

LEMURIAN PHILOSOPHY

LESSON 5

THE VIRTUES

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LEMURIAN  FELLOWSHIP
Balance. Purpose. Enlightenment.

LESSON FIVE

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THE VIRTUES

The purpose of our existence on this earth plane is to learn all the lessons life here can teach us. To do this, we must govern ourselves and our affairs so that we may reap the fullest benefit from our efforts. This applies also in our associations with others. If we lived alone as individuals, our problems would be only personal and our experiences very limited since we would have to depend on ourselves for everything we had or enjoyed. We must live in association with others, for to do this harmoniously requires that we learn to overcome problems these relationships present. They also give us opportunities to observe and profit from the experiences of others as well as from our own. In time we come to see that it is the rehearsing over and over of our Lemurian understanding of *virtue* and *service* that is our purpose.

To work with ourselves until we can blend with our associates and meet all situations with serenity means that we must cultivate definite qualities that make this possible. These qualities or characteristics have long been designated as *VIRTUES*. Perfection in the practice of all of them would make one truly Christlike. Yet, since not even the Elder Brothers claim this distinction, we who are making our first conscious efforts to cultivate them should not become dismayed, for at this time perfection is not expected. But an *equal degree* of mastery of all twelve is needed before Initiation will be conferred.

Many good people wish to live by the Golden Rule and often try to apply it, but with only a vague understanding of the virtues these attempts are not always in keeping with cosmic law. The virtues are specific guides, all in agreement with the Golden Rule. Through thoughtfully applying them, students of the Lemurian Philosophy are experiencing ever more harmonious conditions.

To them, the possibility of the brotherhood of mankind is not an imaginary or impractical ideal, because they're coming to recognize that sincere and thoughtful adherence to the virtues helps them create friendly and trusting relationships with other people. Personal experience has also convinced them of the greater improvement possible in their lives and affairs through the intelligent expression of the virtues and the understanding use of cosmic law.

Though one may name many virtues besides those we will discuss, on closer examination, they are all found to be either combinations or variations of the twelve designated by the *Lemurian Brotherhood* as the most basic and important. They are mutually related and so cor-

related that no one of them can be developed without involving some of the others, if not all of them. Together, they blend in beautiful unity and, as stated, an equal degree of mastery of all twelve is necessary to Lemurian citizenship in the New Order.

When cultivating the virtues, remember that moderation and balance constitute the keynote of the Lemurian Philosophy. Try not to over-cultivate any, but seek, instead, to cultivate *all*. As you study the explanations of each of them, you will discover that if developed out of proportion, they may easily become faults instead of virtues!

Careful observation confirms that the average person uses less than ten percent of his or her mental capacity. This means that a mere ten percent of our thinking ability has brought us from the level of animal living to our modern way of life! Think of what it will mean when finally we attain the use of one hundred percent of this ability! Proper attention to the use of the virtues will aid in this achievement, for to develop them *necessitates using the mind*.

Only by *thinking* can we establish the balance between emotion and reason that is essential to progress. Thought given to the practice of the virtues requires a measure of mental control that tends to expand our reasoning power in a way conducive not only to our personal well-being, but our advancement as well. Christ exemplified and stressed the virtues in His Teachings so that we all might have good reason to improve our relationships. Constant thought to their use will ultimately bring about the nobility of character so essential to Initiation and citizenship in the New Order where there will be no unpleasant associations.

As increasing numbers experience the deep satisfaction in life that is the result of conscientious study and application of the principles of the Lemurian Philosophy, these Christ Teachings, so long regarded as impractical and somewhat sentimental, will have been given a fair and honest trial that will prove their validity beyond question. Those who were skeptical or lacking in courage, or who felt all was known concerning spiritual matters, will then also come to recognize the need for conscious advancement and be eager to study the truths of Nature and God. They will gladly pursue the training that will make possible their own participation in this new way of life based on the principles of the fatherhood of God, the motherhood of Nature, and the brotherhood of humankind.

The virtues are the key to the unfoldment of all that is good, true, and beautiful in the Ancient Wisdom Teachings. Live them, and no attainment — spiritual, mental, or material — will be beyond your reach. Possessed of them, all things are achievable. Without them, neither peace of mind, security, nor true happiness is possible.

SINCERITY

One of the Elder Brothers has said:

*Though one be without learning, though he be without skill,
though he be without culture, yet if he be sincere, he rates
high in the eyes of God.*

We relate the virtue sincerity to the Lemurian Philosophy, for if you are not sincere in your desire to understand and apply the principles it presents, then you are not true to yourself nor sincere in your desire to develop to the point where you may be of real service to the *Lemurian Brotherhood* in establishing the New Order.

You may *aspire* to greater spirituality with its accompanying advancement and Initiation; you may think about and long for contacts with the Great Ones; you may even satisfactorily complete the questionnaires of all the lessons of the course, but if you do nothing beyond these, your desires would not be classed as sincere in the sight of God. While your aspirations may be pleasing to you, they are of little worth except as they lead you to make the principles of the Philosophy more a part of your being. As you weigh all matters in the light of your understanding and then *use* them in your daily activities, you will acquire the qualities essential to advancement and a more satisfactory way of life.

It is not an indication of growth merely to read and be able to discuss the truths contained in the Lemurian Philosophy. As explained in Lesson Three, all that has been released is only information until a student converts it into knowledge. Until it is thoroughly absorbed into your consciousness so the principles are applied in your everyday life and affairs, little gain has been made, and you are as yet unprepared for the honor and privileges of advancement. A superficial grasp of these priceless Teachings is of no value to the Great Ones in forwarding the Plan they have in mind. Do not delude yourself into believing you have qualifications you lack. For while you may deceive yourself, and even the Fellowship to a degree, the Elder Brothers are aware of all your failings, as well as your good character traits, and it is *they* who confer Initiation.

Think about the Great Work until you perceive the vision of what is to be accomplished, so you may become more willing to let go of your incorrect ideas and beliefs and accept new ones designed to help you

personally to advance while contributing materially to the furtherance of the brotherhood of man.

Many believe they are sincere because they try to do what is right. Yet in many instances, this is merely a personal opinion, carelessly assumed and with no basis of real thought or understanding. The intentions of the unthinking individual may be the best in the world and his efforts to do the right thing absolutely sincere insofar as he personally is concerned. Yet, in his ignorance of cosmic principles, he all too frequently sets causes into operation that bring reactions far from beneficial, not only to himself, but to others as well.

Probably the most common example of this is when, with the best of intentions, an individual tries to alleviate the misfortune of another who is in position to help herself and who has not asked for help. The intention is good, and an apparently beneficial result may even be brought about. Still, in the final analysis, greater harm than good may have been done. As already explained, the unfortunate one may be deprived of an opportunity for which she incarnated to learn some lesson essential to her further advancement or to erase some negative karma from her cosmic account.

The interference of the well-intentioned one may force this Ego to assume greater difficulty in another incarnation to accomplish what might well have been over and done with in this one. One may feel perfectly sure that what he does or thinks is right and good, yet because his understanding of cosmic principles is minimal, the repercussions, both for himself and others, may be regrettable. So it becomes obvious that not all sincerity is a virtue.

On the other hand, too many people tend to look past others who are asking for help, simply because they feel intolerant of them or do not want to get involved. This is just as much a mistake as doing too much for another. At the same time, there are many people who need and would benefit from asking others for some kind of help or advice, who choose to go it alone, limiting the assistance they might receive.

Only as you act on information in your life do you prove the value of that information. If someone else acts on it, you may observe, but the real learning goes to the one initiating the effort. If you falter through lack of information or knowledge, and ask for another's help, you are more likely to learn from it, remember and apply the information in your own life the next time such a situation is encountered. If someone asks for your help, he assumes the greater responsibility, though you are not entirely relieved of your obligation to exercise discrimination in what help is offered. Also, if two individuals are engaged in a

common task, it is perfectly acceptable to show someone a better way. But remember that advice unasked for is much like salt. A little adds savor, while too much can spoil any food. Be sparing with advice.

If you will think carefully about the statement from an Elder Brother at the beginning of this section, you may begin to recognize why sincerity should rank so high in the eyes of the Great Ones. Sincerity is evidence of true intelligence. This has little to do with intellectual intelligence, or book learning, but is a spiritual intelligence regarding cosmic law which can come only from incarnations of experience and attention to God's laws. To exercise sincerity in life requires the use of many of the virtues, including discrimination, courage, tolerance, forbearance, devotion and a degree of humility. An important element of this virtue is integrity — the willingness to do what is right even if it's not easy or seemingly to your advantage, but helps another and is honest.

SINCERITY

Here's how one student evaluated her ability to do the "right thing."

I take care of the petty cash in the office where I work. To facilitate the payment of bills other employees give me, I set up a box with some cash they could use to pay themselves and leave the receipts, which I would then balance once a month. As they were trustworthy people, I was sure that any discrepancies that occurred would be minor mistakes and usually easily remedied. But one day when the balance was significantly off, I got upset and "lectured" the group about it. They were all attentive and agreed to try to be more careful.

When I returned to the box to write off the discrepancy, I discovered a group of receipts that I hadn't entered! After my "lecture," I felt reluctant to admit that the failure was mine. I knew I could get away with never revealing it and no one would know but me. But I used sincerity to admit to my coworkers what had happened and apologized. I will always remember the kind smiles on their faces and their good-humored forgiveness.

* * * * *

Sincerity implies a deep faith in God's laws and goodness that has become part of your nature. If you are sincere, you will study the lessons of the Lemurian Philosophy more assiduously, and gain a deeper

understanding of their value in life. Your love for other people will be infused with greater reasoning and less emotion.

The sincere individual is more inclined to tell others the truth even when it may be painful, and would want others to do the same for him. Think about it for a moment. If you were about to pour bleach into a solution of ammonia and water — a combination that produces a potentially lethal gas — wouldn't you want someone who was observing your actions and aware of this danger to warn you rather than stand idly by and watch because they were afraid to embarrass you? Yet how often do people withhold the truth from others for this very reason?

A guest comes into your home and begins to point out what is wrong with the way you maintain the house, how you treat your spouse or children, or your friends. Though she may believe she is helping, cosmically speaking, this is an intrusion into your life. It would be better to kindly, but firmly, tell her this "help" is not appreciated. It is *your* home, *your* family and they are *your* friends. How she treats people in her life is entirely up to her, but how you choose to interact with others is your business. You might assure her she is welcome, but ask that she respect your right to live your life as you wish.

Place yourself in her shoes. If you were intruding into the life of another, believing you had answers that would make his life easier, but causing pain and unhappiness, would you want someone to tell you? Or would you prefer to be allowed to continue to interfere because everyone feared hurting your feelings, all the while developing a mild distaste for your presence? Which would be more truthful and helpful to the Ego in the long run?

One of the most difficult areas to see and resist intrusion from one Ego to another is in families. A parent may find it difficult to stop making decisions for his children after they become responsible adults, feeling he is only being helpful. If the parent refuses to give up this role in the adult child's life, and the child, while resenting the intrusions, remains fearful of declaring his independence, cosmic debits mount.

Husbands and wives often develop a pattern of intruding into each other's decisions. If unchecked, this pattern of intrusion can continue throughout a lifetime. Siblings, too, raised on the idea that "blood ties" are sacred, may begin early to tell brothers and sisters how to run their lives, offering help that is not asked for. They may not understand that the spiritual bond between family members should never eclipse the right of self-determination, a right granted to each Ego by

God. Because of the nature of these relationships and the fact that they often undergo very slow change throughout an incarnation, the debts we may create through intruding into the lives of loved ones may all too easily become karmic, necessitating hard experiences in a future incarnation.

For the student studying the Lemurian Philosophy, it will become clear that putting the brakes on intrusions can be done while still maintaining and even adding a greater measure of peace to the loving relationships of family members.

As a virtue, sincerity can be expressed only as one understands cosmic law and its operation and *knows he is doing the right thing*.

This does not imply freedom from mistakes. But at least if one is attempting to do what she believes is correct, cosmically, she will also be more inclined to observe the reactions over time and at the very least will learn valuable lessons that will add to her fund of knowledge accumulated during a lifetime.

Lacking sincerity, the remaining virtues lose much of their value, and so there can be little semblance of nobility of character. Possessing sincerity, all the other virtues are possible of attainment, for there is the heartfelt desire to actually *do* what is possible to promote the Work of the Great Brotherhoods. This prompts and keeps alive the conscientious and constant effort to cultivate and develop the other virtues.

If you would develop the virtues to the highest degree so that all you do may bring only what is right and good in the sight of God, you must first examine yourself to know whether you are sincere in your belief in the ideals and principles of the Lemurian Philosophy being released to you. If you are, then the use of the other virtues will always influence your thinking, your words, and your deeds, becoming in ever-increasing measure a veritable part of your being.

If you are sincere, you will already have begun training your mind so that negative thoughts find entrance increasingly difficult. You will have become more alert to the action of the Laws of Precipitation, Compensation, and Transmutation, as well as to the matter of attaining increasing balance within yourself and your environment. Only as you devote yourself to the furtherance of the Work and your own egoic progress, permitting nothing to assume greater interest, will it be possible for the brotherhood of man to become a reality for you.

This does not mean you should drop all other activities and associations to concentrate on the study of the Philosophy alone. That would be unrealistic, for if you don't participate in normal mundane activities, how can you use and apply the principles you are learning about? How will you cultivate the virtues or develop the ability to meet the difficult situations that human associations present, all of which are so necessary to egoic progress on this plane?

For every one who seeks advancement and citizenship in the New Order, sincerity is the actual *living, to the best of your ability, in conformance with cosmic principles*. If you are truly sincere, and have faith, it will not be long before your environment will come to reflect your right thought and action if, indeed, there has not already been some evidence of this.



KINDLINESS

He lived, and as he did, spread happiness, for in his heart and on his lips was only kindliness.

Kindliness applies to more than the spoken word. It cannot be absent from the heart at any time. It must abide there always in case in our human inclination to overlook the virtues of tolerance, patience, forbearance, charity, and humility, we might otherwise fail to use its soothing, magic touch. Kindliness is a state of being that cannot be donned at a moment's notice and discarded when the need is past. If not ever present, it lacks spontaneity and warmth.

The basis for this virtue is the sincere desire never to bring hurt to another, consciously or unconsciously, while at the same time being ready to render a helpful service.

Perhaps the first intimation that one may have met an Initiate is the kindliness an individual manifests at all times, even under the most adverse and trying circumstances. An Initiate is invariably gracious and gentle, and the higher the degree of advancement, the more pronounced the kindliness becomes.

To develop this characteristic, one must first learn to be considerate of others. This consideration obviously cannot be practiced except as one gives thought to the matter of being kind — of not bringing hurt to another. With a growing awareness of the good in others and that they — just as you — try to do what is right, one becomes less inclined to utter any word or think any thought that might eventually result in hurting another.

Some people are inherently kind, having developed this virtue to more or less degree in previous incarnations. Others believe they are kind when actually, the intolerance, impatience, lack of forbearance and discrimination they fail to recognize in themselves result in pain and fear for others.

If it were possible to trace the cause of our faults and failings, we would undoubtedly find that many of them originated many incarnations ago when as newly created Egos we were learning to adapt to those first environments in which we found ourselves.

Being totally unaware of our inherent power of mind and how to use it, we functioned for millennia at the level of the animal rather than as

human beings. Life was bound up in purely physical welfare, actions based on instinct and feeling as are those of animals, the natural desire and need for food and mating prompting involuntary actions, for to think was still beyond understanding.

Yet, as a result of the experiences through which we as Egos passed, the time finally arrived when hazy associations began to form in our minds, and we came to realize vaguely that in some way, we were different from animals. Along with this dawning recognition, we began doing things that involved the further use of the mind, although we could not know that egoic progress was slowly starting to take place. Over the millennia, these first glimmerings of mental activity strengthened our minds more or less depending on the conscious use made of this great power.

While it is true that humanity as a whole has come a long way since we first became human beings, unfortunately, too many still fail to think and instead give way to primitive instincts and emotions such as prompted their early actions. Personal concern and enhancement — *regardless of cost to others* — continue to influence the actions of many people. Unaware of the operation of cosmic law and having no understanding of the ultimately dire effects of causes set into operation, they continue to be motivated by selfish interests, still seeking to have their way and to gain personal satisfaction and prosperity at the expense of others!

