people have swung to the other extreme, with sex practiced promiscuously without regard for any spiritual significance.

Dual Purpose of Sex

The sexual organism possesses the inherent ability to generate a creative force or energy that is stored in the sexual mechanism in the form of a liquid composed of certain chemical combinations. Some of these elements are used in the reproductive function. The rest are used to enhance mental activity. Neither operation normally employs the elements designed for the use of the other.

So when an individual adheres strictly to celibacy, using this creative force entirely for mental activity, she uses only those elements reacting to mental activity, while those reacting to sexual stimuli accumulate in excess of the normal proportions designed by Nature. As a result, the fluid in which both are contained becomes stagnant, the "mental" elements no longer pure.

Also, excessive mental activity too long prolonged may result in changes in the sexual organism, first manifesting as lack of sexual desire, and eventually in sexual impotence so that the power to reproduce is lost.

In addition to the effect on the sexual function, the mentality suffers. Celibate persons often develop eccentricities peculiar to their natural dispositions, which accentuate the existing lack of balance. Those who

are predominantly idealistic may become religious zealots or prudes, or they may incline toward an inordinate love for pets. The more practical-minded may display an intolerant and cold-blooded disregard, or even outright antagonism, for the beliefs, ideas, and ideals of others.

On the other hand, the effects of excessive venery are many. This is merely a means to gratify purely animalistic desires, and when unrestrained by higher mental activity, usually results in all manner of sexually abnormal practices that are destructive physically as well as mentally.

In moderation, sexual intercourse between husband and wife is perfectly normal and proper, just as it is imperative that a certain amount of mental activity be carried on if the creative energy generated by the sexual organism is to maintain its highest efficiency. Otherwise, the fluid in which it is contained will become out of balance, defeating one of the purposes in creating human beings as dual-phased entities. The use of either element to the exclusion of the other, or the excessive use of either, will assuredly result in the individual's lack of balance, physically, mentally, and spiritually.

What constitutes moderation in the practice of sexual intercourse varies greatly among people and no fixed rules may be established. If the act leaves a feeling of tenderness for one another and restful, invigorating repose follows, the indulgence is normal. If it leaves a sense of revulsion, exhaustion, or lassitude, overindulgence is indicated.

We must also bear in mind that Egos pass through incarnations in which marriage plays no part. Among these are individuals termed "sexually frigid." They are without sexual desire — a normal condition for them and decided on by the Ego before incarnation. In such cases, certain changes occur in this fluid that cause the portion normally used in the reproductive process to be of such a nature that it can be employed in stepping up the physical energies of the vehicle generally. By equalizing the physical and mental activities, these persons can keep the elements of the fluid in balance. In other words, increased physical activity consumes that portion of the creative energy without recourse to sexual indulgence.

Much the same process takes place as one grows older. With increasing years, procreation ceases to be an important factor in our existence on the Physical Plane and sexual activities tend to lessen, although mental activity may actually increase. Since physical strength wanes at this period, Nature compensates by a gradual change in the creative energy generated by the sexual organism. Those elements ordinarily

consumed in sexual intercourse become usable for physical energy, which maintains the proper balance. The beginning of this change occurs at approximately the same period in men and women, though with the latter, it is marked by the menopause.

From the above, it is apparent that those advocating celibacy in the attainment of spiritual advancement really understand very little of the functions of the sexual organism.

The Kundalini

Relative to this matter of creative energy is the spinal spirit fire, or kundalini, another important subject that has caused great confusion among those studying truth. Through the help of the Elder Brothers, a simple, comprehensible explanation of this is now being given.

It is more or less commonly understood that the sexual organism is united to the brain by the spinal cord located in the spinal column. What is not generally known is that within this cord is a canal and that within this canal is a gas. When the mind operates, the "mental" elements of the creative force are drawn up through the spinal cord, stimulating the brain, the physical medium through which the mind works.

Also, when the mind operates intently, this creative energy or force, in its passage through the spinal canal, kindles the gas within it to an incandescent state. Because of its location and nature, this phenomenon is called the spinal spirit fire, or kundalini. It is known only to those sufficiently advanced to be able to perceive such things clairvoyantly, for when exposed to air, this gas becomes a fluid.

As with the electric current passing through a fluorescent tube, so it is with the energy passing through this canal — the stronger the current or flow of creative energy, the brighter the glow produced. Changes occur that greatly increase the potency of the creative energy and its effect on the pituitary and pineal glands in the brain. As a result the brain becomes more alert, more responsive, and a much more efficient medium for the operation of the mind.

