

LESSON SEVEN



LEMURIAN PHILOSOPHY

LESSON 7

OBSERVATION

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LEMURIAN  FELLOWSHIP
Balance. Purpose. Enlightenment.

LESSON SEVEN

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THE STORY OF ADAM AND EVE

The Beginning

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"And God said, Let there be light: and there was light.

"And God saw the light, that it was good: and God divided the light from the darkness.

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

"And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

"And God called the firmament Heaven. And the evening and the morning were the second day.

"And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

"And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good." (Genesis 1:1-10)

Understanding the Bible

Reading this biblical excerpt, students must realize that in referring to "the beginning," the Bible is explaining the creation of this planet Earth. To have attempted to discuss processes covering the countless eons of time preceding its formation, during which many solar systems and innumerable planets were created, used, and some long since disintegrated, would have been to present information beyond finite minds to comprehend.

Since the writing of the Pentateuch, or first five books of the Old Testament, has been credited to the time of Moses, the Bible as such would date from a period between approximately 1400 and 1300 BC, a time when people generally knew little and understood less of scientific matters. For example, not until almost three thousand years after the time of Moses was it commonly accepted that the earth was round. Before 1492 AD, when Columbus made his historic voyage, most believed it to be flat.

Also, only in comparatively recent times has the average person realized that the earth moves around the sun and not the sun around the earth, while still other facts concerning the universal order maintained by Nature are just beginning to be recognized. Yet, the Old Testament goes so far as to state that an individual — Joshua — ordered the sun and moon to stand still until he could complete a battle — a feat that would have completely upset the balanced operation of the cosmos.

Such instances of incompatibility with Nature as this — the story of the earth being created and populated in six days; mankind having descended from Adam and Eve as individuals; the disregard of biological facts as portrayed by the Virgin Birth; and the confusion felt by so many readers of the Bible concerning God, Christ, and Jesus — have resulted in endless discussions concerning whether or not God actually was the source of the information it contains.

Like people sitting before a table laden with the most nutritious food and slowly starving to death because they cannot agree as to who made the plates it is served on, those who quibble over things that can be neither proved nor disproved deprive themselves of many of the real values to be acquired. Whether you do or do not consider the Bible as being of divine origin and the "Word of God" takes nothing from the value of the philosophy it presents, which has been applicable through the changing conditions of the many years since it came into being. So, it is understandable that many who have derived comfort from reading it should believe the wisdom it contains came directly from God.

Since the Bible has proven so remarkable in its influence for good that millions of copies are sold each year, it stands to reason that those who wrote the original material must have been great philosophers and people of learning beyond the average. Only those of great wisdom and understanding could have been the source of the helpful, inspiring information it presents.

Building Our Understanding

As our own minds become ever more receptive to enlightening truth, we realize that these men and women were highly advanced — High Initiates, Adepts, and perhaps even Elder Brothers. Perceiving also that truth and God are importantly synonymous, we can understand that anything these individuals released would be considered as of divine origin. In the same vein, and since the truths released in the Lemurian Philosophy have been given us by the *Lemurian Brotherhood*, it, too, may be said to be of divine origin.

As is true of religion, one's understanding of the Bible evolves as the individual evolves. With increasing knowledge concerning life, he reads "between the lines," gaining the greater comprehension such reading can give. In the Bible may be found not only comfort but practical methods for meeting trying situations that so often confront us. We discover how we may shape our environment more nearly in keeping with our desires, as well as receive concrete help in our development on the path to Mastership.

To the sincere seeker of truth, the Bible constantly reveals more and more, for it is the greatest treatise on cosmic law and its application to the problems of humankind ever written. Only those who are far along on the path have ever succeeded in fathoming the full depth of what it can reveal for our ultimate benefit and fulfillment in life. Of course, this does not explain the inconsistencies that cause some to question the Bible's high source, but as a student of the Lemurian Philosophy, you should have some understanding of the reasons for them, realizing also that many are only seemingly so.

For example, with the understanding of the Virgin Birth as discussed in Lesson Six, we know there was no violation of natural law. The same is true of the general conception of heaven and hell, for the Lemurian Philosophy teaches that human beings are punished or rewarded *by* and not *for* what they do, so that in a perfectly natural manner, we create our own heaven or hell. The explanation given in Lesson Three of the Astral Plane and its divisions, helps students comprehend something of the true nature of these conditions in terms of vibration. Also, confusion concerning the identities of Jesus and Christ, with whom some even confuse God, is dispelled in light of the understanding gained through studying the chapter, "Diamond and Virgin Marriages," in Lesson Six.