You may believe this could not possibly apply to you, but if you will honestly examine your thoughts and actions in a sincere effort to discover where you may fall into this category, in more ways than one, you will find yourself inclined toward self-love and self-seeking. What do intolerance, impatience, resentment, lack of discrimination and insincerity in one's relationships portray if not self-interest and thoughtlessness for the well-being and happiness of others!

The basic principle responsible for the unparalleled and magnificent success of the Mukulian Empire will be fundamental to the New Order also. It is as follows:

No organized society can hope to prosper permanently except as each member thereof prospers, and conversely, no individual member of any organized group or society can hope to prosper permanently except as the group or society as a whole prospers.

At first glance, this may appear to be a purely economic ruling, for you have not yet accustomed yourself to thinking of economics in the light

of cosmic principles. A rereading of the chapter, "Cosmic Economics," in Lesson One will refresh your mind concerning this and help you see that the exercise of the virtues has an important bearing on carrying out this principle, for much more than finances is a part of successful living. Cosmic credits are essential, and there can be no greater source for gathering them than through the practice of kindness — the consideration of the happiness and well-being of others.

The time has come when all people must take steps toward overcoming the involuntary promptings that result in thought of self alone. Not to do so is to pronounce our own inevitable doom through the operation of the Law of Action and Reaction. We can't conceive of the New Order as being composed of any but the most kindly individuals. We visualize the facial expressions of those who will participate in this civilization as tranquil and happy. And none can be at peace and really happy without being kind and associated with those who are also kind. As aspirants for citizenship in the New Order, it is up to each of us to cultivate this virtue.

The best way to break old habits is to *consciously institute and work on new ones to replace them*. To break down those that are selfish and to work toward increasing selflessness, we must practice being *kindly*. This involves extending our thoughts to ways and means of serving others in conformance with cosmic principles rather than limiting them to ourselves and our personal affairs. To help develop kindness, let's consider how we may serve others and yet not act directly in their environment.

KINDLINESS

Kindliness helped this student set aside personal annoyances.

One day during a conference in my office I was interrupted by an elderly gentleman with a problem. At first, I was annoyed. But remembering kindness, I listened to all he had to say. While I felt his problem might not be solvable it seemed worth a trip to the library to see if there were sources of help. This I suggested to him. He did find help and later called to express his appreciation. While initially I was vexed by his interruption, I was glad that in turning to kindness and listening to him carefully, I was able to help him and recognize how important it was for me to curb my own negative reaction of annoyance.

* * * * *

Always remember that a human being is another spiritual being, an egoic brother or sister who, despite outer appearances, is also struggling to reach the same goal as you and who, like you, has many fine qualities that far outweigh what you may consider faults. By remaining silent regarding another's mistakes we, who have found that burdens tax us sorely, save another Ego added burdens.

By speaking of the failings of one individual to another, we place ourselves in the category of those who, by passing judgment on others, make themselves vulnerable to *being* judged. You cannot hurt another by either thought, word, or deed without eventually being similarly hurt. This is cosmic law.

Equally as unkind and hurtful to a more far-reaching extent is group gossip. Derogatory statements are often made about someone who is absent that cause others of the group to form an adverse opinion. As a result, that person may be denied opportunities that materially affect his or her life and family.

What can justify such action? The gratification of appearing well informed about the so-called inferior qualities of another human being? Surely, these individuals are no worse than those who spread such slander! Even if the misdemeanor is true, those understanding cosmic principles realize there is no need for its mention. The Law of Justice will protect those who are entitled to its protection, and the erring one will suffer repercussions resulting from personal actions without our questionable help.

So restrain each impulse to speak negatively of another or pay attention to any who do. Be alert to any tendency to deceive yourself that you are *helping* another by airing for general discussion the unpleasant characteristics you may have observed or what you believe you know about the person. Remember the words of the gentle Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and *be kind*. Be silent.

Think before you ridicule another, for ridicule is never kindly and invariably brings hurt. There are some individuals who, while they may not speak disparagingly of another openly, under the guise of being witty, manage to convey their disapproval through slighting remarks. If the person in question, or someone else, takes issue, such a person usually excuses himself by suggesting the other can't take a joke. Yet, if a joke is at the expense of another, it is not funny. It is just the expression of his intolerance! As a matter of fact, those who unthinkingly ridicule others usually are unable to take even the kindest humor that may be directed toward them.

If you are alert to every opportunity to impress others with how well read or how intelligent you are, and are inclined to correct in public what you believe to be the mistakes of others, maybe you are not so smart after all. Such remarks do not favorably affect those you wish to impress, and are unkind. They indicate lack of thought and an unwholesome desire to humiliate and hurt someone.

Respect the opinions and ideas of others by becoming a good listener. All like to be treated with consideration, so if you wish to be similarly regarded, extend this consideration to those you talk with.

Take advantage of each opportunity to serve others by bringing bits of happiness into their lives through your thoughtful consideration. Let your associates know you like them and consider them important by going out of your way to make kind remarks that show you have noticed their efforts. Never lose an opportunity to express your happiness in the accomplishments of others, regardless of their significance to you.

Always speak well of those who work with or for you, giving full credit for all that they do and more. Make it a point to mention your reason for commending the individual so that he or she realizes yours is not a passing remark or designed merely to flatter. Sincere commendation warms the heart.

Also be happy for their good fortune. Recognizing that they must have earned it, whether or not you are aware of when, where, or how, be kind and let them know you are happy for them, adding to their pleasure.

These kindnesses will return to you many times over, while they and your self-forgetting will earn for you an infinitely more precious reward — the affection and esteem of your associates.

Don't justify your failure to express the kindness that encourages and makes the day brighter for another by making yourself believe you haven't the time or energy or can't afford the slight cost that may be involved. You may sorely need the cosmic credits these small acts will accumulate for you. To serve unselfishly is to serve ourselves, for the great Law of Action and Reaction operates through all things at all times. If it is our hope to earn true and lasting security and happiness, selfishness in the discriminating giving of ourselves can have no part in our thinking.

By giving thought to the practice of kindness, one finds that controlling intolerance, impatience, and resentment helps, not only in be-

coming more kindly, but in gaining greater understanding. And who is there that does not love the patient, kindly, tolerant person who puts others at ease and makes them happy; who welcomes all with a heartwarming smile and firm handclasp; who listens patiently to our troubles; who is ever forbearing, understanding, just; who abides by Christ's statement, "whatsoever ye would that men should do to you, do ye even so to them"?



PRECISION

Truly, if you have not acquired some degree of precision in previous incarnations, or in the early years of this one through painstaking training on the part of your parents, the task ahead is not an easy one. Yet, few who lack this virtue seem to realize their inadequacy. They may go through life blissfully unaware that in this shortcoming lies the cause for much of their failure and an important reason why they may hold less responsible positions than they might wish. Since aspirants for citizenship in the New Order must make a success of their lives and become examples for others to emulate and follow, whether or not one practices precision becomes very important.

For this reason, we are asking the questions below, designed to help you weigh the extent to which this deficiency may be apparent in *your* life and affairs. Some are general and all may answer them; others apply to various circumstances so that not all are applicable to all students. But by thinking each through carefully, honestly examining yourself as they relate to you, you will be able to judge the seriousness of your need to cultivate this important virtue.

How orderly are you? How attentive to detail are you? Are you inclined to be careless? How seriously do you accept responsibilities? Do you give undivided attention to jobs you do? Do you often find yourself having to hurry to keep up with your daily activities? Think of these questions and those to follow, determining whether or not you believe you are a precise individual not inclined to make many mistakes. As you do so, you may discover your strengths as well as your lack of precision in still other respects that you will want to overcome.

Are you used to putting off important matters that should be given your immediate attention? In other words, do you tend to procrastinate? Do you know why?

Do you file your income tax return on the last day?

Are you keeping a day by day account of your expenses in either a notebook or your Personal Record, or do you try to remember and tabulate several days' expenditures at one time?

Do you unconsciously drop or leaves bits of food, nutshells, chewing gum or candy wrappers on the floor, chair, or lawn? Have you thought about who is left to clean up such items?

How many borrowed books, CDs, DVDs, tools or utensils have you neglected to return to their owners?

Do you keep track of what you have loaned others so that eventually you can retrieve these items?

Do your furniture tops have rings made by glasses or cups you have left there?

Do you wipe down the walls and hang up the towel after you take a shower?

Are your clothes in need of mending?

What is the condition of your dresser drawers?

What is the state of the heels of your shoes?

Do you always put the cap on the toothpaste after brushing your teeth? How does this affect those you live with?

When you go to bed at night, do you hang your clothes in the closet or throw them over a chair?

When beginning a new task, do you plan how it is to be done or just enter into it without thought?

Do you make a list of your needs before going shopping?

Is yours a family that constantly makes special trips to the store for just one or two items?

Is your kitchen arranged for step-saving convenience?

When you plan to bake or put together a meal, do you check ahead of time to be sure you have all the ingredients on hand?

Are a few dirty dishes often found in your kitchen sink?

Are your tools always in place, or do you have to look where you last worked to find them?

Do you misplace your glasses, pens, important papers, and other such items and have to spend valuable time tracking them down?

Are you usually prompt or do you tend to be late in keeping your appointments? Have you thought of what this conveys about your regard for others' time, effort, needs?

When storing things away in boxes, do you mark the contents, or do you have to look through them until you find what you want?

If you employ a baby sitter, do you leave clear, concise instructions for the care of your child or children?

Do you check to be sure you are not leaving medicine out where children could reach it? Do you remove household sprays and cleaners from lower cabinets so toddlers can't get to them?

Before leaving home, do you check to see if all things are in order, such as the stove, heater, iron — or if the garden hose is shut off?

Do you often forget to turn off the porch light before going to bed?

How often have you been late for work in the past six weeks? How many people does this affect?

If you work in an office, are your files properly marked so that in an emergency one unaccustomed to using them may locate what is wanted?

Do you often misfile correspondence and never find it?

Is correspondence you prepare neat and free of misspelling?

When going on vacation, are the instructions for your substitute explicit? Do you remember to tell him or her of any special handling of certain customer accounts, for example?

How accurate are you when working with figures?

What about your answers to the questionnaires of your Lemurian lessons? Are they legible and neat as befits an aspirant for the high honor of Initiation? Do you always remember to sign them?

If you are not accustomed to being particularly attentive to what you read, you may have gone over these questions rapidly and without giving much thought to whether some may apply to you. This in itself would indicate a lack of precision, because the practice of this virtue implies care with even the smallest details. If one is careless in reading the Philosophy and the correspondence from the Fellowship, passing hurriedly over what is presented, very little is gained and consequently, advancement is limited.

Our progress depends to a large degree on the attention we give seemingly minor details — the common, everyday things such as mentioned in the questions above. In giving good thought to these, we develop our mental abilities to a commensurate degree and are in better position to meet the important issues that arise.

PRECISION

This student's willingness to tackle a lack of precision led to her experiencing the peace of mind the use of this virtue affords.

For many people, putting a meal together in a required time frame is no problem, but to those of us with less precision, it's daunting. In an effort to build precision, I planned a roast for supper. I read the meat instructions and figured out when to start the oven. Happily I got the pan ready, prepared the vegetables, made coffee and set the table. Things seemed to be going quite smoothly. With an hour to spare, I read the directions one more time . . . and saw to my dismay the meat didn't need to cook just 40 minutes, but 40 minutes per pound! Suddenly I was in high gear, cranking up the oven to compensate for the lack of time, throwing the meat into a pan and in the oven. It was a mad dash, but a good lesson in all it takes to be precise.

Recently, I planned a meal that was uncomplicated. I enjoyed putting it together and seeing that I could get everything ready at the same time. There was even time to wash up the dishes I had used. Thinking about it afterward, I was struck with how calm and pleasant it was. It changed my perception of this virtue from one that was stern, exacting and impersonal to one that could create a peaceful environment where people could relax and be comfortable. It left me eager to keep working at it.

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Carelessness in thought or performance can have no part if the final product is to be worthwhile. The result we seek is advancement; to a marked extent, this corresponds with the precision we build within ourselves through the careful thought given all that concerns us here on the Physical Plane — most importantly our association with other people.

Precision implies exactness, accuracy, definiteness, order. Loose thinking and haphazard action are a waste of mental and physical energy which should be conserved for accomplishing the essentials to attaining one's great purpose in life — advancement and Initiation. Without this virtue, people never become efficient at anything constructive. Precision must be cultivated, and *the time to begin is NOW*.

Like all else necessary to our growth, its development will be gradual. At first, only a little thought will be given each new project and decision. For a while, it will be necessary to exercise willpower and self-control, but as you persist, it will become less difficult and greater thought will be given them. You will see the effects reflected in your activities, which will become easier, saving hours of futile and unproductive effort. Your ideas and ideals will become definite. The enhanced standards of exactness a part of your conduct will lead naturally to complete dependability, the crowning achievement of the precise individual.

The use of the virtues, even one as practical as precision, has at its heart the value of selfless consideration for others. By continuing to give thought to personal actions, eventually you can become thorough, dependable for every job, punctual for every engagement, and keep all your promises. If you feel it is not possible to fulfill the requirements of any of these, you will make no commitment, but making them, you can be depended on to carry them out with serenity and calm because of the care you have taken with each detail.

In this way we progress from small accomplishments to those more worthwhile, with life taking on real meaning. The world *needs* individuals who have developed precision; each and every one of us has the power to supply this need if we will cultivate it intelligently. And it is *essential* that we do so if the New Order is to become a reality!

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Regardless of the need for acquiring precision, we must caution you of the ever-present possibility of carrying this virtue to extremes. One may all too easily get *out of balance* through inordinate zeal in its practice and this, of course, defeats its purpose as a way to earn progress and be helpful to other people. The dividing line between being precise and being *overly particular* is very thin. By going to extremes

with this virtue, one grows unreasonably meticulous, exacting, and dogmatic not only with self, but in judging others. As a consequence, it ceases to be a virtue and becomes a hindrance to advancement.

There are those who are precise to the point of fanaticism so that this virtue with its transcendently beautiful possibilities can be quite the opposite. Intolerant and unnecessary hurt to others, or the stripping of all beauty from every situation for the sole purpose of displaying precision, is never justifiable. Discrimination and kindness necessarily play important roles in its proper development, for they serve to temper any inclination toward becoming out of balance.

We realize that today, with many men and women both earning a living, to try to be infinitely careful in every detail could lead to tension or exhaustion not at all in keeping with the serenity a Lemurian student should acquire. When one has too much to do or there is an emergency, it is not always possible to keep dresser drawers in order or pay much attention to whether the pictures hang squarely on the walls. The questions refer to normal circumstances and apply generally to the average person. Even the pressing situations above are made much pleasanter, though, if one has acquired this virtue, because it facilitates everything he or she must do. And at the heart of precision is thoughtfulness for others and this, more than each detail of a task or being "perfect," is the real goal.



TOLERANCE

Intolerance of others is probably the greatest of all stumbling blocks in our efforts to bring about the New Order, for this very insidious and negative quality, so difficult to crush, is characteristic of many otherwise admirable and intelligent people. Individuals who would never intentionally hurt anyone, through an unwillingness to allow others to be themselves and follow their own beliefs, do irreparable harm. Intelligent in other respects, they are quite thoughtless in condemning many they contact, while actually knowing little about them. So little thought is given the matter of freely judging others that most people are not particularly aware this is a destructive tendency, bringing in its wake confusion and heartache for those who are targets of their unwarranted censure.

Clearly, this characteristic is not representative of what is to be the Kingdom of God and in itself would serve to prevent its coming into being.

To idly discuss and find fault with the beliefs, habits, and personalities of others may seem of little consequence to those engaging in such gossip, but to the great Archangel Christ, our Beloved Wayshower and Exemplar, it was, and is, a matter of grave concern. He considers its elimination so important to those seeking the Kingdom of God that in His Sermon in the Mount, He cautioned His disciples to: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." (Matthew 7:1-2)

Later when He spoke to His disciples of His betrayal and the fact that He would not be long with them, He gave them the formula they could use in overcoming this very common human characteristic. He said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." And then He added, "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35)

In aspiring to attain Initiation and citizenship in the New Order, we too become His disciples and as such must develop the tolerance that will help us perceive others more nearly as *He* sees them and so come to understand and love all people. Perhaps you believe you *are* tolerant, but if you often find fault with and speak disparagingly of others, concentrate on their shortcomings, look on them as inferior to you, feel

impatient in your dealings with them, or try in any way to force them to your way of thinking and doing things, you may know you have a definite problem if you are to overcome the tendency toward intolerance.