As Egos, our advancement is predicated on the control we have, and the use we make, of our minds. Since the brain is the physical medium through which the mind operates (Lesson One, "The Mind"), anything that will increase its efficiency will also give added power to the *mind* in achieving the advancement we must make.

Because intense mental activity automatically brings about a reaction that supplies additional energy to the brain, it is obvious that any use of the mind calling for concentration will demand that the brain function with greater efficiency. Concentration involves a more continued intensity of mental activity than is true of the type of thinking we ordinarily do. It makes a greater demand on the creative energy, and then on the brain which, because it is being furnished with an added supply of energy, operates more efficiently. In this way, it meets the greater demands of the mind which functions through it.

Since the objective of each student of the Lemurian Philosophy is egoic advancement, concentration on the virtues and cosmic laws furthers this purpose. Concentration on the well-being and happiness of others and what part we might fill in promoting the Great Work also makes demands on the creative energy. At the same time, the brain is alerted for the extended use of the mind. The intense concentration involved in solving mathematical problems or handling the complex problems often related to our daily tasks also calls for more than the average energy.

Attending any such intense mental activity is the glow of the spinal spirit fire.

The fact that intense mental activity is accompanied by this glow has led to the misconception in many truth circles that the practice of *celibacy* facilitates spiritual attainment! Because this glow heightens with increased mental activity, others have assumed that it is the spinal spirit fire which enhances one's advancement along the path and that *all* the energy generated by the sexual mechanism should be conserved to make it constant.

As has been explained, those elements designed by Nature for procreation cannot be diverted to another purpose, while normal and wholesome sexual indulgence between husband and wife is the means through which the seminal fluid is kept fresh and pure. Not only are the elements related to procreation brought into play, but because of the interplay of mutual tenderness which always accompanies true love, the mental elements also become active. This results in an elevation of consciousness something like that experienced when one concentrates on pure and lofty objectives. The normal exercise of the function aids materially in establishing and maintaining a spiritual elevation that can become permanent, especially when the couple devote themselves to elevating mental pursuits.

The Chakras

Closely related to this is another matter that has been the source of serious misunderstanding among those seeking spiritual development. This concerns those centers of energy known to many truth students as chakras. They have been taught that these lie dormant until, through the practice of certain exercises, the individual causes them to vibrate.

Yet, these exercises are taken from practices that are entirely unsuited to the Western mind, although they unquestionably lead to some startling experiences. Truth students avidly seeking psychic phenomena, but lacking understanding of the very real danger involved through the use of these exercises, may become so unbalanced as to need psychiatric help.

Actually, the chakras are *astral* centers through which the Ego perceives while functioning on the Astral Plane. When stimulated, these vibrate, just as do corresponding centers in the physical body. But when, through special exercises, this vibration in the physical is *forced* rather than developed naturally, mental unbalance manifests, for the procedure *is not compatible with God's plan for our natural development.*

Our physical body has two nervous systems, the central, and the peripheral, which includes the autonomic and sympathetic systems. The central (cerebrospinal) system controls conscious bodily activities involved in the actions we normally and voluntarily perform, such as walking and eating. The peripheral nervous system controls our *involuntary* physical activities — blood circulation, digestion, and general glandular performance. These activities are governed from the ganglia or sympathetic nerve centers such as the solar plexus and sacral plexus, which are the physical counterparts of two of the chakras.

Broadly speaking, there is no direct connection between the cerebrospinal and the sympathetic nervous systems, yet they must operate in perfect harmony and balance if we are to enjoy the maximum efficiency from our physical bodies. (An explanation of the technical manner in which this essential harmonization is conducted is of little value to the student, but any desiring to learn more about it can find it in any standard text on anatomy and the nervous structure of the human body.)

The Importance of Maintaining Balance

What should be observed and carefully catalogued is the fact that excessive stimulation of any of the individual ganglia or sympathetic

nerve centers destroys the balance so essential to perfect coordination between the cerebrospinal and the sympathetic nervous systems. When one performs exercises intended to cause any particular one of the chakras to spin, this excites that center of the physical sympathetic nervous system. The proper relationship between it and the other centers is seriously disturbed so that not only is the physical body upset, but the mentality as well.

There is also a very direct and potent connection between the activity of the sympathetic nervous system and the pituitary body and pineal gland, although this has not yet been established by medical science. The pituitary and pineal glands are tremendously important in maximizing and maintaining a coordination between the mind, through which the Ego expresses itself, and the physical body through which the Ego gains experiences necessary to its development.

Since our evolutionary process has been directed toward the advancement of the Ego, it is important that nothing be done to interfere with the perfection of this bond. To stimulate singly or separately any parts of the sympathetic nervous system through special and abnormal exercises *is to destroy the perfect functioning established by Nature and God*. The chakras may be started to spin, but the only safe and really desirable way to do this is through achieving the balanced development prescribed by the *Lemurian Brotherhood* for attaining the First Degree of Lemurian Initiation. Their spinning will then be in harmony with the uniform stimulation of all the other organs contributing to our physical, mental, and spiritual welfare.

By now it should have become increasingly clear to you that there must be a uniformly *coordinated* development of both the spiritual and the physical aspects of your being. No one can expect to acquire advancement toward immortality by working on the physical alone; neither can one expect spiritual perfection on the Physical Plane by concentrating on the spiritual while neglecting the physical. To attempt the development of either phase alone is to assure ultimate failure. Bear in mind that you are a dual-phased entity and to strive to develop one phase of your being to the exclusion of the other is to defeat the purpose of your existence on this earth plane.



THE SUPERNATURAL

One of the major problems facing those who sincerely desire to bring in the New Order is that of meeting and gradually breaking down misconceptions about the study of truth that have been built up by the extreme views of some metaphysical students. So many truth studies have come to carry such implications of fanaticism, intolerance, and impracticality that the average thinking individual hesitates to become associated with anything that appears to have any remote resemblance to them, believing *all* instruction of this kind must be unbalanced and permeated with mysticism.

Because of the fantastic views of many who have studied along such lines, anyone interested in truth is considered rather odd and unusual by the average person. Unable to recognize that practically all they know about truth studies has come from those whose personal views are extreme and incongruous, particularly with the ease of sharing such ideas via the Internet, many intelligent people deny themselves benefits to be derived from the *proper* understanding and application of the basic facts of existence.

Obviously, students of the Lemurian Philosophy must exercise the greatest care that they do nothing that would place the *Lemurian Brotherhood* and the building of the New Order in an unfavorable light. To create erroneous ideas about the Great Work and discourage those who might otherwise become interested in helping the New Order materialize is one of the ways the nether forces use to prevent its becoming a reality. They well know that once increasing numbers are consciously working toward Lemurian Initiation, and good is on the ascendancy, all the evil they are and represent is doomed.

For too long humanity has been blinded to the reality and true beauty of life. Now that the *Lemurian Brotherhood* has instituted its Great Plan for accelerating human spiritual advancement, it is essential that students of the Lemurian Philosophy always give the right impression regarding the Work. As they do, more or less balanced individuals seeking greater spiritual understanding will be drawn to the Philosophy rather than resisting it as often happens when those studying with the Fellowship show a pronounced interest in psychic phenomena.

Many students have never had the slightest interest in the supernatural or in personally experiencing anything relative to planes other than

the physical. There are some, though, especially among those of idealistic tendencies, who find psychic phenomena and kindred matters abnormally appealing. The possibility of seeing or hearing anything from other planes of life or perhaps learning of past lives fascinates them, while the temptation to experiment with exercises believed to make such experiences possible often proves irresistible. And today, in their search for meaning in life, increasing numbers of teenagers are also becoming inordinately influenced by what is commonly referred to as the occult.

All this interest stems from natural curiosity, for in due time, as people advance along the path to Initiation and Mastership, they gradually become consciously aware of the higher Astral and Mental Planes. Then, if it serves a good purpose, they will also be contacted by those on these planes who are more highly advanced. Meanwhile, until they are properly prepared, all having a lively interest in psychic phenomena and mystical experiences should be aware of the *dangers* individuals may become vulnerable to through the use of exercises supposed to enable one to demonstrate, or prove, to himself and others that life exists beyond the physical.

Because experiences during sleep are usually so beautiful and leave one feeling elated, many try to contact the Astral *consciously* in the hope of having such experiences at will. Yet, contacts made during sleep are natural, so one has a protection not possible when they are forced and the "investigator" is not advanced enough to venture safely into what he believes to be the fascinating unknown.