Tolerance is a state of mind created by a process of unselfish, kindly, and charitable thoughts about people — what they say, what they do, what they believe. The premise from which to start developing this virtue lies in the fact that *what we see in others is the direct reflection of what is in our own minds.*

We so often say that by the actions of others we judge what they have in mind, yet there is not one of us who has not been misunderstood and when most sincerely trying to be of service, gave only offense. How could this happen? Very simply. The other individual reads into the effort something that was in his or her own mind and attributes the thought to us. How is it *possible* to attribute to another a motive without first forming that motive in our own minds?

No one has the power to know the innermost thoughts of another, for all of us have a secret “sanctum sanctorum” in our mind that not even the Elder Brothers can penetrate, even were they so inclined. What goes on there, none other can know. So when we freely pass judgment, we may be sure that we are doing so while knowing only one side of the story. *We know only what we see and hear.* We can never be positive that we are not being misled by appearances and as all should know from experience, *appearances can be devastatingly misleading.*

“. . . and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears . . .” (Isaiah 11:3)

We can’t possibly know how well-intended an act may have been. If a mistake was made, whoever made it is probably as aware of the error as those who witnessed it. Are there any of us who have not made mistakes and will continue to do so from time to time? Surely we wouldn’t want to be judged only by our mistakes.

So, does it help to be censured while we’re trying hard to work our way through a trying situation, even though we created it? How much more helpful when the considerate and kindly individual appears not to recognize the error and never mentions it to another unless he sincerely feels it to be necessary.

One of the most dramatic stories in the New Testament illustrates so well the attitude we should take. This is the story of the woman

taken in adultery who was brought before Christ. The scribes and Pharisees reminded Him that the law of Moses demanded that she be stoned to death.

But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

And again he stooped down, and wrote on the ground.

And they, which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more. (John 8:6-11)

If we would truly follow the Exemplar, let us also write the errors of others in the shifting sands that they may disappear and leave behind them no record. Isn't it true we pray that our own failures and errors may be overlooked and that we may be given another chance? Isn't it equally important not to close off these benefits from others by calling attention to their mistakes but rather allow them to fade and disappear?

Since all Egos express the essence of their own experiences throughout the millennia, no two individuals can *possibly* react in exactly the same way to all situations. The combination of influences is too varied. So it is inevitable that not all see the same thing from the same viewpoint or react the same. Also, the understanding and capacities of each are different so there can be no real basis for judgment. While we may see inadequacies, this is not a deciding factor, for we see such things *only from our own undeveloped viewpoints and cannot know all that is involved*.

We cannot know what odds an individual may be working against — odds born of previous incarnations or even in this lifetime, or which

may have been elected in order to gain certain further advancement. Under similar circumstances, we might not do as well!

Judge not; the working of his brain
And of his heart thou canst not see.
What looks to thy dim eyes a stain,
In God's clear sight may only be
A scar won from some well-fought field
Where thou wouldst only shrink and yield.

Anonymous

After all, what divine arrangement gives us the *right* to criticize and hurt other spiritual beings who in their own way are passing through a necessary process? Are there any so superior they can afford to bring into their lives the repercussions of such activities? Would *you* like others to be as intolerant of you as you have been of them? Remember, action and reaction are equal in force but opposite in direction, and to pass judgment on another is to pass judgment on yourself.

And didn't Christ say, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets"? (Matthew 7:12)

If you find yourself making derogatory remarks about others or expressing disapproval of them and their actions, or even feeling disapproval, examine yourself thoughtfully and carefully for reasons why you may be doing this.

Is it because you and those you associate with can find no other topics of interest to discuss that you bring yourself, or allow yourself to be brought down to the level of negative thought where others are belittled or condemned?

Can it be that you are jealous of the success another has attained or a privilege earned and wish to build doubt in the minds of others about its being rightfully given?

Is it possible that you suffer from an inferiority complex and believe that derogatory remarks about another may cause you to appear in a better light by comparison?

Or by magnifying the otherwise obscure faults of others, do you perhaps feel you will be looked on as a discriminating student of human nature and so gain favor?

Or does this intolerance spring from believing yourself more intelligent, more capable, or more cultured than others?

Does attributing weaknesses to another cause you to feel you are better or more superior?

Any of the above, or some similar reason, may prompt intolerance although first there must be an *awareness* of a tendency in this direction. This requires constant vigilance, for it is so easy to speak negatively of others and it often lends "spice" to a conversation. Also, at the time, it seems harmless. But with a sincere willingness to check oneself in this regard, the cause can be brought out in the open. By examining it, it's easier to see that whatever prompted this destructive activity was trifling, and the mention of it not worthy of an aspirant for citizenship in the New Order — the brotherhood of mankind.

What *business* is it of anyone how others go about particular tasks, how they use their leisure time, what they eat, wear, or read, how they spend their money, part their hair, whether they talk too much or too little, smoke, drink, or chew? Except as they impose on or harm others in any way, bringing undesirable conditions into their environments, personal characteristics, desires, and habits are no one's concern except the individual's.

So if you are inclined to try to mold others to your way of thinking, unless you are a teacher whose instruction adults have elected to follow, we urge you to make every effort to discontinue the practice. To act in the environments of others without being asked, and under these conditions, is a violation of cosmic law. Bear in mind that the personal qualities peculiar to people that seem annoying may not be so important to God and the Elder Brothers as they are to you!

Intolerance would bar the person displaying it from being part of the preparation leading to the actual manifestation of the New Order for, like one bad apple in a barrel of them, he or she could contaminate the good built up through the efforts of others over many years. Frustration, a sense of insecurity, and a great unhappiness are the natural reactions of those who are the target for intolerance. Many, finding all their efforts to be unavailing in the face of such unLemurian and unChristlike behavior, would lose confidence in the possibility of a New Order of harmonious relationships, and with shattered hopes and dreams, fall away from the Great Work.

Any harmless quirk or peccadillo in an individual's makeup can prove annoying to some who are not Initiates. In fact, to those who lack the perception and understanding essential to Initiation, even a Master

or Elder Brother may appear to have failings. There were those who found fault even with the Archangel Christ whose abilities and wisdom were so far beyond theirs as to be impossible to comprehend!

For the brotherhood of man to become a reality, each aspirant has enough to do to understand his *own* failings and work on them without getting into the personal environments of others. All must learn to adjust to one another, and don't you believe it would help if, rather than judging, we sincerely and conscientiously try to understand and love one another just as Christ urged His disciples to do?

When we love someone, we see only her good qualities. To us, these so overshadow any shortcomings as to make them appear insignificant, and we accept them as part of the person's personality, even loving her more because of them! One of the Elder Brothers has given us the following:

That about another which displeases you is but a reflection of your inner consciousness. When you can see about you only good, then you may know your heart is right — and not else.

Isn't he telling us to concentrate on the good qualities instead of those that appear in our eyes to be faults? And isn't it rather "small" to concentrate on the insignificant failings of our fellow human beings?

When sincerely recalling the many fine and lovely qualities of the one in question, it is surprising how inconsequential and unworthy our criticism becomes. There is a certain peace that comes from caring for others and accepting them as they are. It is surprising, too, how often we find after condemning another that there was no fault at all — that it was just an appearance we saw because our hearts were not right.

That the fullest expression of God's good may pervade the universe and the brotherhood of humankind become a reality, those aspiring to Initiation can't overlook even the smallest opportunity to bring happiness and peace to those whose lives touch them in any way. None can be happy except as they bring happiness to others. ". . . whatsoever ye would that men should do to you, do ye even so to them." Therefore, *think* before you add one iota to the cross each Ego must bear in striving toward his or her ultimate goal.

Instead of an irritable or critical attitude toward others, consider how best to handle each situation. Be slow of speech and action that careful thought be given each. It is God's children you deal with. Within

each lies the Divine Spark that unites us as we all strive to reach the ultimate goal.

Let him who seeks true and understanding wisdom develop sincere appreciation for the efforts of others.

An Elder Brother

TOLERANCE

For many of us, building tolerance is a lifelong lesson but well worth the effort, as this student discovered.

It was many years before I realized that intolerance was a problem I needed to work with, because I thought it didn't show. But those who disagreed with my ideas, mentioned some defect they saw in me, or otherwise trifled with the careful image I had built for myself, opened themselves to the scorn of my mental conversations. I saw all their bad points, carried on conversations within my head that devastated each of them. Outwardly I might be moody sometimes, but usually maintained a friendly attitude.

After I became a Lemurian student, the Elder Brothers helped me slowly become aware of this defect. I would set a goal and had some modest success in glimpsing occasions when I was tolerant. But other days I was filled with anger and resentment at something my wife or children had done. Progress was slow until I decided to try looking at the good, and only the good, in those around me. I fell back on my old defensive habits many times. But little by little, there was a noticeable change. I feel more open to people, more willing to listen to things I don't agree with, even to listen with an open mind when someone points out a fault of mine! Those around me are beneficiaries of this change, but I am the winner, for a great load has been lifted from me. I no longer have to carry the troubles of the world on my shoulders.

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DISCRIMINATION

Discrimination is the ability to judge between what is wrong and what is right — between what is good and what is better. It is the product of reasoning based on perception, which is seeing the true, inner nature of people and conditions. Since it involves the analysis, comparison, and weighing of motives, character, and qualities as they apply to people, situations, and things, it requires perhaps the greatest mental effort of all the virtues.

Before developing this virtue, our reactions are largely emotional so that we tend to judge by appearances and in doing so all too often are unjust in the estimates we make. Discriminating individuals have learned that *appearances are frequently deceiving* and never indulge in snap judgments. If quick decisions need to be made, their judgment will be competent because it is based on previous study and thought about similar matters.

All of us hold to certain customs and habits we have accepted and built up with little or no thought about whether they serve to the greatest advantage in our lives. As a student of the Lemurian Philosophy you must learn to study these and decide which contribute to your advancement and which do not. You must learn to weigh one thing against another to determine the difference between what is good and what is not so good. This is true not only in what you do but in what you say, and especially if you tend to be rather impulsive. In so doing, you will begin exercising discrimination.

While you may not have been aware of it, you've been encouraged to develop discrimination since you started the study. This virtue is necessary in carrying out the principles of the Philosophy. Observing and pondering your actions, thoughts, and speech as they relate to conditions occurring in your life and affairs, you're beginning to distinguish between what you do that is constructive and what you do that is destructive, learning to discriminate between positive and negative activities and gradually eliminating the latter.

In working with the Law of Precipitation, it's important to decide what is possible and what is impossible to bring about at your present stage of advancement. You wouldn't try to precipitate a third set of teeth, for example, when you're unable to visualize a perfect etheric pattern for the structure of a single tooth, or attempt to precipitate a home so elaborate that it would be beyond your ability to meet the taxes! *Dis-*

crimination is used in setting out to precipitate those things you can properly envision and care for.

Students also learn the importance of discriminating between what constitutes a constructive service for another's benefit and what is merely an attempt to operate in that person's environment. When *asking* for help, the one asking assumes the major responsibility. But students also know that this does not relieve *them* of the need for exercising discrimination, especially when they are aware that those asking for help are inclined toward undue selfishness.

Keeping the Personal Lemurian Record is a valuable help in the discriminating use of income, and Lesson Two is a handbook on discrimination. Also, as you know from Lesson Four, the use of discrimination is important in caring for your health. As you thoughtfully consider the matters discussed throughout all the lessons, you will note other instances that call for the use of this virtue.

Whether or not we realize it, we make decisions constantly — at work, at play, at home, in our social life, wherever we are. Most people make these unconsciously and rather carelessly, especially when the matter seems trivial. We don't take time to *think through* minor situations to see if there may be a better way to proceed, but are inclined to follow the dictates of habit, and so often fail to make *discriminating* decisions.

DISCRIMINATION

A down-to-earth example of a parent-team's use of discrimination and working together.

By the time my daughter was twelve, the struggle to get her to keep her room neat had become a major source of inharmony in our home. I had learned that lectures were ineffective and it was hard to come up with punishments that fit the crime. Punishments were difficult to enforce anyway, and the frustration and anger we both felt over the situation were just not worth the fight to have her keep a room that met my standards of neatness. With discrimination in mind, my wife and I talked it over and decided on a compromise we felt both we and our daughter could live with. She agreed that picking up her clothes and making her bed were simple goals worth striving for. She felt comfortable with this and we did too.

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Yet, thinking carefully about seemingly inconsequential matters can help you develop the ability to separate the essential from the nonessential, to differentiate between the reality and the appearance, and to distinguish between what is good and what is better, necessary to solve *major* issues.

To those seeking advancement and peace of mind coupled with happiness, *the discriminating use of time and energies is very important*, for obviously if we are to succeed at anything, we must devote ourselves to it. Is it your sincere desire to work toward the attainment of Initiation and citizenship in the New Order? If so, you can put your time and energies to no more profitable and discriminating use than studying and pondering what you are learning in the Lemurian Philosophy.

When listing matters needing your attention in the order of their importance, your study period should head the list — *not* to be put off until everything else is done and you're too tired to give the lesson material good thought. And when arranging for entertainment and other activities from time to time, the period for study or contemplation of Lemurian concepts should also be kept in mind so that, while it may not be at the scheduled hour or be as long as usual, it is not entirely overlooked.

This does not imply that the care of the home, children, or job should be neglected while the parents study the lessons or work on their Personal Lemurian Records. Nor should all personal pleasures be given up in order to do this. Such a way of life would be out of balance and certainly not in keeping with the Lemurian Philosophy, which is based on moderation and balance in all things.

Realizing this, the person developing discrimination feels prompted to carry on the usual activities necessary to the well-being of herself and her family. In performing them, though, she uses discrimination in eliminating what is unnecessary and unproductive to devote time and thought energy to her egoic development and progress.

Since one of our goals is building the brotherhood of humankind, it is particularly important that we develop discrimination in our relationships with others. And since we necessarily start from where we are, we must begin by practicing among our present associates. How to go about this will be made clear with your study of the other virtues. Through our understanding use of the virtues, we develop the ability to weigh the motives and characters of those in our environment and come to recognize their true natures. Otherwise, our judgment concerning them will be mistaken more often than not.

As long as decisions are emotionally prompted and we're guided only by feelings, we will make many unnecessary mistakes and experience many misunderstandings and heartaches in our relationships with others. But through them, thinking individuals learn discrimination and in practicing it will make consistent progress on the path to Initiation and happy, serene living.

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It must always be remembered that nefarious influences use every means they can to break down the Great Work of the *Lemurian Brotherhood*. They are quick to take advantage of any opportunity to instill erroneous ideas concerning it into the minds of those who have not yet learned to compare and weigh values, motives, character, works. Since these forces operate in the most insidious ways and under the guise of all that is good and beautiful, they often deceive those who have not developed the discrimination that would make it possible for them to detect their ill-intentioned efforts.

So that you may help yourself when you feel you are being swayed from the Lemurian Teachings or encounter an unpleasant experience seemingly beyond your control, we enclose the Protective Prayer, introduced in Lesson Three. As you do all you can to become an integral part of the Lemurian Program, repeating it will serve as a shield between you and the operations of these malignant forces. Use it at any time you feel troubled. In the *Lemurian Viewpoint*, "Our Prayers . . . Who Hears . . . Who Answers?" you learned about prayer and can be sure that when you say the Protective Prayer it is a direct connection to the help more advanced Egos may be able to offer.



PATIENCE

He whose rice crop has failed and whose children know want, yet can listen with tolerant understanding to him who has a broken fingernail, knows patience.

An Elder Brother

Patience is the power to calmly await the outcome of any situation and an uncomplaining acceptance of circumstances that cannot be changed. It is a serenity born of faith "that all things work together for good to them that love God, to them who are the called according to his purpose." (Romans 8:28)

The further we progress, the more we realize that the New Order will be a New Order of *thinking*, and all who hope to participate in it must *think* themselves out of old destructive ways and into more positive ones. The virtues require thought about all that may be involved in their practice for the natural tendency at first is to give way to an opposite reaction.