Dangers of Seeking Astral Contact

With little or no understanding of the vast and intricate field of activity they are trying to penetrate, and unable to control what they will see, those seeking first-hand knowledge of the Astral before they are ready all too often become involved in dangers emanating from the lower Astral. Far from the lovely aspects they had hoped to find, they ultimately discover frightful and degrading conditions so horrible as to affect their sanity.

By pursuing a special interest in psychic matters, students fall easy prey to nefarious forces that would obstruct the Great Work, becoming increasingly unbalanced so that they would be of no value in forwarding it. Actually, such individuals could be most detrimental, for the low and corrupt forces of the lower Astral are always quick to seize any and all opportunities to inject ideas harmful to the Work into the minds of those they can reach.

The methods used by the nether forces are so cleverly insidious that the individual is unaware of being misled until the damage is done. All too often, suggestions made by them appear beguilingly advantageous, not only to those receiving them, but to the Great Work itself. But once accepted and used, others, to all appearances just as good but, in reality, increasingly treacherous, follow. If these are adopted, ingress is given those evil ones who would eat into the fiber of this great and wonderful Work, destroying bit by bit all that has been accomplished.

The individual who unwittingly becomes their physical agent, believing that what she is receiving is for the benefit of all, gradually comes more and more under their influence, losing the will to think things through for herself. Then, when she no longer serves their nefarious purpose, the subversive forces drop her, and she finds herself in the unenviable position of having to begin again to rebuild the good that has been drained from her.

One of the exercises used to make these contacts with the Astral consists of blanking the mind, holding it in a passive state, thinking of nothing, while staring at a lighted candle on a shelf before a mirror in the hope that something or someone ethereal will appear. This exercise and such others as staring at specks of paper pasted on a mirror, crystal gazing, or the use of gongs are forms of negative concentration that leave the mind open to whatever may come from the lower Astral.

Knowing little or nothing about the Astral Plane and its several divisions that you learned in Lesson Three, those interested in the supernatural are not aware that any manifestation they may experience comes from the lowest division of the lower Astral. Nor do they have the slightest idea that contacting it causes one to become receptive to any dark influence or degenerate Ego that may wish to use their minds for its own selfish, destructive, and often foolish purposes. Neither are they aware that being just a short step from the Physical Plane, the lower Astral is the plane most easily accessible to them and the only one they *could* contact.

Unable to reincarnate, discarnate Egos on this plane are eager to gain control of the minds of Egos now in incarnation so they may have physical bodies through which to express their perverted ideas and continue their depraved and wicked behavior on the Physical Plane. And who would offer more convenient mediums for their use than those seeking to develop their psychic powers but who are not ready to experience anything of the beauty of the higher Astral?

When, in the desire to gratify his senses, an individual opens his mind to the influence of these lower entities, there is the danger that one of them may gain such control of it that he never regains its use. This is called obsession. Also, cases of so-called split personality are the outward evidences of struggles between an incarnate Ego and a discarnate one for the possession and final control of the former's physical vehicle. Naturally, the result is mental derangement.

The Lower Astral

The lower Astral is a vast and intricate field of sinister activity. To investigate it before one has earned the advancement essential to experiencing what he longs to see and merits the guidance of the Great Ones, is to propel his unguarded self into unknown territory of frightful and petrifying aspect. Few would think of venturing into unknown and perhaps dangerous areas of the Physical Plane without engaging competent guides and equipping themselves with the necessary physical means of protection.

Yet, without proper preparation or guidance, many think nothing of seeking to enter infinitely less known areas where all physical protection is of no avail, for encounters on this plane affect the *mind*, and few are able to withstand the terror existent in the surroundings in which they find themselves.

It is from such experiences that the idea of the "Dweller on the Threshold" came into being. It has been said that this horrible creature greets one when first contacting the lower Astral, sending him almost into hysterics, if not entirely dementing him. Encounters such as this are not at all necessary if people will be satisfied to allow their development to take place along the balanced lines presented in this Philosophy. When sufficiently advanced, they will have a natural protection making it possible for them to bypass the lower Astral and contact divisions of the higher Astral.

High Initiates, Adepts, and Elder Brothers who operate on the higher divisions of the Astral and the Mental Plane are well aware of the dangers to the uninitiated through such exercises as have been mentioned and do not lend themselves to them. So anything one may see or hear as the result of practicing them is sure to come from types of discarnate beings too low on the scale of advancement to be able to reincarnate until they are able to find prospective incarnated parents equally as depraved. For this reason, we can rely upon nothing coming in this manner.

Keep in mind the explanation concerning the chakras as given in the previous section — that they “are *astral* centers through which the Ego perceives while functioning on the Astral Plane . . . When one performs exercises intended to cause any particular one of the chakras to spin, this excites that center of the physical sympathetic nervous system. The proper relationship between it and the other centers is seriously disturbed so that not only is the physical body upset, but the mentality as well.

“To stimulate singly or separately any parts of the sympathetic nervous system through special and abnormal exercises *is to destroy the perfect functioning established by Nature and God*. The chakras may be started to spin, but the only safe and really desirable way to do this is through achieving the balanced development prescribed by the *Lemurian Brotherhood* for attaining the First Degree of Lemurian Initiation. Their spinning will then be in harmony with the uniform stimulation of all the other organs contributing to our physical, mental, and spiritual welfare.”

Earning Contact with the Higher Astral

Greater understanding and knowledge of the wonders and beauties of the higher Astral are not closed to sincere aspirants, for the Lemurian Philosophy is presented in such a manner that students who follow the instructions conscientiously will develop the necessary abilities naturally as they advance. From month to month, they may not be conscious of progress being made, but as they persevere it is slowly and surely taking place. They come to recognize much that has been closed to them before, but the growth has been so gradual they are usually unaware that any change has taken place in their thinking processes and in their character.

For the time being, if you don't want to run the danger of serving as an instrument for these nether forces or experience the unhappiness that could be yours, don't attempt exercises intended to promote psychic development or otherwise seek to gain firsthand knowledge concerning what has long been considered the great unknown. And of course, refrain from using drugs for “mind-expanding” or “consciousness altering” purposes.

Be content with contacts such as are made during sleep, realizing that when you are prepared and ready, divisions of the higher Astral will be as tangible and real to you as is the Physical Plane at your present state of consciousness.

Hypnosis

Hypnosis is also a form of blanking one's mind where the subject submits himself to the suggestions of another. It is now beneficially used in medical fields as a healing aid. However, it is also used irresponsibly by hypnotists who perform the "art" for entertainment purposes. People should consider submitting themselves to hypnosis only in cases of physical or mental emergency and then only when treated by a qualified doctor, dentist, or psychiatrist.

Understanding the Nether Forces

Since it is the consuming desire of the nether forces to disrupt the Great Work of the Elder Brothers in integrating the New Order, it is well that you have some further understanding of them.

They consist of Egos who throughout the millennia have attained a high degree of advancement, but due to their insatiable desire for power and the degrading means used in achieving it, have long since closed the door to any possibility for further progress on this life wave. Starting as priesthoods who gained control over much of the proletariat during Mukulian times and growing in numbers since then, they act as a great and evil power that feeds on the weaknesses of humankind, using these to spread their evil and corrupting influence.

Today, this power is stronger and more concentrated than ever before. And now that the first steps toward building the New Order are being taken, those comprising it seek ever more insidiously and destructively to gain control over the minds of any they can reach who may contribute to its becoming a reality. Well do they know that when the world is populated by a citizenry educated and trained in the balanced use of all the attributes of *good*, this nefarious force will not only become powerless, but having only itself and its own followers on which it can exert its evil influence, will destroy itself!

Knowing the nature of these forces, *beware*, for both you and the Great Work can suffer from unwise practices you may enter into. Don't let yourself be misled or deceived! For your help at times when situations cause you to feel these forces may be attempting to work in your environment or when you may inadvertently have drawn them in, we enclose another copy of the Protective Prayer, first enclosed with Lesson Three. It would be well to memorize it and repeat it before falling asleep at night.



PERCEPTION

To those disposed to view all things rather superficially, the physical characteristics and properties of this world we live in bear little relationship to their happiness or unhappiness in life. But to those aspiring to advancement, it must be obvious that to experience the greatest benefits from this phase of existence, it is *essential* to observe and think about such matters. As we put forth the effort to become more vitally interested in at least some of the myriad phases of our environment, we strengthen or intensify our senses until they develop beyond merely physical operations and become mental abilities as well.

Extending the Five Senses

For example, the physical sense of sight ordinarily extends only as far as a person can see or an object can be seen. *With thought*, we observe objects in the light of their potential uses. Cultivating the ability to observe, we come to see them serving particular purposes. Good artists in any field have developed this ability to the degree that all the details of the picture or sketch they are to make are laid out and the results well in mind before brush or pencil touches the medium they use.