As is true of any virtue, if you want to cultivate patience, it's important to recognize your *failure* to exercise it and thoughtfully analyze to discover the causes for impatient responses. By overcoming impatience and acquiring patience, you gain power — power over self — that serves to bring into your life a blessed tranquility not otherwise possible. It is a step toward self-mastery.

Impatience is mental agitation or emotion that is destructive, bringing hurt to others, resulting in poor work, and in proportion to its violence, injuring one's own health. It is a tendency to react too quickly and unfavorably to unexpected or trying situations. It implies hurry and mental and physical resistance or unwillingness to await the working out of natural processes. Delays, anxiety, opposition, and the seeming inadequacies of other people contribute to its expression.

Americans are well known for being characteristically impatient. Quality, beauty, harmony, and thoroughness are all too often sacrificed for speed of accomplishment as a sense of so much to be done and so little time to do it prods these energetic individuals on. Yet, standing on a busy street studying those who rush past, we observe all too plainly the indelible stamp of this false doctrine in their strained and anxious faces. What can be gained by all this haste? Does it contribute to

any of the spiritual blessings so desired — the mental ease, the inner sense of security, the physical health — that make life worthwhile?

Examples of the value of patience are varied. We cite one actual case. Many years ago, when bicycling was the most common means of individual transportation, a boy visited a repair shop. With the impetuosity of youth, he accidentally overturned a tray containing more than a thousand small steel balls used in bicycle bearings.

When told to pick up all of them, he naturally looked for the quickest way to do the tedious task. With boyish impatience and cupped hands, he tried to capture the elusive little spheres as quickly as he could while they, with little less than fiendish persistency, eluded his frantic clutches with the result that painfully few were dropped into the tray.

After awhile, the kindly old man who owned and operated the shop felt compassion for the perspiring boy, and getting down on his knees, began picking up the balls *one at a time* with his big, hairy, stubby fingers. In three minutes, the tray contained fully five times as many as the boy had been able to accumulate in twice as long. Observing the obvious advantage of this method, he also tried it. In an unbelievably short time, all the steel balls were back in the container and the youngster learned a lesson in patience that he remembered and applied for the rest of his life.

The next time you are confronted with a tedious task, remember the boy who upset the tray of ball bearings. Don't be in such a hurry that you can't take time to consider the best way of accomplishing what you have in mind. Decide on the most efficient way of achieving your goal, then practice precision in accomplishing it for, as the old saying goes, anything worth doing is worth doing well.

Don't be upset if you can't achieve superior results the first or second time you try a task. Patient people rarely accept failure, but keep the desired end in mind. If one plan doesn't succeed, bide your time and try again.

Like everything worthwhile, patience won't be acquired merely by wishing. We must take advantage of all the opportunities we have to cultivate it. It's important to be patient with what appears ignorant or inept, realizing that all people are in different stages of mental development and all can't be expected to meet the same standards.

We must be patient when our precipitations don't manifest as soon as we had hoped, always remembering that much may be involved of

which we are unaware. "Await calmly the outcome" of the procedure being followed, and continue until it becomes a reality.

If a friend is slow, causing you to wait at your meeting place, realize this may be part of his nature and decide a reasonable time to wait. And if it's necessary to stand in line in a store, don't become restless and irritable, for that won't change the circumstances. Use the time profitably by sending positive thought energy to the Lemurian Power Reservoir.

When someone fails to respond as quickly to your suggestion as you believe she should, or is awkward at some minor task, or makes what appears to you a silly remark, or offers mild resistance to your suggestion, don't give in to impatience. Instead of allowing annoyance to flood your being, stop to *consider that individual long enough to gain control of yourself*. She may not be feeling well, or a serious problem may be pressing heavily on her mind. Also, while the matter was clear in *your own mind*, is it possible you have taken too much for granted in believing she understood what you said? Your explanation may have been vague and unclear.

By unnecessarily hurting another (and when is it ever necessary?) you place yourself in position to also be hurt because "for every action, there is a reaction, equal in force but opposite in direction." So *think* before you judge and vent your irritability on anyone. Impatience usually arises from a lack of tolerance and a selfish desire to have one's own way. Also, it is easy to become impatient and irritable when under pressure, such as having a deadline to meet, or when tired, and of course, when ill and not one's self. Being aware that this is true, we should be particularly careful during such times to avoid giving way to these tendencies.

Although you may firmly believe your ideas and suggestions are right and good — and they may actually be — you do not have the right to force them on another, for by so doing, you limit that individual's personal initiative and expression. Always remember that, like you, others have the God-given right of self-determination and should have the opportunity to use it. Impatience toward another results in pain and confusion, while contributing to the cosmic indebtedness of the perpetrator, for these are instances of acting in the environments of others without having been asked to do so.

When, without thought, you allow impatience to sear the atmosphere about you, realize that you are giving way to an emotion that obviously could never exist in what eventually will be the Kingdom of God

here on earth. The presence of only one impatient individual would affect the happiness of countless others and be a detriment where all else is serene and happy. A measure of self-control in this as well as in the exercise of the other virtues is essential to Initiation and citizenship in the New Order.

Be slow to express opinions, but make sure you don't mistake mere suppression of disapproval, irritation, or vexation for patience, though when first setting out to cultivate this virtue, stifling these emotions is necessary. As you grow ever more patient, they will become less and less evident.

Above all things, don't magnify annoying trifles. Be alert to the small irritations that so often arise, and do not impulsively say or do anything you will later regret. Bear in mind that as you overcome impatience, the elation experienced when succeeding in even the simplest ways is its own special reward.

Weigh also when you may confuse passiveness with patience. Passiveness is permitting yourself to be acted on, becoming, in appropriate words, a "doormat." Patience implies a calm acceptance yet permits no imposition. Learn to have confidence in yourself; if what you believe is right has been carefully weighed and studied from all angles, stick to it. Patience is a power gained through the deliberate and constructive use of the mind. Individuals who have developed it have strength of character beyond the understanding of those who have done nothing toward cultivating this virtue.

The time will come when you wonder why it took so long to realize how much simpler and more serene life can be when hurry and exasperation no longer govern your thinking. So ". . . let patience have her perfect work, that ye may be perfect and entire . . ." (James 1:4) Give thoughtful consideration to people and situations so you come to understand them, and control disturbing impulses.

PATIENCE

As her Alzheimer's disease progressed, sometimes it was as if an evil twin took over my normally trusting mother, convincing her I was trying to steal her money and undermine her welfare. While I wanted to do whatever was best for her, and allow her to hold on to her independence as long as possible, I didn't accept the situation calmly. I was often mentally agitated and emotionally charged.

Eventually, her safety became a concern and custodial care was needed. Still, I worried, felt helpless as one does when a loved one has a terminal illness. I was angry, frustrated and grieving, sometimes all at once. Feelings of resentment made it difficult to be patient. I didn't want to adjust to this life or the responsibility. I felt guilty about not being patient even though I was doing the best I could.

Yet, I came to see that when I was able to be patient, I could accept more calmly that my mother didn't personally mean the things she said and there must be some reason for me needing this experience. Gradually, doing my best to call on patience helped me see that when I could accept the opportunity to give back to my mother for all the years she raised and cared for me, I could feel calmer, better able to help her and myself.

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COURAGE

Courage and bravery are often considered synonymous, but there is a subtle distinction that actually places them far apart. This distinction is so beautifully brought out by Winston's Dictionary in defining "bravery" that we use the explanation given there to help define courage. The italics are our own and designed to highlight especially significant points.

"Courage, the noblest word, names a quality that is deep-seated in the character. It acts in time of danger, but not only then: *it is available always* and meets a physical attack with no less steadfastness than a spiritual struggle. *Courage is the product of reason and a marshalled force of resistance*; it is a bigger quality than bravery, which is more a matter of instinct. Bravery is fiery, perhaps even spectacular, but it is a more common trait than courage, is apparent at the moment of need or danger only, and follows rather than leads."

Courage is a moral and sustaining quality that makes it possible for us to face trying situations without becoming emotionally disturbed. It renders a person superior to the fear of reproach, opposition, contempt. It makes it possible, when necessary, to admit lack of judgment, confess mistakes, submit patiently to unjust slurs, insinuations, criticism, ridicule, and even point-blank accusations.

Courage supplies the spiritual strength to endure such serious misfortunes as loss of position or job, marital difficulties, financial losses, periods of severe illness, and death of loved ones. It can also make life bearable for those Egos who have elected to bear heavy afflictions during the current incarnation to atone for some negative karma or learn some important lesson necessary to their further egoic progress. In fact, the development of courage may even have been the cause for taking on such suffering, for to the extent it is lacking, individuals find their lives unsatisfactory and often miserable. Obviously, the development of courage is fundamental to the attainment of Initiation.

To develop courage, we must first recognize that in most cases, our fears are the result of lack of understanding of cosmic principles and long established habits of negative thought. The tendency is to become uneasy about situations where there is an unknown or questionable element, allowing erroneous ideas and possible misfortunes to build up in our imagination. Being apprehensive about the outcome, we expect some harm or displeasure, and fear is a natural result. So

habitual is negative thinking that, anticipating an unfavorable result, the average person creates such an emotional state of mind that summoning the courage needed to meet the situation isn't possible. The very thing that is not wanted may be precipitated.

Few there are who will not conduct themselves favorably when suddenly and without warning, they are thrust into situations where courage must be exercised. It is when one knows *in advance* that a difficult situation must be faced, that apprehension begins. Yet, while this is a negative approach to difficult and uncertain circumstances, to try to stifle fear and gather courage at the same time is practically impossible. Fear is our most powerful emotion and is easily kindled; once in its grip, few have the power to extricate themselves.

To overcome it and be less upset about disconcerting situations, we must *acquire* courage. Like all the other virtues, it must be cultivated to the point of becoming part of one and *available always*. This means transmuting negative mental activity into positive thoughts until the latter becomes the natural reaction to trying and unexpected conditions. To do this takes time and practice.

COURAGE

It takes courage to step out of our comfort zone but well worth the effort.

A grim-faced beggar I pass daily on the way to work, neither ill-fed nor poorly clothed, stands on the sidewalk expectantly waiting for a handout. Skeptical of his financial need, I hadn't given him a donation, but decided I should practice kindness by at least greeting him. Yet, looking more closely at the resentment I was experiencing, I realized I was afraid of speaking to him if I didn't also give him money. How might he react? How could I relate to this panhandler as a person? All sorts of negative outcomes played out in my imagination.

Understanding what was at the root of my lack of courage, I made a commitment to overcome my fear. The next day, I deliberately slowed up and said, "Good morning." I persisted with this cautious daily routine even though for a long time he didn't acknowledge me, other than with an incoherent grumble. One day, finally, he responded with a smile. That's when I felt my unfounded fears and tension melt away in the warmth of human contact. As we

continued our morning ritual, Christmas was soon upon us. I finally gave him a donation . . . not because he might need the money, but as a gift to myself. I was celebrating my breakthrough in looking beyond someone's outward appearance and seeing him as a fellow human being.

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Several ways to help you develop positive thinking have been presented throughout the study so far. If you have been using these ideas, you will already have had evidence of the beneficial effect of such thinking in the working out of your problems, and your fears about them should be somewhat lessened by now. In addition, Lesson Four includes much about fear and what may be done to transmute your thinking and free yourself from this emotion. For the help it can be to you in cultivating courage, we recommend that you restudy the chapter, "Transmuting Our Emotions."

To specifically choose advancement and possible Initiation as our great goal in this incarnation — realizing that anything worthwhile is not easily accomplished — requires a great deal of courage. Such a decision means not only setting aside many previously conceived ideas, but also holding to principles not generally understood or accepted today. Yet, when thinking individuals realize the only way to be happy lies in acquiring material, mental, and spiritual balance, they are eager to press on regardless of seeming cost.

From your study of previous lessons, you learned that life is not mere existence as you may previously have thought — at times extremely trying, even futile. You have come to realize it has *meaning* and cannot be lived carelessly if it is to be successful and happy. There are rules to follow, and in following them, you have come to recognize that the problems confronting you are not cause for despair, but *opportunities* through which you can gain the moral strength necessary to attaining a truly balanced and satisfactory way of life.

Like physical strength, strength of character is gained, not all at one time, but little by little, each bit building on what was previously gained. To build physical strength, one does not start with strenuous exercise and lifting two-hundred-pound weights, but with light exercise and light weights, gradually increasing the intensity as the body proves capable of handling it. We don't expect to swim well the first or second or third time we go swimming. It takes *practice* to become aware of how to properly handle ourselves, after which more and more practice is needed to become an accomplished swimmer.

The same is true of courage, for to gain this important essential to strength of character, it must be practiced by meeting simple situations that are usually avoided because some unpleasantness may be involved. We may not attribute our hesitation in approaching these situations to actual fear, but rather to the feeling that we simply would rather not get into them.

Yet, in thinking it through, we realize that though we may be trying to excuse ourselves, actually, we *are* apprehensive about what others may think of us; that unpleasantness may result; that we will be awkward in our presentation and suffer embarrassment; that we will meet with disagreement, or some other such reason that could lead to personal disturbance or apprehension.

To transmute and organize our thinking so that courage begins to manifest and fear ceases to have a strong hold on us means that we must *do* something. Until we use what we are learning, the information released through the Lemurian Philosophy is of little value. And to wait until you are *compelled* to meet difficult situations to start actually cultivating courage is to allow yourself to be subjected to very difficult and often disheartening ordeals. So prepare yourself beforehand by meeting triumphantly the small fears and anxieties that confront you from time to time.

Maybe you dread job hunting or asking for the return of money you have loaned a friend. Returning merchandise for a refund may be hard for you. Or, having made a mistake in judgment, you may lack the courage to admit your error because you fear the criticism of others. You may dread speaking in public. Maybe you have some good suggestions for improvement where you work, but feel timid about talking to your supervisor about them.

Of course, these are only a few instances of times when people hesitate to become involved, and while you've been reading, maybe other personal concerns have sprung to mind. A good look at them will reveal that negative thought is responsible in each case. You will also find that this thinking is based largely on the assumption that the person to be addressed will lack understanding and be unkind, impatient, or intolerant. Isn't it true that your reluctance to get into this kind of situation is usually due to just such thinking on your part?

To transmute this negative mental activity and begin developing courage, we suggest that you study the chapters devoted to tolerance and forbearance, remembering particularly the statement that "what we see in others is a direct reflection of what is in our own minds."

When, after due consideration, you feel some action should be taken on a controversial matter, take time to think about the good, and only the good, as you know from experience to be inherently true of the people concerned. Think of them as being kindly, tolerant, and forbearing, giving each the benefit of all the good thought you would want to receive were the situation reversed. Do your best to believe there will be only the most favorable and helpful response to your action.

Ask the Elder Brothers to help you handle the matter as it should be handled. This gives them the opening necessary to helping you, and by expressing no negation or personal specifications as to the outcome, you establish no obstacles to what they may be able to do. Concentrate on the fact that in the final analysis, everything will work out for the greatest good of all concerned, and that regardless of what may be the immediate result, what is best for all will ultimately come about. Whenever doubt or uncertainty grips you, dispel it by affirming that everything is working out for good.

When you can faithfully adhere to the suggestions above, you will have established a *marshalled force of resistance* within yourself that will help you do what you have in mind. The matter will have been well thought through so your confidence in its worthiness will make it possible for you to speak of it slowly and calmly. If you fail, don't despair, for confidence will grow as you approach still other circumstances requiring courage with a positive attitude.

Bear in mind that the foregoing is not a magic formula insuring enthusiastic and unprejudiced reception of your action. Sharp disagreement and even hostility may result, which may make you unhappy. But by quietly thinking of these as further challenges to your desire to develop courage, you will find it becoming increasingly easier to maintain a measure of calm.

The principal thing is that you will have *exercised courage*. If the reaction is negative, and intolerance and impatience are expressed, the problem is not yours, but rests with those displaying these emotions. Feel only compassion for them, knowing that they must sustain the effects of their thinking. On the other hand, if opposing ideas are presented, try to be open-minded, for these may be angles you had not previously recognized which give you food for thought. This is to your benefit.