It is just as important to observe what we hear as what we see. Being attentive to sounds caught by the ear, we not only hear infinitely more, but what we hear takes on greater meaning for us. Because trained musicians have observed and given thought to tone qualities, they can hear and recognize tones the average person identifies only as sound. The great difficulty is that we often hear without listening and too often may listen without hearing, so the question is: Do we take hold, mentally, of the true meaning of the words or sounds we hear?

Most people have developed sufficient aural observation to distinguish one sound from another, voices from other sounds, a particular voice from other voices. This has become so habitual that conscious effort is not required. Yet, when we make the mental effort *really to listen*, we begin to recognize different tones, as in music. We begin to hear inflections of the human voice, helping us better observe implications, hints, and suggestions we would not otherwise notice. Also, by giving more than the minimum thought to either simple hearing or seeing, we become aware of things on this Physical Plane to which the average individual is blind or deaf.

So the individual who uses his mind to take in more and more of what is going on around him becomes more truly *observant*. Yet, even this degree of intensification is not enough to gain the greatest good from what is registered by alert physical senses.

We must extend our thought processes still further by *studying and analyzing* what is observed so we begin to understand the *innermost* nature of what our senses present. This ability to behold the reality that lies beyond the limitations of our physical senses is *perception*.

Beyond Reasoning or Analysis

Though perception requires that we study and analyze what our senses present, this can't be a purely intellectual or coldly reasoning process. It must be the result of our assimilation and practice of the virtues as well as our understanding use of cosmic principles. Using these combined abilities makes it possible to discern and hold more and more to the innate beauty in all things, and by using perception, gradually develop the ability of the Elder Brothers to see only good.

The section on tolerance in Lesson Five stated, "When you can see about you only good, then you may know your heart is right — and not else." If you have not yet memorized this message, it would be well to do so at this time.

One of the fundamental requirements for building the New Order will be our ability to harmonize with others while at the same time maintaining our status as a thinking individual. Since the New Order will be the brotherhood of all humankind, a spirit of good will, cooperation, and fellowship must exist among all its participants. This can be arrived at *only as each aspirant* acquires the balanced development making possible the *understanding* of her brothers and sisters that renders her incapable of judging another disparagingly.

Perception builds that understanding, attaining which, aspirants express the love for their fellow humans that makes them beloved of the Great Ones.

A New Order citizen will think always of the words of the Elder Brother who suggests that we "Consider the lotus bud. Closed, it is like its thousand brothers. Opened, each displays a beauty all its own. Look deep into its heart and feast upon the beauty there. Be not like the coolie who sees only the clinging mud in which the plant is rooted."

Ponder well these words, for the Great One who enunciated them *has* that understanding which enables him to look deep within all *our* hearts to behold the loveliness there. His *love* precludes seeing the “clinging mud” from which the Ego struggles to free itself. If we aspire to this high status we, too, must reach this point in *our* understanding.

A Rare Quality

Because the average person has little inclination to observe, think for himself, or actually *do* what is essential to his advancement, perception is a rare achievement. Christ aptly summed up the attitude of most people when He said, “they seeing see not; and hearing they hear not, neither do they understand.” (Matthew 13:13) While seeing, they do not perceive, and hearing, they do not comprehend. They *cannot* because they have done nothing to cultivate the perception necessary to rightly appraise their fellow human beings or to recognize the good that surrounds them.

Most of us are too prone to emphasize the shortcomings and weaknesses in others, failing to realize that they are the crosses these individuals must bear — the problems they must work with — and missing the really fine qualities they also express. Accepting immediate appearances as facts, too many never stop to reason through to sound conclusions.

As an example, when we hear someone criticize another, how often we readily accept what is said as fact, failing to observe that it is not at all in keeping with the maligned person’s usual habit of doing things. A perceptive individual never jumps to hasty conclusions, but notes the manner of the maligner, observing whether there may be some personal ill will in what he is saying — something that may indicate he has an ulterior motive. Form your own opinions from your own experience and even then, don’t be too sure, for another’s well-being may be at stake.

Until we stop being blinded by appearances and our conclusions concerning people and situations are sound and fair, *the possibility of attaining Lemurian Initiation and citizenship in the New Order is very remote*. What, then, can you do to cultivate this tolerant understanding that is perception?

Developing Perception

The thoughtful reading, rereading, study and restudy of the Lemurian lessons will help greatly. Concentration and remembrance will be strengthened, while this attention to the lesson material will do much

toward incorporating the information into your consciousness. The more you really study them, the more these lessons reveal, bringing an ever-expanding awareness of the principles.