Here are a few common situations that require the use of courage:

1. To refuse alcohol when with others who so indulge, or in any other respect to avoid doing what is popular or the "in" thing.
2. To explain the advantages of studying the Lemurian Philosophy to a friend or acquaintance. The fact that you know this person can only benefit does not relieve you of hesitation in case she is skeptical about your ideas or they present an approach to life she doesn't understand.
3. To approach an employer who is rather irascible and disinclined to pay any more than he feels is necessary, and ask for a raise. With the proper mental preparedness, the situation need not be difficult; it is possible to gain strength through undergoing it.
4. To remain in a situation where you find yourself working with someone who seems arbitrary and dictatorial. Feeling that clashes and disagreeable episodes are inevitable, the average person would start looking for another job. Yet, none can run away from the lessons life is designed to teach, so sooner or later similar circumstances arise in that individual's life, often worse than before. For this reason, it's far better to meet these situations as they arise. Once they have been met and conquered, they cease to be problems, for *we have learned how to handle them*.
5. When someone is trying to intimidate you or force strong opinions on you, remember that in seeking to *force* others to his way of thinking, he is attempting to act in others' environments. This is contrary to cosmic law and he is instituting negative causes that sooner or later will bring an unfavorable reaction to him.

In each case, do your best not to be affected. Bear in mind that *no one can hurt you except as you allow yourself to be hurt*. Practice forbearance and patience, building within yourself spiritual strength that will be there when real trouble confronts you.

With an understanding of cosmic principles and the need to develop courage, an aspirant for Initiation gradually builds the ability to stand firmly for personal convictions in the face of opposition. To be able to go against public opinion when, deep within our heart, we know it is wrong to go *with* it, is one of the supreme tests of courage. And only courage of the noblest sort enables one to stand firmly on convictions in the face of persecution.

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Mostly we have discussed courage as it relates to incidents in personal relationships. This does not mean we underestimate the courage of

those who bear heavy afflictions. Far from it! Yet, most of those who have real troubles summon the fortitude to meet and live with them with good grace. Surprisingly enough, they usually display the sweet cheerfulness and faith that should be shown by those who are much more fortunate. To train one's self to meet the "mosquito bites of life" is the problem of the average individual, and for this reason, we have talked about using courage to acquire this ability.

Do something every few days that you would rather not do. Go forward to meet the simple situations you would otherwise avoid. Use discrimination, of course, for only a foolish person will go into situations he or she feels incapable of handling. Recklessness is not a part of courage. So, think the matter through and if you feel you are right, then take the action you have in mind.

Accept your problems for what they actually are — opportunities to grow and develop a strong character. Be optimistic in all your activities and cheerful in all your associations. Before long, through a growing understanding of what you have been studying, you will be able to face situations that have troubled you for years. Then when confronted with real tests of courage, you will be ready to meet them with ever lessening fearfulness until, like a true Initiate, such things will cease to trouble you.

This is especially important for there is a more far-reaching purpose for developing courage beginning with the everyday challenges that arise. By building your confidence in the good to be gained through facing what is challenging, you grow in strength and faith that all things are fitting together for the greatest good. So, in times of real peril — fire, flood, facing the death of a loved one, or serious illness — you will have already built a measure of strength that helps you meet these with greater equanimity. With world conditions seeming to grow more complex day by day, those Egos who have met the challenges of life with ever growing courage will be in position to be of greater help to those who are struggling and in need.

DEVOTION

Successful people have attained their goals because they devoted themselves to reaching them. If long hours and much physical effort were required, these were freely spent, because when one is eager to accomplish a purpose, no struggle is too much. And while there are undoubtedly many setbacks, people who are successful at what they undertake do not allow themselves to become discouraged. They continue in their efforts, and there is always a compensating sense of achievement when troublesome situations are overcome and some progress is experienced. Give some thought to the time and effort that goes into becoming a good architect, businessman, scientist, doctor, artist, writer.

As a student of the Lemurian Philosophy, you have been given the most magnificent and noble of all objectives. The building of the New Order has as its ultimate purpose the spiritual advancement of all Egos comprising the human race. By sincerely preparing yourself to participate and help bring it about, you are devoting yourself to the service of God and to all those you hold dear. Commensurate with your efforts will be your reward, for its fulfillment is essential to the plan of universal progression that has emanated from the Creator.

To help those who are reaching out for greater understanding of themselves and life in general, the *Lemurian Brotherhood* has released these teachings. So what would otherwise be a haphazard process — limited and delayed by the development individuals may or may not make through many and often bitter experiences over many incarnations — may be a *conscious and greatly accelerated procedure*. By devoting themselves to the teachings and to the progress of the Great Work, individuals may gain the all-around and well-balanced development essential to those who would become the building blocks of the New Order.

A person devoted to the Great Work stays mentally *in rapport* with it by giving some time each day to reading and studying the Lemurian Philosophy, to keeping a Personal Lemurian Record to develop a greater sense of values, and to sending positive thought energy to the Lemurian Power Reservoir. Some time is also necessary in successfully using the Law of Precipitation and accumulating excess cosmic credits.

Yet, the most essential element is the thought involved, and this is particularly true in practicing the virtues. Special periods of time are

not necessary for this, since all may be applied to everyday living. We can think about these as well as other cosmic principles wherever we may be, regardless of who we are with, and in some instances, regardless of what we may be doing. Even sending positive thought energy to the Reservoir does not need to be restricted to a particular time, but may be done briefly at any time of the day as we consciously think positively about matters that touch us and our affairs.

When we sincerely desire to advance and to help forward the Lemurian Program, there need be no time when the Philosophy may not be a part of our thinking. The teachings will not be a thing apart from life, but *inseparable* from it, lived every moment of the day, with every action influenced by what is being taught. This is the devotion each aspirant for Initiation must cultivate.

Devotion implies a beneficial single-pointedness of purpose which will permit absolutely nothing to interfere with its fullest expression, and it supplies an interest that makes even onerous tasks a joy. One experiences no greater happiness than comes from serving the object of one's devotion.

DEVOTION

Volunteering for a worthy cause, without personal reservations, can be an expression of devotion and a joy to all concerned.

I was working as a stockroom clerk in a small company in San Diego. At the end of a long day, they asked for a volunteer to deliver a proposal to Los Angeles — about a four-hour round trip. No overtime was offered; just reimbursement for gas. I volunteered, then worked until 11:00 p.m. helping punch and bind a large proposal. After I inserted a couple of pages backwards, they sent me home for a few hours sleep, to be back at the office by 4:00 a.m. The drive to and from Los Angeles went smoothly, and I was surprised to find that I was never happier in my job, or felt more a part of the company, than after that experience.

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Given a truly great objective and glorious opportunity to accomplish really worthwhile progress, sadly, few accept the challenge because they're too lethargic to devote themselves to doing what is necessary. Yet, they deplore their own difficult circumstances as well as those

existing in the world today. It's unfortunate that some who yearn for greater happiness and security in life, read these lessons while only halfheartedly giving thought to and trying out the principles that would help them find the good life.

Studying the Lemurian Philosophy with mental reservations only cuts oneself off from so much that is good, beneficial, and beautiful. Instead of discrediting the possibilities of what we may do as individuals — thinking what can an *individual* do? — students should realize that they are not alone in their efforts, for other men and women are also fitting themselves to do what they can toward building the New Order.

Only as we strive to make it happen can the Great Work take on reality for us. While all we have learned may appear logical and true, unless our interest and desire to serve and accomplish are sufficiently sincere to cause us to devote ourselves to these goals, we cannot acquire the necessary faith based on reason regarding the Work.

We can dedicate ourselves to no more magnificent, all-embracing, and glorious objective than that of preparing to aid in the manifestation of the Kingdom of God here on earth! What other undertaking could bring so much personal satisfaction and happiness? What other endeavor offers so much opportunity for advancement toward the ultimate goal on this life wave? And how could we serve God more worthily?

Remember always that the benefits you derive from this study are *your* responsibility; all we can give you is information. What you do with this information determines the measure of material, mental, and spiritual advancement you will make!



EFFICIENCY

Efficiency is most aptly defined as the capacity to attain the maximum desired results with the minimum of time, effort, and expense. Lack of this quality is the earmark of failure, and conversely, the efficient are invariably successful.

Precision is basic to its development, for the tendency to overlook seemingly minor details is one of the causes responsible for lack of efficiency. The small things which usually go far toward making a success of any undertaking are all too often neglected and given scant consideration. Failure to take proper care of one's tools, lack of systematic arrangement of supplies, inclination to rush through tasks, lack of previous planning, and time wasted in unrelated conversations are only a few of the minor things that characterize careless attention to what is to be done and indicate the lack of precision needed to be efficient.

Because their thinking is not clear and orderly, inefficient people often feel a sense of frustration in their undertakings. The next time you find yourself in a state of confusion because an overwhelming volume of work confronts you, take a little time to look yourself over. Have you been lacking in discrimination by occupying yourself with less important activities without enough thought given to the work piling up for you to do? Do you have an ordered approach to the task now before you?

You may be fairly capable yet would not necessarily be classed as efficient. The following illustrations will help you understand why this occurs and give you a clearer understanding of what is meant by achieving "the maximum desired results with the minimum of time, effort, and expense."

One may be considered a good cook if meals are tasty and the family thrives. Yet, if the cook is wasteful of good ingredients, or prepares much more than the family can eat; does not plan meals for variety and balance, can't serve at a specific time, or can never get everything ready to serve simultaneously, that individual certainly cannot be classed as an *efficient* cook.

An efficient cook can make a good meal with whatever is at hand. Called on in an emergency, she can prepare an appetizing meal for a dozen or more without flinching. She uses precision so food is never

wasted. This person is *interested* in cooking and has not spared any thought in planning balanced meals and palatable dishes — the details an inefficient cook neglects. As a consequence, she can prepare excellent meals under any and all circumstances with a minimum of time, effort, and expense.

This is a time when new technology finds office procedures undergoing many and rapid changes. The file clerk of an earlier day has given way to the secretary and office aide who are familiar with computers and trained not only to prepare letters and invoices, but to file them electronically. But if an individual sometimes misfiles documents and must spend time trying to find them or ask someone to help search for them, he certainly can't be considered efficient. True, some work may be simple and monotonous, and the pay modest. But if one isn't interested and alert enough to become a *good* office worker, that job can be lost. If the individual *is* sufficiently interested in doing well, not only will he use care in filing material accurately, but he will strive to organize work responsibilities, increase speed, and become a truly efficient member of the staff.

And interested, efficient, alert employees do not long remain in ordinary positions. They have what employers are looking for, and from being efficient office help, step into something giving them greater opportunity to display their dependability and thinking ability.

Have you ever watched the servers in a restaurant while your own meal was being prepared? Notice how some seem almost reluctant to approach a table, have difficulty keeping up with the diners' requests, and when they bring the meals, have to ask who ordered which dish. Part of the order may have been forgotten, so the customer must ask for whatever is missing. This server has the same opportunity as any other to perform efficiently, yet the work is so indifferently done, the customers find their pleasure in the meal diminished and may begrudge the tip, if they leave one.

In the same dining room, another server greets each table with a smile and a cheerful word, organizes the ordering logically so that when returning with the meal, she knows exactly who receives which dishes. Not only does this competent person remember every detail, she is alert enough to ask whether a booster seat is needed for the toddler, and sees that coffee cups are kept full. Yet, because this individual is efficient, she spends *less* time at each table than the careless one.

When the time comes for advancement to a better position or an increase in pay, which of these do you believe would get preference? Or

if a business downturn necessitates reducing the force, which of the two do you think would be retained?

Two people are lathe operators. When it comes to precision, one is a match for the other so their product is equal in quality. Yet, one consistently turns out more work — is more efficient — than the other. Why?

One person's tools are always available so that no time is lost while at the lathe itself. Also, this individual is more particular than the other operator in seeing to it that they are in order and in the best of condition. Rough material to be worked on is examined carefully before starting so the tools are not damaged, while waste is correspondingly minimized. In addition, because he understands the work thoroughly he doesn't need to be as excessively precise with non-essentials as the other operator.

Perhaps you are one of those individuals who sets out to do a bit of repair work around the house and finds the need for a pair of pliers. Dropping everything, you go to get them, only to discover shortly that you must have a screwdriver, and a little later a hammer, so you make several trips to get these tools. If you were efficient, you would have all of them in a tool box and would have carried it to the job you were doing in the first place.

Without precision — exactness, accuracy, care — efficiency is impossible. On the other hand, it is possible to be precise without being efficient, for carried to excess, precision can all too easily *add* to the expenditure of time, effort, and expense. It takes discrimination to keep precision within reasonable bounds, while fussiness and waste of valuable time cause it to become a fault rather than a virtue.

As in the discussion of precision, we are asking a number of questions; if you honestly relate them to yourself, you will find those that point up your failings in regard to efficiency. As you read them over, *think*, for it is only as we *recognize* our weaknesses that we are in position to correct them.

Are you used to having perfect results ninety percent of the time?

When you receive new instructions, do you follow them exactly or do you continue as before, and grumble if your employer or supervisor complains?

Are you disinclined to extend yourself to avoid doing more than others at the same project, or more than you feel you are paid for doing?

Are you inclined to "dream" while you are at work or do you attend strictly to business and concentrate on what you are doing? How does this affect others; their needs in getting their jobs done?

Do you make the same mistakes again and again? Who do you observe is affected by this and how?

Do you often waste material because you don't think, or are not practicing precision?

Do you plan your day's activities?

When many things pile up to be done, do you find yourself going around in circles, accomplishing nothing while trying to make up your mind what to do first?

Are you content to do your daily tasks in the same way day after day, or do you look for short cuts and time-saving methods that don't sacrifice quality?

Are you constantly trying to improve the quality of what you do with careful thought to time and expense involved and thoughtful consideration for the needs of others?

Are the tools of your trade, profession, or vocation always immediately available and in first-class condition?

Do you assemble the tools, fixtures, and all that you can foresee needing for a home repair task before attempting it?

Do you gather together all the tools necessary to cleaning before you start so that you don't need to run to the other end of the house for a dustpan, mop, or vacuum?

When preparing a special dish, cake, or pudding, do you first set out all the needed ingredients so they are handy?

When doing the laundry, do you set aside those articles needing buttons or repairs, for future attention?

Are you inclined to overestimate your capacity, often trying to cover too much "territory" in a given time? In doing so, do you then find yourself impatient and rushing?

Do you tend to be overly precise and take unnecessary time when exacting work is involved? And are you aware of the impact this has on others?

Do your tasks often get out of hand because of time spent in ineffective and useless conversations?

Do you tend to procrastinate over projects or phone calls you fear tackling or which seem complex or especially challenging?

If you are an employer, do you plan ahead and gather together information an employee may need to complete a work assignment?

If you are employed, do you try to take care of those time-consuming duties that will save your employer's valuable time?

When preparing to make an important business call, do you review the situation and relative correspondence ahead of time so you may discuss the matter intelligently?

As one who seeks advancement and a more satisfying way of life, you are being given everything possible to enable you to find it — all the information, all the short cuts, all the help possible. But if you do not set yourself to the task efficiently, with precision and in all sincerity, you will fall short of the mark. Initiation is not earned by dreaming and wishing, but by what we *do* in our everyday living and *how* we do it. The virtues are acquired only as we cultivate them bit by bit in the small things we do. Only then do they begin to gradually unfold and grow. As with everything worthwhile, we must work at them conscientiously. If you can think of how your development of the virtues affects others; how it may make life happier for them and you, it gives a sense of purpose to strengthening what may be hard to do.

There will be no slipshod, careless, unsystematic workers in the New Order. A First Degree Initiate should perform at least *one major constructive occupation* efficiently. And since this achievement almost invariably involves lesser accomplishments, steps will also be taken toward doing related things well.

Efficiency begins in the mind. Concentration is the key. Train your mind to make an ordered and systematic study of everything you do. If your tools need sharpening, do that first. If the records you will need or the plans you must follow are mixed up, put them in order so they are instantly available. Not a minute so used is wasted. In fact, each such minute can save many precious ones once you are started on your project.

Only what you *do* can accomplish the objective. So don't waste time in unnecessary conversation, complaining, or worrying, for these will not help you.