Most important of all, of course, is your sincere *application* of these principles, particularly the virtues set forth in Lesson Five. This leads to knowledge, and knowledge leads to the understanding and wisdom so essential to attaining our goal on the Physical Plane. Embodied within this development must necessarily come that of *perception*.

Your answers to the following questions will indicate some of the ways you have acquired a measure of knowledge since undertaking the study of the Lemurian Philosophy. Study each question carefully and thoughtfully, honestly acknowledging to yourself where you have used the various cosmic principles and where you failed to acquire a degree of knowledge concerning any of the matters touched on. Then write out your thoughts regarding each, referring to what you have written each time you review this section. These are for your personal use.

1. Have you precipitated several of your desires? What are they?
2. What unpleasant situation have you transmuted? Explain.
3. In what ways have you been compensating for the good in your life?
4. What negative conditions in your environment have you succeeded in corresponding with the causes you instituted which brought them about?
5. What causes have you initiated that correspond with the satisfactory effects you hope to realize?
6. Explain two desirable changes in your personal relationships brought about through your persistent practice of certain virtues, or even of one virtue.
7. When have you exercised greater precision since studying Lesson Five?
8. Describe an instance when you performed more efficiently than before studying Lesson Five.
9. Recall at least one time when you believe you used greater discrimination than you would previously have used in handling your affairs or your relationships with others.

To the degree to which you can satisfactorily answer these, you will have used your mind to control your environment and to advance from ignorance of yourself and your potentialities.

Extending the thought necessary to apply the Philosophy in the suggested ways, we incorporate within ourselves essentials that lead to perception. At first, a combination of observation, analysis, and reason is employed. As the mind becomes trained to recognize more and more the good that exists all around us, gradually there develops an ability that is not so much associated with them as it is a "sensing" of the truth concerning people, situations, and conditions.

The regular exercise of observation, analysis, and reason gradually makes them spontaneous and habitual so that in time, *conscious* extension of the mind will no longer be necessary to arrive at the same conclusions. You are simply perceptive without effort.

Advantages of Perception

Perception is an awareness of what we see and hear that enables us to penetrate beyond the immediate appearance of physical conditions and situations, to perceive the reality, or true nature, of what these physical senses present. For example, we come to see that essence of beauty characterizing all creation, whether that beauty be of people, the manifestations of Nature surrounding us, or the crudest material object fashioned from an idea in the mind of some individual. It enables us to see God in all things and in all people and to recognize *love* as the ultimate of all human endeavor.

Having developed perception, we no longer jump to hasty, unthinking conclusions. Through the earnest endeavor to practice discrimination at all times, we have developed good judgment. With it has come the ability to recognize the intangible qualities that make for character, or true worth, in an individual, even though to immediate appearances, things seem otherwise.

As you may realize, perception develops slowly, for it is the product of knowledge gained and, to the degree that it manifests, is wisdom. Because a measure of balance in one's comprehension of cosmic law and the use of the virtues is essential to acquiring it, it may be said to be a spiritual quality. So, through its use in recognizing greater and ever greater good, the individual becomes aware of what is not apparent to the physical senses. She is starting to develop the supersensory ability known as *clairsentience*.

Clairsentience

In its beginning stages, clairsentience manifests in various forms. An individual may be able to anticipate what another is about to say although it may be totally unrelated to what is being said at the time, or to answer another's unspoken question during a conversation. Some attribute this to telepathy, or the transference of unspoken thoughts. In reality, it is a form of clairsentience, and it is this ability to sense the thoughts of others that makes telepathic communication possible.

In conversations about matters intensely interesting to him, one developing clairsentience may express new ideas and thoughts of unusual beauty and forcefulness. Later, he finds it extremely difficult, if not impossible, to remember them. If these ideas and thoughts had been purely his own, he would have been able to recall them easily and distinctly. Some Ego he is closely attuned with, but whom he neither saw nor heard, was speaking through him. Since the clairsentient speaks the words direct, the message is usually attributed to inspiration.

Often, though, the clairsentient is impressed with the *sense* of what is given him and must phrase it in his own words, so that there is always the possibility of creating an erroneous impression.

Intuition is a form of clairsentience. But unless the intuitive individual portrays a comparable measure of balance, discretion must be used in relying on seeming indications of this ability, for they may prove too often undependable. If you feel you are rather intuitive, but are inclined toward snap judgments and too frequent unfavorable reactions toward people and situations, you will help yourself immeasurably by taking time to deliberately and sincerely study the person or situation in each case. You may discover that your so-called hunch does not prove out. On the other hand, if after doing this again and again, your immediate impressions prove correct almost consistently, you may know you are developing clairsentience.

Clairaudience

As we practice listening, really taking mental hold of what is heard, the physical sense of hearing acquires a super-fine quality that ultimately results in our "hearing" things that have not been said at all. We have "tuned in" to the vibrations and thoughts of the speaker, gaining far more than spoken words would convey to the casual listener.

This intensification of the sense of hearing is known as *clairaudience*. The clairaudient hears what is said just as plainly and as clearly as the

average person hears with her physical ears. In fact, it is sometimes difficult to distinguish whether one has heard clairaudiently or with the physical ear, so distinct is the impression.

Yet, this "hearing" will not be that of the ear but of the mind, although to you, it will seem as though the words are aural. They can't be distinguished from what is heard by the physical organ of hearing, but though others are present, only you will "hear" what is said. Although plain and distinct, this will be a mental impression — an awareness made possible because you have attained the advancement necessary to becoming receptive.

Clairvoyance

The third of these abilities that enable us personally to know something of planes beyond the physical is *clairvoyance*. The truly clairvoyant individual may "see" as well as "hear." When the body and mind are at ease, he may "see" scenes on divisions of the higher Astral and vividly recall astral experiences during sleep. With increased balance and advancement his spiritual development ultimately becomes such that the Elder Brothers can and sometimes do communicate with him.

Voluntary and Involuntary Clairvoyance

This is *voluntary* clairvoyance, inspiring the balanced individual to become ever more worthy of spiritually beautiful and enlightening experiences. But then there are the *involuntary* clairvoyants or "psychics," as they are commonly known, who receive, at best, only glimpses and snatches of things which may or may not be relevant to what they hope to "see."

In some instances, what is "seen" may be perfectly harmless, sometimes spectacular, and often pleasing, but usually meaningless and without reality. Such phenomena as showers of colored lights or beautiful flowers falling from seemingly nowhere characterize the experience of the involuntary clairvoyant. While it is true that some of the psychic phenomena produced is sensational and interesting, beyond proving there is more to life than most realize, it is of no help to one seeking advancement.

For the involuntary, adherence to cosmic principles and a measure of balance are not essential. Mere receptivity possible to anyone is all that is necessary. Such clairvoyance makes the individual susceptible to influences inimical to the Great Work as well as to his or her own egoic progress, and is *not* an indication of advancement.

Students of the Lemurian Philosophy who are involuntary clairvoyants as well as those who regard as remarkable any experience of the kind an involuntary may relate should use the Protective Prayer often throughout the day and before falling asleep at night. At the same time, the involuntary should exercise extreme discrimination in accepting what may "come" to him.

We earnestly recommend that you reread and take to heart what has been explained in the chapter, "The Supernatural," about influences emanating from the lower Astral. We also suggest that you write the Fellowship about any such experience you have had. If you have used exercises similar to those mentioned in that section prior to your study of the Lemurian Philosophy, these should be explained too. Knowing all the details makes it possible for Fellowship teachers to counsel you to better advantage.

Clairsentients can very easily confuse their personal ideas and thoughts with those that come to them through their intensified sense of feeling. Because clairsaudients actually "hear" the words, they can be sure of the difference between their own ideas and those communicated to them. But only the true clairvoyant can be absolutely positive that messages he receives are not only correct, but come from authentic sources. Clairvoyants not only "feel," but "hear," and above all else, can actually "see" the one giving the message, or the message itself if in written form. They have the advantage of perceiving through three senses — feeling, hearing, and seeing.

Working with Our Opportunities Yields Growth

Remember, though, that fascinating as all this may seem, it is the Physical Plane and mastering all pertaining to *it* that we should be most concerned with at this time. Our purpose here is to learn to understand life as it relates to physical existence. Only as we become more familiar with life on this plane and arrive at some real appreciation of all the opportunities it offers for egoic growth can we gain the understanding that makes "supernatural" experiences safe and worthwhile. It is by turning our thoughts less to ourselves and more to others, and by mastering problems life presents, that we attain the various degrees of balance and develop perception. With it comes in increasing measure, the abilities known as clairsentience, clairsaudience, and true clairvoyance.