Use plenty of discrimination so you are sure which details are truly important. Never overlook a single one that can possibly contribute to the value of your finished task. Make every movement count in enhancing the value of your product.

Then see to it that every thought, every act, every word, every detail leads directly to the completion of a perfect product, whether it's the mastery of a lesson, the building of a ship, or the building of a character worthy of Initiation and citizenship in the New Order.

Nothing can be more pitiful, more hopeless, more futile than half-hearted, inefficient, fluttering efforts to advance. Do you suppose Christ could have healed the lame and the blind without being efficient in every way? And surely, the orderly procedure of Nature as a whole is proof positive of the efficiency of God!

EFFICIENCY

This student's use of Efficiency reflects the complexity of this virtue and the amount of thought it takes to reach a helpful conclusion.

In my job, I have failed many times to use Efficiency in taking on greater responsibilities. For example, when I am unsure about something, instead of thinking it through and trying to come up with a solution, I ask my supervisor what to do. I reason that by doing this, I am being efficient by avoiding any possible mistakes and the effort that will be needed to fix the mistake. In a sense this is true and it would be foolish for me to go ahead with something I really don't know enough about. But I can use this to rationalize my tendency to ask before I think, simply because I'm afraid of taking greater responsibility. It puts

extra burden on my supervisor if I'm not thinking enough or giving enough of myself to my job. It takes a lot of Efficiency and Discrimination too to know when to go ahead and take the responsibility and when it would be best to ask. But I need to be honest with myself and demonstrate more Courage too.

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FORBEARANCE

In the beginning, before there was any sort of organized living, human activities were controlled largely by the law of self-preservation. To meet the rigors of that time, people had to use the tactics of the animals that surrounded them — fighting, snarling, and snatching so that life itself might be maintained. It was a case of every man for himself, always on the defensive. Newly created, the mentality which could have made humans superior to the animals and forces all had to contend with had not yet begun to develop.

The instinctive reaction to defend self became so much a part of people's being that it persisted down through the ages although it is no longer as outstanding or as crude as it once was. With the passing of time, humankind learned to use, to some extent, the mental ability that sets them apart from purely animal existence. Yet, when provoked, few fail to set up resistance to protect themselves and what they consider are their "rights." Many a hasty and ugly word testifies to this. Brooding over unduly magnified and sometimes imaginary injuries and the scheming of devious means for revenge are other indications that, like animals, people still obey defensive instincts, responding emotionally instead of using their God-given power of mind to think.

To overcome these reactions and the sense of bitterness that usually accompanies them is one of the most difficult lessons most people have to learn. And a very important lesson it is, for the instinctive resentment so often felt is not only detrimental to health and happiness, but bitter retaliation is responsible for much of the pain we inflict on others.

The Lemurian Philosophy teaches that none can cause you mental suffering except as you *permit* it. You alone are responsible for the happiness or unhappiness in your own personal environment. You bring one or the other into your life by the *mental outlook you adopt*. By resenting or assuming an attitude of defense against something we believe was intended to cause injury *we set up a resistance that makes us receptive to offense*, whether real or imagined. Otherwise, the incident would have passed us by.

It is like a bullet fired into the air. It flies off into space, and when the force of its discharge has been dissipated, falls harmlessly to earth. But if some *obstacle* presents itself in the course of flight, it offers resistance to the force and receives the full impact of the bullet. In the

case of a personal indignity, if we stand ready to *accept* it, then we receive its full impact and our feelings are hurt or our anger is aroused.

Negative and harmful things may come our way, but they bring us no hurt unless we resist them. Let's assume we are unjustly or falsely accused of saying or doing something objectionable. Usually, the immediate reaction is resentment followed by denial, or even an effort to strike back at our accuser. Either way, resistance is offered. As a result, we usually convince no one and the more vehement the denial, the worse our position becomes.

It would be far better to stay calm and merely say, "You are mistaken," and let it go at that. As the matter is dismissed as unimportant, the accusation carries no sting. To do this requires that we extend ourselves mentally, but when we learn to exercise such nonresistance toward anything appearing to threaten or injure our sense of well-being, there will be no emotional reaction.

And if we refuse to recognize or accept what is ill meant, we make ourselves invulnerable to it. Since we do not stand in the way to receive the hurt, it will go past us, returning to its source. Remember: For every action, there is a reaction, equal in force, but opposite in direction. So permit what would bring you pain to go back to its originator. If no offense was intended, the boomerang effect will hurt no one.

Forbearance is self-possession and serenity of mind in the face of personal affront or injury. It is the willingness to "put up with" whatever one may be subjected to without retaliation or desire for revenge. To develop it requires controlling one's mind so that negative emotional reactions are avoided.

Of greatest help in practicing this control is the effort to believe no deliberate offense was intended and so treat the matter with indifference. In this way, no unpleasant situation is created for yourself or anyone else. Even though another may hurt you, it is far better to hold some thought such as "It may not have been meant as unkind. Something in my own consciousness may have made it appear wrong. Maybe I am feeling the reaction of a hurt I inflicted at some time in the past. After all, this person is an Ego struggling to advance. I will treat this with indifference for no one can hurt me unless I allow it. If it was meant, the repercussions will be hard enough for the other person to bear."

Most times, there is no real intention to offend, although offense is sometimes taken even when someone has the best of motives. Since any negative reaction on your part would be manifestly unfair, and since you can never be sure that a hurt was intended, it is always best to think of that person as expressing only good.

Forbearance necessarily means subordinating thought of self, for the tendency, of course, is to justify and *uphold* self. By affirming good of and for those who have offended you, you think of someone other than yourself.

For if ye forgive men their trespasses, your heavenly Father will also forgive you, But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. (Matthew 6:14-15)

Rude and belittling remarks or sarcasm behind our backs affect only our personal selves. And so, view him or her as an Ego desirous of advancement, react accordingly, and there will be no hurt. Realize that if you take his words lightly and they were *meant* to be spiteful, not only will they redound to the sender, but *you* will have made some egoic progress. Says Epictetus, the Greek philosopher, "In the long run, every man will pay the penalty for his own misdeeds. The man who remembers this will be angry with no one, indignant with no one, revile no one, blame no one, offend no one, hate no one."

By giving way to anger and resentment, we give those who dislike us power to affect our sleep, our appetites, our health, and our happiness. Wouldn't they be glad to know our negative reactions toward them were exhausting us, making us nervous, giving us heart trouble, stomach trouble, high blood pressure? Since the emotions causing these torture us day and night while they disturb our enemies not at all, don't you believe it wise to ignore any attempt to injure, allowing the intention to return to its source?

On the other hand, don't take yourself so seriously that you believe others are trying to belittle your mentality when making suggestions for your greater well-being. When another seems solicitous of your welfare, accept what is said as an expression of his or her loving consideration rather than as implying any thought that you are not intelligent enough to think of such things for yourself. In other words, don't carry a chip on your shoulder, just waiting for someone to knock it off. If you do, you are most certain to be hurt. Direct your thoughts to the individual's good qualities and credit that person with sincerity of purpose.

In the wildest flights of imagination, we could never imagine Christ attempting to justify Himself or striking back when struck. Did He not state, “. . . I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also”? (Matthew 5:39) Christ understood the operation of the Law of Action and Reaction and knew that by retaliating, we cause the law to bring us further hurt, creating a vicious circle of repercussions. He wanted to help us realize this and save ourselves much heartache and sorrow. And challenging as it may be, by not resisting what seems hurtful we save the other person the added debits from the hurt caused which are over and above those generated by the original action.

The New Order citizen will have learned to abide by this law under all circumstances, letting it work out matters without any hindering resistance. Only in this way can the serenity so essential to happy living be maintained.

It will not be easy to restrain the instinctive reaction to attack and you will doubtless fail many times. Yet, you must come to recognize that Initiation is not easily attained; if it were, many more would have reached this status by now, and there would not be the concern on the part of the Elder Brothers that is felt today. Until all overcome intolerance, there will always be the need to practice forbearance. But using it builds that spiritual and mental strength so helpful to the attainment of our desire — Initiation.

FORBEARANCE

Replacing negatives with positives — helpful to all concerned.

I found myself falling into habits of negative thinking, especially with my husband. I can find fault with so many little things, dwelling on them and growing more intolerant. This is hurtful to him and when he finally has enough of my ugly words, he “tells me off.” It always surprises me to be brought up short this way to realize how little forbearance I’ve been using. I knew I needed to change my approach, since I often found myself speaking negatively, as though the only way I could report some things in my life was in the form of a complaint. This was an eye opener, because most often, I don’t really want to complain.

I began a daily list of nice things about my husband (there are lots). And I realized that when I write a letter I usually take an optimistic approach. I knew the difference was

that, when we write, we usually think about what we're going to say. So by taking a moment or two longer before speaking, and by keeping in mind my husband's positive qualities and actions, I found it easier not only to express forbearance when the difficult times came along, but to actually begin to feel more of this forgiving quality. Needless to say, this is making my own life easier.

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CHARITY

Next only to humility, true charity is the most all encompassing and difficult to earn of the twelve virtues. For Lemurian students, the challenge lies in getting beyond what has been so literally defined and interpreted that much of the deeper meaning has been overlooked in perfunctory translation. For our purposes, try to think of charity as *denoting an inner strength beyond that of anything one intellectually understands.*

As charity is made up of many of the other virtues, within it are embodied also the fine attributes of each — goodwill, appreciation, respect, consideration, unselfishness, gentleness, forgiveness, composure, and others which may occur to you as you study this lesson. Thought is essential to its practice, for exercised to an extreme, charity will not contribute to the balance you seek to develop, but rather to a further imbalance. In striving to bring about a fellow-feeling toward others, it is important to exercise discrimination at all times. Just as we are often kindest when we do nothing, so do we more truly express charity when we don't indulge another or become too involved in his problems, or regard him so highly, he experiences great difficulty living up to our expectations.

It is common to believe that sympathy and compassion are one and the same, but this is not true. The first is the sharing of another's upset emotions when in trouble, allowing yourself to be drawn into the situation to the extent that both *you and the other person* are overcome by emotion, and neither is able to help the other. Compassion adds a practical dimension in viewing a problem of another *caringly*, yet free of strong emotion, and thoughtful of what may be its cause and what may be done to remedy it.

It is like this: If one were to feel so sorry for a drunk lying beside the road that he got down in the gutter with him, he could be said to be sympathetic. But if he found a person in such a state and saw to it that he had the chance to decently recover if he wished, he could be said to be compassionate.

The Elder Brothers feel compassion for us because we must suffer before we come to understand and abide by cosmic principles, but they do not feel so sorry for us that they solve our problems; nor do they become personally involved. They fully understand that overcoming troublesome situations is something each of us must learn to do for

ourselves if we are to develop and progress. Yet they extend us the *means* to do this, expressing compassionate understanding or charity.

Being the embodiment of all the virtues, the Elder Brothers naturally feel a great compassion for us, understanding as they do how we have limited ourselves by delaying so long the conscious effort to advance. They also know our individual failings, yet do not condemn even in thought, for they understand what is before us in overcoming them and want to help to the extent it is possible without violating cosmic law.

As students of the Lemurian Philosophy accept the challenge and try to develop the virtues, they, too, soon come to realize that overcoming faults is not child's play, but a real struggle! But through their efforts and as a result of them, individuals develop in ever-increasing measure the compassionate understanding of others that is charity, which is so essential to true advancement.

An aspirant may sincerely start developing tolerance, yet when another brings up something she doesn't agree with, she soon finds herself becoming impatient and ends up arguing. Another may also be trying to become more tolerant, but with sympathetic listeners, readily gives way to the urge to gossip about a mutual friend who is not present. Another may have been inclined to pat himself on the back because he has been able to exercise forbearance on several occasions. Then, unexpectedly, a friend makes an uncalled-for and critical remark, and it is only the intervention of a third person that keeps them from fighting.

Still another may feel successful at practicing patience and kindness in her job as supervisor, but when the children play boisterously in the living room in the evening, it's all too easy to lose control. First, she becomes irritable, then angry. In another instance, one who congratulates himself on doing well with precision will become so sure of himself, he may forget and hurry over a task that requires particular care. As a result, mistakes are made.

We all have these ups and downs as we work with the virtues, experiencing difficulties and relapses as we try to overcome our faults. But as we work with the challenges they present, we come to view the failings of *others* with greater understanding. We can become more *compassionate* and as we do, experience more and more of the peace of mind and well-being we hope to find and know.

Charity (second only to humility) denotes a working understanding of most of the other virtues and as such is one of the most difficult to develop. It joins forces with the other virtues as the material which builds the soul, becomes a part of the Ego and is never lost. It is a matter of *being* — a vital ingredient of noble character — and as such is not easily understood. Yet with careful and diligent effort, understanding based on one's use of cosmic principles can gradually develop into compassionate understanding.

Charity is what the Elder Brothers feel for us. Regardless of foolish mistakes we make, even when we should know better, they never forsake us. It is their lack of condemnation, their understanding of human nature, and their confidence that sooner or later we'll make the grade that constitutes our ray of hope and light when discouragement and darkness appear to close in on us. Having developed the virtues and having learned to adhere consistently to cosmic principles, the Elder Brothers have complete understanding of what others must undergo before their purpose on earth is fulfilled. They have come to know that without charity (compassionate understanding) for others, all else is of little worth.

This is well set forth by the Apostle Paul in a portion of one of his epistles to the Corinthians where he helps us perceive that in its achievement, charity becomes the wholehearted realization of the suffering each person endures until a beginning is made toward conscious advancement on the Path. We see it to be a compassionate and tolerant understanding of human weaknesses, making it possible to bear all things, believe all things, hope all things, endure all things so others may be helped in learning the great lessons of life.

*Though I speak with the tongues of men and of angels,
and have not charity, I am become as sounding brass, or
a tinkling cymbal.*

*And though I have the gift of prophecy, and understand all
mysteries, and all knowledge; and though I have all faith,
so that I could remove mountains, and have not charity, I
am nothing.*

*And though I bestow all my goods to feed the poor, and
though I give my body to be burned, and have not charity,
it profiteth me nothing.*

*Charity suffereth long, and is kind; charity envieth not;
charity vaunteth not itself, is not puffed up.*

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. (1 Corinthians 13:1-8)

(As you study this portion of Corinthians, we suggest that you substitute the words "compassionate understanding" for "charity.")

It is when something of yourself goes into a service, and you want to help, that you express your understanding — your charity. It is far more than the giving of presents, donations, or alms, and though it may accompany material things, true charity — the fine degree of reasoned thought and caring — lies immeasurably deeper than may be easily discerned through a physical act.

All understanding — all advancement — is a matter of personal development entirely. The subtle little changes that come about may not seem much at the moment, but they add up and build greater peace of mind in our associations. Can you think of charity as the compassionate understanding born of the knowledge that you have been, and may perhaps again be in need of either material or spiritual help such as you can at this time extend to another? Can you also draw comfort in knowing that a substantial gain in expressing charity is an assured step toward earning humility? Like all the other virtues, charity is a product of *thought*. We all make human mistakes. We all have ups and downs as we try to overcome our faults and build character.

How does one go about cultivating charity?

Always look for the good in others. If something appears to discredit them, treat it with indifference; the mote may be in thine own eye. Never speak ill of others. Never complain about them or find fault, for neither are you above reproach. Cultivate the other virtues. Forget yourself in every thought, word, or act involving another human being. Be kind. Be patient. Be tolerant.

CHARITY

The effort to understand others can open the door to charity.

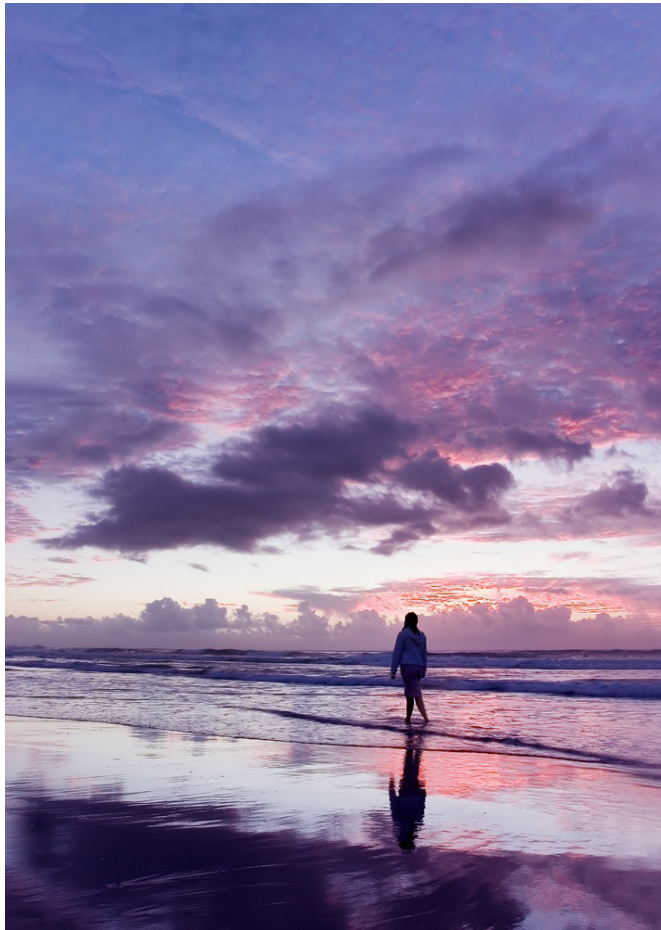
A car full of teenage boys roared up the dirt road to our house, skidded into a U-turn, and as they laughed and threw wads of trash, sped out again in a cloud of dust. I didn't remember doing anything like this as a child and couldn't understand why they thought it was fun. I watched grimly as they took the final turn too fast, their car careening into a barbed wire fence.

I could see that one tire was flat from the force of the skid or from a strand of barbed wire. The boys stood outside the car, looking dazed. I wondered again why they wanted to make trouble for other people, and for themselves.

Maybe it was the flat tire, but suddenly I remembered sneaking out at night at about their age, to let air out of tires in the neighborhood. Why? I was being bullied by other boys for no good reason, and I realized that letting air out of tires was my way of getting even — with someone!

In a moment, those shame-faced boys weren't such a mystery and I could ask if they were all right. They relaxed, said they were fine, and that someone was coming to pick them up. I asked if they thought what they had done was okay and they apologized for their behavior and promised it wouldn't happen again. I felt much better than if I had berated them, and I'm sure they did too. And they haven't been back up our road since.

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HUMILITY

And whosoever shall exalt himself shall be abased; and he that shall humble himself, shall be exalted. (Matthew 23:12)

Though some dictionaries define humility as subservience or submission, as a virtue to be cultivated, anything suggesting servility, fawning, or currying favor must be disassociated from humility. These qualities relate to people who either feel inferior to others or adopt such mannerisms to *appear* humble for some personal reason.

This can't be reconciled with the humility of One whose meekness was outstanding — the great Archangel Christ. Highly advanced Being that He is, He has mastered all the lessons of both this and the Angelic Plane, possessing commensurate and, to us, miraculous powers. Yet, at no time other than when He scourged the money changers and reprimanded the scribes and Pharisees for their hypocrisy do we know that He appeared to be other than a most unassuming and humble individual. Never once did He seek to take credit for anything He was able to do, desiring only that what He was should speak for itself.

Even when He was being "tried" before the Roman Pontius Pilate, and knowing how unjust was to be the ultimate outcome, He did not stoop to threaten those responsible. Betrayed and alone, He accepted with unequalled humility His condemnation by those who neither understood nor accepted His teachings. Yet, in these very principles and rules, He advocated the sole hope for universal understanding and world peace.

So we know that far from implying weakness or spinelessness, the virtue humility denotes strength and power, and is the expression of all the virtues. For this reason, it is the most difficult of all to develop and so is a quality possessed by very few, although many like to feel they practice it.

Long and bitter experience has proven that secure and happy conditions can't obtain where people are prompted by purely personal and selfish interests, for just so long as one takes or seeks to take advantage of another, just that long will strife and insecurity be bred. Also, hard feelings and disturbances are inevitable when individuals try to exalt themselves over others in pride and arrogance.

Naturally, such self-interest can in no way pertain if we are to experience life as God intended. As stated in the discussion of "Kindliness," if the New Order based on the brotherhood of humankind is to come about, "all people must take steps toward overcoming the involuntary promptings that result in thought of self alone." To help people realize the need for making conscious effort to change their thinking and renew their minds was the principal purpose for Christ's advent two thousand years ago. It is for this purpose that the Lemurian Philosophy is being released today by the *Lemurian Brotherhood*.

But all too many who say they want to live by the teachings of Christ are reluctant to replace ingrained erroneous ideas with those that make spiritual progress possible. Even among students of the Lemurian Philosophy there are a few who have built a habit of thinking so well of themselves that when reading the discussions of the virtues, they find it hard to believe the instruction could relate to them and so, do little to make the principles a part of their thinking. Their struggle with humility makes it a challenge to recognize their own intolerance, impatience, unkindness, or lack of forbearance, efficiency, precision — the fault always appearing to lie with the other person or the task involved.

To be oblivious to our own inadequacies and errors indicates a serious need for humility. The humility expressed by Christ is a self-forgetfulness that evolves from understanding cosmic law and the faithful exercise of all the virtues. To advance toward the ultimate goal for all humankind, we must forget our personal selves *in devoting ourselves to egoic growth*. As this is done, our personal affairs will move forward and our problems work out. The first step is to mentally admit our shortcomings and then become *receptive* to anything that will help in overcoming them.

No one is always right; we all make mistakes. If we don't, either we do nothing, or we have transcended this earth plane. Never to err implies perfection, and only God is perfect. As stated by one of the Council of Seven, "Infallibility is an attribute of only God. It is claimed by no Elder Brother." Realizing that no human being can be omniscient, the sincere individual evinces a measure of the virtue humility by *recognizing* personal limitations and sincerely doing something about them.

The need for belonging and being of value is common to *all* human beings. To help others acquire self-confidence offers exceptional opportunities for developing selflessness. Our thoughts can't be concentrated on ourselves and our affairs if we're looking for and observing times where we can help strengthen another's belief in herself. Real-

izing that self-centered individuals can't be truly humble, we strive to forget ourselves in trying to be thoughtful of the feelings, happiness, success, and general well-being of others.

In an effort to plumb deeper into this elusive virtue, humility, we take some cues from *The Sun Rises* and ponder the outstanding character credited to the author, Dr. Stelle, as the Elder Brothers must have studied his background and the opportunities they foresaw for this Ego.

"Rhu with his ability to make the best use of anything available, his courage to try new things, his ingenuity and ability to reason things through . . . his unswerving loyalty plus his willingness to serve without desire for personal power entitle him to every consideration."

The Sun Rises, page 372

Try to imagine that you, too, are being scrutinized by the Elder Brothers, as is true for all of us, and sense how supportive they are of our early experiences with humility as the Lemurian Philosophy explains this multifaceted virtue.

Pondering the quality of the Direct Emissary's example gives further hints of what it means to earn humility and may confirm how the Great Ones multiply our individual, constructive effort so that the needs of the Plan are fulfilled. To consistently and naturally live humility in its finest sense may well be a future aspiration, but from time to time try to score yourself on these counts:

- Do you see the vision *and* the reality?
- Are you self-forgetting, expressing courage of the highest kind?
- Are you too noble for anger?
- Do you seek only that which is good (cosmically right)?
- Do you try to experience the interrelationship of the virtues, and appreciate that it takes one or more to build another: for instance, discrimination to build charity? A combination of all eleven to build humility?
- How easily do you attach undue importance to everyday selfish standards?

Does the phrase, *too noble for anger*, spark in you a realization of how far we have yet to go in expressing humility to a significant degree? Can you see the humility required to *be yourself* at your present level of unfoldment, without pretense or placing yourself in an unrealistically perfect category of personal expectation?

Each of these questions is intended to help you zero in on selflessness in a truer sense and extend your concept of humility. In simplest and clearest Lemurian vernacular, further examination should evoke a desire to search for the deeper significance of the words: selflessness, nobility, caring, respect, faith, quality — all components of that virtue most difficult to acquire and consistently maintain — humility.

This is to help you more realistically view what it means in a Lemurian sense to earn egoic advancement the Elder Brothers' way. With the soul-searching experiences that begin to come together as a student passes through Lesson Five, there is often a new awareness and respect for the magnitude of the *Lemurian Brotherhood's* Plan. And never mind if it seems to take the wind out of your sails, it is a help to discover that we are not nearly as advanced as we perhaps thought we were.

As an aid to accomplishing this goal of selflessness, we have the discussions of all the virtues, each of which contributes something to the others. These should be read, reread, and adhered to until the instruction becomes part of your consciousness. The following specific points may also be considered as rules essential to the development of humility.

- I will gratefully accept each opportunity to employ the virtues regardless of how trivial or how difficult the situation, extracting from each experience the essence which will make me a nobler and more deeply thinking man or woman.
- I will not take myself too seriously.
- I will be alert to any inclination toward being arrogant, remembering that Christ in quiet dignity washed the feet of His disciples. (See John 13:4-5)
- I will never feel I am above performing a service because it, or its recipient, is not outstanding.
- I will overcome any tendency toward feeling I am better than another or that some tasks are beneath me.

- I will be happy for the strong points of others, remembering that I also have some worthwhile characteristics.
- I will be alert to any tendency to voice my opinions when unasked or give way to any other desire to draw attention to myself to appear in the limelight, such as a desire to be recognized for how well-read and informed I may be.
- I will give all who wish the opportunity to express themselves without registering impatience if, to me, such expression appears immature or contrary to my beliefs.
- I will refrain from passing judgment on others.
- I will refrain from retaliating when rude remarks are directed my way.
- I will try to develop genuine appreciation for the efforts of others. Whether these accomplishments appear great or small to me, I will attempt to see them through their eyes.
- I will listen patiently and thoughtfully to the ideas and beliefs of others without trying to force mine on them, knowing that such attention is essential to an adequate understanding of their viewpoints. I can never be sure that I won't learn and be helped through what they have to say.
- I will demand of no one what I can't or am unwilling to do, and will expect no one to exemplify a virtue I can't and don't practice.
- I will never seek nor expect credit for anything I have done, nor feel excessive pride in its accomplishment, but will regard it merely as my contribution toward the greater good of all concerned. The warm inner glow that floods my being at the thought of bringing a measure of ease, comfort, convenience, peace, or happiness to another must be considered as fitting compensation since we know that, in the final analysis, cosmic law will bring us our just reward.
- I will bear ever in mind the biblical statement: "If any man desire to be first, the same shall be last of all, and servant of all." (Mark 9:35)

True humility is "the pearl of great price," for it is not acquired without a struggle. Within it is embodied all that personal renunciation Christ spoke of when He said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save

his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matthew 16:24-25)

While exercising the virtues essential to humility means giving up many preconceived ideas and greater attention to glorifying the Father in Heaven, this price is not too great to pay for the "pearl" of spiritual strength you will gain nor for the greater satisfaction and peace you will find in the new life. These cannot begin to be understood by those unwilling to make the sacrifices of "self" essential to their attainment.

As Egos, we have long sought advancement; yet, with the same opportunities as the many who have passed us on the Path to Mastership, we have still to put our feet on the first rung of the ladder leading upward. Extended the priceless opportunity to make conscious progress and become worthy in the sight of God, will we earnestly avail ourselves of it and come to find, in increasing measure, the new life awaiting us?

HUMILITY

How difficult it can be to set self-concern aside — but a real mark of character.

After working with the virtues for a while, I gradually began to realize that the examples I recognized as failure or success with a virtue often told me how I was doing with humility, too. For instance, a friend told me that what I was wearing showed a lack of style and fashion sense. I was caught off guard by how deeply hurt I was at this comment, and knew that my reaction showed a lack of forbearance. But thinking further, I reasoned that to be so concerned about myself or what my friend thought of my apparel when what I was wearing was decent and acceptable, also reflected my lack of humility. And that as I could become less concerned about things like this that didn't really matter, I would have an easier time expressing forbearance, tolerance, and other virtues. I began to have the feeling that not only is humility the least developed virtue for most of us, but it's also the key to improving the others.

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THE LAW OF CORRESPONDENCE

You have learned that for every action there is a reaction, equal in force but opposite in direction. In other words, there is a clear relationship, or *correspondence*, between causes we set into operation and the effects that happen to us. By properly directing our minds, we can learn to *correspond*, or relate, causes to effects: When we feel the effects, we can use our minds to reason back to the causes, and as we observe this relationship, we can begin to predict effects more accurately.

In this way, we learn that everything taking place around us corresponds to a definite action, and as we learn to relate the two, it becomes a matter of careful thought and action to build the peace and happiness we want in life. With practice, we learn to avoid setting into operation causes that bring unfavorable effects and instead, experience only what we desire.

In a personal sense, the Law of Correspondence extends our responsibility for working within the confines of the Law of Action and Reaction. Because we are responsible for our own set of circumstances, the serious work of corresponding actions to reactions puts the obligation for being in charge of our conduct squarely on our shoulders.

A child touches a stove and finds it hot, and from that time forward she unconsciously associates the resulting pain with a hot stove. It is not difficult to correspond this physical cause, or action, with the immediate and painful effect that is the reaction. It is harder to relate a physical reaction to a mental cause.

Examples

The pessimistic, discontented, or selfish individual deploras his inability to make friends, and so becomes bitter and resentful. He does not realize there is a definite correspondence between his friendless state and his thinking, and that others experience no pleasure in associating with one who seems to have only negative things to say. He attributes his unhappiness to conditions that do not exist at all, or blames other people or society in general — anything but himself — and so fails to remedy the cause.

People who are kind and considerate of others also receive corresponding treatment. Those who are generous in extending help to others, whether material or mental, are usually rewarded by steadily increasing friendships, business opportunities, better living conditions and

numerous favors that come without suggestion or asking. Everyone would agree that such beneficial events contribute to our happiness and well-being.

These examples involve use of the mind. Many people seldom direct their minds, but allow their thoughts to wander largely without purpose until haphazard thinking has become a habit. If you want to gain control of yourself and the circumstances in which you find yourself, you must train your mind.

We have a choice.

Should we learn to recognize and control the truth that "for every action there is a reaction, equal in force but opposite in direction," or just leave it up to the law to eventually set the record straight? We can wait and allow things to fall into place as they will, and know that justice will prevail in the end; but as we understand the need to direct our thinking, isn't it time to become more accountable for our thoughts and actions?

The child who touched the hot stove didn't need to ask God or the Elder Brothers to protect her from hot stoves. She would simply use her mind the next time to associate the heat in the stove with the pain she experienced. From that day forward, she would be more careful when approaching any stove. The same attitude will infuse our work with the virtues, as we begin to see the pleasant results of using them correctly.

In giving us the Golden Rule, Christ stated the basic law of the universe — Action and Reaction, or Cause and Effect — as it applies to human relationships and, in the final analysis, to everything that happens to us. It is basic to all scientific training. Scientists and non-scientists too, from astronomers, zoologists, doctors and lawyers, to accountants, actors, athletes and salespeople, all use this law in their work. How then, when the entire universe is balanced by this law, can men and women stand aside from it? The simple answer is, we can't.

As Christ said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law . . ." (Matthew 7:12)

*Your environment is the exact material arrangement of
your thinking in this and previous lifetimes.*

If you want to achieve true happiness and peace of mind, you must try to bring this happiness and peace of mind into the lives of others. If

your home life is not as you wish it might be, remember it is the reflection of your family's and your spiritual ideals — the result of causes all of you have set into motion. This is equally true of circumstances surrounding your work or recreation when others are involved.

Everything you do has a corresponding reaction. The important thing is that you learn to observe how the Law of Correspondence operates in your life and affairs. If you experience adverse circumstances it's important to figure what might have been the causes you set into operation. When everything runs along smoothly and life is pleasant it's reassuring to know you are enjoying the reaction of corresponding good causes, and thinking back, in some instances, you may recognize some of them. If what has been done resulted in good reactions, you will want to continue setting similar causes into motion. If the consequences are not so good, obviously you will want to adjust your thoughts and actions accordingly.

Because little or no effort is made to correspond our successes with the thought or effort put into them, we continue to initiate causes rather haphazardly throughout the day, and too often the results are less than we hope. Unfortunate reactions are too often blamed on accident or bad luck, or the actions of others, when as a matter of fact the mishaps are the results of misapplications and violations of cosmic principles. If you are sincerely interested in material and egoic advancement, you can begin correcting adverse circumstances by associating, or corresponding, them with your lack of attention to certain virtues.

There are exceptions to every rule, and the Law of Correspondence is no different. Try to remember that some seemingly adverse conditions may appear to be a lack of cosmic credits or wrong causes set into operation. Yet Egos also *choose* opportunities to gain egoic growth that may mean difficult conditions need to be encountered in life. Sincere Egos who willingly go through experiences which seem exceptionally difficult are working with egoic challenges that to a casual observer could appear to indicate insufficient cosmic credits. This is an example of how we may mistakenly attribute challenges to "karma" or negative causes, and overlook the good another is accomplishing.

Developing a Value Consciousness

The aspirant for Initiation has to acquire a *value consciousness*, not just in finances, but in how he uses his time and energy. In trying to cover too much ground in a day's activities, many sacrifice efficiency and precision. Becoming aware of a tendency to "bite off more than they can chew," they should realize that the virtue discrimination is not being used effectively.

Too much time and effort given to social or civic causes, for example, often result in neglect of family, health and the desired advancement. The discriminating individual *corresponds*, or relates, these activities with the overall value of what is achieved, and uses good judgment.

We may speak of some people as being "good as gold" because they are kind, honest and tolerant. Yet, if they fail to see the need for precision, efficiency and discrimination, they may be careless and their physical surroundings in confusion, always unsettled. While they express some virtues, many who would otherwise be drawn to such people avoid them. If these Egos can accept that their lives reflect disordered thinking, and want to change their conditions, then by using the virtues they lack, they can bring about a welcome measure of personal and environmental order.

The Law of Correspondence indicates that, as an expression of the Law of Action and Reaction, we must think more carefully about what we think, say, and do, particularly when it may affect other people. We should not attempt to control others. Nor can we hide from people to avoid setting any negative causes into motion. Whether we speak the words or not, the insidious habit of judging one and all brings more unhappiness and loneliness than people realize.

Direct and Indirect Effects

This law gives us an incentive to study our thoughts and emotions, and to refrain from retaliating when we feel we've been unfairly treated. If we can exercise patience, then discrimination, and finally the sincerity to work honestly and forthrightly with others, we will receive the same considerations. When we can avoid setting one negative cause into motion, the *direct* effect is that there will be one less time we will be unhappily surprised by another's reaction in the future. Of course, this doesn't erase all the similar causes we've already set into motion. This is why patience and persistence are needed to bring the changes into our lives.

The *indirect* results of avoiding a negative action can be equally rewarding. Through using our minds to express virtue and live within God's Laws, we earn cosmic credits and compensate for what we are learning. At the same time, we avoid earning debits as we've done in the past. We know that as we earn a number of credits, nature begins to cancel out some of our previous debits, and eliminate some of the undesirable effects we would otherwise have to endure. With growing satisfaction we begin to appreciate life more, and with our minds engaged in more positive and constructive ways, we also add power to

the Lemurian Power Reservoir. The more we focus on this use of our minds, the more rapid the changes — the more rapid our progress.

A New Order of Thinking

You can make of yourself and your environment what you will. Properly control and direct your thoughts and everything you want to do is possible. The New Order will be a New Order of *thinking*, and the goal of these lessons is to teach you to think for a purpose . . . the purpose of so developing that you may become worthy of Initiation and Citizenship in the New Order. Only those accomplished in the art of constructive thought will be able to enter and become a part of the Kingdom of God.

Many undertake the study of truth in the hope of penetrating the mysteries that seem to surround it. They say they wish to learn all that is essential to making themselves a part of the spiritual life, believing it is just a matter of obtaining the necessary information. Yet, when the tools are finally provided to make their dreams come true, very few make the effort to do what is essential to develop and prepare themselves to enjoy it. To read of truth and yearn for contacts with the Great Ones, is merely a waste of time if it does not lead to actually doing what is essential to that growth.

It is far from enough to study and dream. We must act on the suggestions that are made, use and practice them until they become as natural as breathing. Worthy as is the desire for Initiation, until the individual starts practicing *being* an Initiate, those dreams are of little worth.

We develop bit by bit. At first, we barely recognize the possibilities although we feel we have achieved great understanding! This is merely the first step: “. . . we see through a glass, darkly . . .” (1 Cor. 13:12) Having reached the first step, we see a bit farther, although certain now that we see the entire range of truth. Then we are brought up to the startling reality of facing some situation our small knowledge is inadequate to deal with, and we must learn more. Patience, tolerance, forbearance, courage, humility are one thing today; tomorrow, their practice infuses them with deeper, more profound meaning.

Retrospection

You learned in the chapter, “Transition,” of Lesson Four that following transition, the Ego passes through a period of retrospection. Retrospection refers to a faculty of the mind — an ability to recall and contemplate past events. We use retrospection in conjunction with the Law of Correspondence to study how the Law of Action and Reaction

is working in our lives and gradually discern our true nature — our tendencies, strengths and weaknesses — for the purpose of making valuable adjustments to our thoughts and actions based on an understanding of the virtues.

It will be beneficial to begin giving particular attention to how the Law of Correspondence may be applied to cultivate the virtues in your everyday affairs. To do this, set aside five minutes each evening to review the major incidents of the day.

Begin by making yourself comfortable and, after closing your eyes, think of the last major event of the day. Whether it had a favorable or unfavorable effect on you, view it impersonally. Try to distance yourself from the events and study them as if you were observing someone else. This way you may find it easier to view the events impersonally. If the reaction was unpleasant, it is all too easy to justify or minimize the wrong causes you set into operation and place the blame where it does not belong. Obviously, this is not the way to learn and progress.

When you have analyzed the last such experience of the day, continue with the one that preceded it and continue going back through the day until all have been covered. Determine what attitudes helped you and what virtues were used or not used. We are creatures of emotion and habit, and our goal is to use more of our ability to reason. Most people have fairly high opinions of themselves and their ways of doing things which causes them to become defensive when criticized, or even when they only *think* they are being criticized. Don't allow defensiveness to blind you to your part in the events you remember. You are looking not so much for failures and successes as you are attempting to take greater responsibility for your life based on an understanding of all the virtues.

This exercise is to be used to observe yourself. It is not important to decide what others should have done differently. You are the one seeking greater knowledge and understanding through analyzing the environment you have created, so focus on what you did and what you thought during these events. If you are unsure about whether you used the best judgment during the day, review what is written about the virtues you believe might apply to the situation.

It is not uncommon, when looking back, to feel your motives were misunderstood, or that you were treated unfairly. Knowing how best to react to such treatment depends on the many details of the event. This is where you may learn a great deal about yourself. Is greater courage needed to state your views more clearly, more calmly? Is humility needed to keep from retaliating in anger, or forbearance to bend

with the breeze and let the harm go by? The fact that you are weighing such differences involves the use of discrimination, sincerity and devotion to Christ's Teachings.

When you remember that many of the world's greatest men and women have suffered severe condemnation when their only thought was to serve humanity, you may be in a better position to recognize the strength of character needed to withstand the slings and arrows of life. We can't change others, and should not attempt to do so, yet we must abide by truth and what is right. Bearing injustice with understanding and without recrimination or retaliation is the practice of humility, "the pearl of great price."

Many valuable lessons may be learned through observing the actions of other people and the reactions they experience, but this should be done without criticism. Look for evidence of the Law of Action and Reaction in their lives to help you gain confirmation of causes you should use or avoid in your own life. As you relate, or correspond, actions with reactions and reactions with actions, you will observe that the exercise or failure to exercise one or more of the virtues had a definite influence on the outcome. Going over each day's activities, you will be using the Law of Correspondence. You will be analyzing what you are doing today and precipitating what you want to do tomorrow. If you are consistent and discriminating you should find many ways to avoid conflict and bring about better relationships with all the people in your life.

Remember that one of God's greatest gifts is the ability to make of each tomorrow what you will by the nature of the thoughts you entertain today.

An Elder Brother

Retrospection Exercise

Reviewing the events of your day from the perspectives included in the questions that follow, will help you draw on the Law of Correspondence to understand yourself, a challenge with a particular person, or your tendencies to act more or less habitually without thinking. Daily retrospection by itself is a valuable discipline. Combined with an effort to carry your analysis further, it becomes an effective tool for applying the Law of Correspondence in your daily life.

Determining to face squarely all causes and effects you are involved in will help you scrutinize your motives, words, and deeds honestly.

Often, what troubles you about others reflects your own thinking and actions. If you are observant and honest with yourself, you will find plenty of instances to mentally note when your thoughts and actions were either not in accord with what is taught in the Philosophy, or they were.

- Did you observe a shortcoming of an associate rather than an admirable quality? Do you realize that this action may add to your subconscious concerns that others are viewing you in a bad light? Would tolerance and charity have helped you catch this thought and turn it around to find some more admirable quality to focus on?
- If another did not do as you think she should, did you remain silent, considering that no two individuals think alike; that all have different experience backgrounds, that all have their own particular problems to work with, and that her choices may be no easier than yours are for you?
- Did you bear in mind that, like you, others are trying to do the best they can — handling their affairs to the best of their ability?
- Did you neglect or overlook an opportunity to make the day pleasanter or easier for someone? Knowing how much we all like recognition, did you draw attention to something someone did well?
- Did you experience happiness because of giving a certain matter careful thought before entering into it? Or, were you careless or hurried, failing to achieve the result you wanted to achieve?
- Did you remember everyone has a right to his own opinion?
- If a salesperson called you, did you remember that she is a fellow human being with a share of troubles, and did you find a way to either listen patiently, or end the conversation in a kindly way?
- Did you expect more of someone than he may be capable of giving?
- If a family member or co-worker failed to follow your instructions, did you make sure the person understood what you were asking? Could you have been misunderstood?
- Did you display a sincere interest in someone by asking about the welfare of his family, business, health, hobby or favorite activity? Do you occasionally do this with those other than your closest friends?

- Were you critical of another who seemed bitter or distraught, or did you realize there must be a reason behind it?
- Were you able to avoid being offended by some passing remark, taking advantage of an opportunity to practice forbearance?
- Did you say something that hurt another person? How might you have better accomplished the purpose you had in mind? Did you relate this incident to times when you have been hurt by another and consider that similar actions on your part may have brought those painful incidents into your life?
- Was carelessness, a tendency to rush or lack of discrimination responsible for a failure you experienced?
- As you observe a kindness extended to you, do you see times you were helpful to others that might have earned this consideration?
- Did you put off doing something for someone that should have been done today, failing to use precision to honor your commitments?
- Did you do anything to draw attention to yourself? Was this necessary, or does it indicate a lack of humility? Did you do anything to draw attention to the good efforts of others?
- Have you observed an instance when you were able to use patience to stop yourself, or charity to think of others before reacting to an annoying incident?
- Did you recognize good qualities in your associates? Did you mention any of them?
- Were you too embarrassed to help someone who needed help, or to speak up, because you were afraid of what others around you would think?
- Have you taken any action in the last twenty-four hours that you believe shows devotion to the Lemurian Philosophy?

VIRTUE EXERCISE

As aspirants for Initiation we face many tests designed to prove our worthiness for this honor. These are graded according to our ability to meet them, yet sufficiently severe to demonstrate progress being made. But unless we are alert, we may not recognize them as such, for they come into our lives naturally as we go about our daily activities. We may not realize it, but many difficult situations, discouraging events, or temptations are tests of our ability to handle them. Yet, we are never faced with any problem beyond our capabilities. So if we hope to make progress, each and every one of us needs to meet our tests successfully.

An understanding of cosmic principles helps, of course, and since the virtues are in this category, we can judge the progress being made by how well we are practicing them. To help you gauge something of your ability to apply the virtues, we are providing a simple chart to be used with your evening retrospection and use of the Law of Correspondence. The chart is included at the end of this section.

With the Virtue Chart, you keep a record for a week of your use or failure to use any *one* of the twelve. Continue in this way, marking *plus* (+) for the significant times each day when the virtue selected for the week's concentration was applied, and marking *minus* (-) for the times it was not applied, until you have kept a full week's record of your use of each of the twelve virtues. For example, the first week you may begin with sincerity, and your efforts may suggest the next virtue you want to work on. So a completed chart would normally reflect twelve weeks of effort, with a number of pluses and minuses for each day's use of a virtue and some personal notes of your own for reminders. (The following page is a sample of what a chart might look like after a few weeks' work.)

Because this is an *ongoing* process — and your first work with the virtues only a beginning of a lifelong process of learning — we ask that one copy of your Virtue Chart be returned with your answers to this lesson's questionnaire. The others can be used between now and the completion of Lesson Ten, at which time those you have finished can be submitted with that lesson's questionnaire. Please note that it is not necessary that all twelve virtues on your first Virtue Chart be done when you send in your answers to the Lesson Five questionnaire. Make a copy of what you have accomplished and include this with your Lesson Five work; then continue on with your Virtue Chart efforts.

Mark your chart as you review the events of the day during the evening retrospection. Along with placing a plus mark in that day's column for each time you applied the selected virtue and a minus mark for times you failed an opportunity to do so, there is space on the chart, and on the back, for notes of particular examples you may want to analyze later. It is especially important in your notes to include enough specifics so you will recall the "who, what, when" — the basis for your + and - evaluation. This helps the Fellowship understand your work with the virtues and also provides a record you can look back on in the future. And without specific examples or reasons for the + or -, you will be unable to gauge your progress with the virtues.

As you work with the Virtue Charts in connection with this lesson's questionnaire and succeeding ones in preparation for completing Lesson Ten, you may discover ways to use them that are especially suited to you and your needs. The enclosed chart has some ideas you might find useful. Feel free to use your own ideas and to modify the chart in ways that seem helpful to you. We will be interested in your ideas and your observations of how they have been of benefit to you.

As you concentrate on a virtue, read about it in this lesson. You may find benefit in jotting down helpful phrases concerning the virtues on a separate page.

Since the whole idea of this record is for *you* and to remind you how vital the virtues are to Lemurian growth, the Fellowship will not be commenting on your completed Virtue Chart to any significant degree. We encourage you to work with the virtues in any order you choose. No need to follow the sequence on the chart or the order they are given in the lesson and you may find your efforts with your first virtue suggest the next virtue to concentrate on. As with all things in life, this opportunity is yours to do with as much or as little as you decide, and what you put into this virtue exercise will determine what you get out of it. The Fellowship will be interested in whether you feel you have benefited from this exercise.

Benjamin Franklin once wrote that many who lead disordered and unsatisfactory lives would like to lead good ones if only they knew how. He believed the consistent practice of the virtues would cause all individuals using them to enjoy gloriously happy and worthwhile living conditions. And because his belief and determination were so strong, he followed such a procedure as we have explained.

He wrote: "I made a little book in which I allotted a page for each of the virtues. I ruled each page with red ink, so as to have seven col-

umns, one for each day of the week, marking the beginning of each line with the first letter of one of the virtues, on which line and in its proper column, I might mark by a little black spot every fault I found upon examination to have been committed, respecting that virtue upon that day.

"I determined to give a week's strict attention to each of the virtues successively . . . thus to the last I could go through a course complete in thirteen weeks and four courses in a year." (He used thirteen virtues.)

He continued this project for two years, and true to his own beliefs, he became one of the best loved, happiest, and most influential individuals America has ever known.

May you be as interested in your greater well-being and advancement as was this great Ego!

VIRTUES + or -		Sun	Mon	Tue	Wed	Thu	Fri	Sat	Personal Notes
Sincerity	+++ -	++ --	--	--	+++ -	+ --	+++	++ --	Tuesday was a particularly challenging day for me in seeking to use sincerity, as I discuss in <u>No. 4(b)</u> of my answers.
Discrimination									
Precision									
Efficiency									
Patience									
Tolerance									
Forbearance									
Kindliness									
Charity									
Courage									
Devotion									
Humility									

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;

If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise;

If you can dream — and not make dreams your master;
If you can think — and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two impostors just the same;

If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;

If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,
Or walk with Kings — nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;

If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And — which is more — you'll be a Man, my son!

Rudyard Kipling