Still, there *are* points of divergence and discrepancies in the Bible, but these become understandable when we realize that the origin of

the Old Testament has been lost in antiquity and that, throughout the years, it has undergone numerous translations. It is believed to be a compilation of the material of several writers, but there has been no way of knowing definitely who these were, and since none of the original manuscripts remain for study, even the language in which it was written is unknown.

The first translation we know of was in Hebrew when, at the time of Moses, the translators interpreted the ancient manuscripts according to their limited understanding of what it all meant and incorporated many of their own ideas. As a consequence, the Old Testament became essentially Hebrew in character.

We make this statement with no desire or intent to discredit the Hebrew historians or the philosophy they tried to present. We do not question their integrity or sincere desire to set forth their history in its best possible light. All too many other historians have been inclined to color their recordings with both racial and nationalistic prejudices — their own races and nations being invariably glorified in both ideals and actions. As a result, there are practically no histories that deal exclusively with cold facts, allowing the praise or blame to fall where the actual events merit.

The Bible's Wisdom Reaches Out to All

After a time, the Bible was translated from Hebrew into Greek, Latin, Syriac, and eventually over 1300 languages or dialects. Every translator, even though sincerely earnest in his endeavor to make the translation real and exact, naturally placed individual interpretations on passages he did not understand in an effort to clarify them. Yet, many who worked on these translations were lacking in an understanding of truth, so these explanations often were not the help intended.

Since there were no printing presses at the time each of these copies was handwritten, no two were exactly alike. Because the writing tools were rather inadequate, the script itself was not always clearly legible. It would have been little less than a miracle if some had not been inaccurately transcribed. It is understood that many scribes injected their own ideologies or the ideas of those who hired them. In view of these circumstances, it becomes obvious that students must make allowances in their study of the Bible.

The fact that it is filled with parables which many are inclined to interpret too literally, also causes some lack of appreciation for this great book, yet people have always learned best through stories, and during

their early existence, they wove a story around all experiences. These were told to the children and for many, many years, played an important role in human development. Naturally, with each retelling, the story was elaborated on or changed according to the narrator's imagination, but the basic truth it was first woven around remained. This is why these parables lived, for truth is eternal, and from such stories, passed on from generation to generation, have come our folklore and legends, most of them woven around a nugget of truth.

The Value of Stories

This love of stories has persisted down through the ages, and the more adventuresome the tale, the more it seems to be enjoyed. Little children love nursery rhymes; older children are entranced with mythical tales and comic books, while most teenagers and adults who enjoy reading, lean toward fiction containing an element of the unusual. All must have some basis of truth or possibility, though, and all must have the human interest appeal. As with the people long ago, personalization still plays an important part in gaining and holding the attention of the average individual. This may be why "reality" TV shows and interactive video games have become so popular.

A simple statement of fact is often forgotten by tomorrow, but weave the same fact into an interesting story, and it will be long remembered. Stories appeal to the emotional nature of people, and until their thinking is more balanced, this is the only way many can benefit from some of the truths presented in the Bible. As human beings advance, they come to recognize that allegories and parables are intended only as illustrations or analogies to make fundamental laws or principles more easily understood and remembered.

Being conscious of the goal we are all working toward, students of the Lemurian Philosophy are aware that a wide range of understanding exists among human beings. It is evident from 1st Corinthians 3 that parables and allegories are necessary if some are to derive benefit from reading or studying the Bible, and Paul recognized this. Here he stated, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." Then again, when discussing the story of Abraham and his two sons in Galatians 4, he made the statement, "Which things are an allegory."

To those unable to understand beyond the literal implications of the Bible, parables and allegories are essential, and this is what Paul meant when he referred to "milk." With growth we comprehend that there are the underlying and deeply significant truths about which the allegories

and parables are woven. These are the "meat." For the "children" in truth, milk is all that is possible to assimilate. For those seeking to advance further, there is also the meat, the usable principles that have always been there for those whose desire and strength have made spiritual attainment the one great incentive in life.

Only as we begin to advance through the use we make of our minds are we able to see beyond the appearance and perceive more than the literal interpretation of the Bible. Until then, we accept what we read at face value, missing and often discarding its deeper significance. With some real knowledge of the principles of truth, we begin to extract the real meat it has to offer. ". . . strong meat belongeth to them that are of full age, even those who by reason of *use* have their senses exercised to discern both good and evil." (Italics added) (Hebrews 5:14)

Benefiting from the Bible's Wisdom

In these lessons, cross-references to the Bible are used as a form of confirmation by the highest source available to many people. This helps students see how the Lemurian Philosophy parallels portions of the Bible that time and experience have proven to be authentic. If they were not aware of the vast treasure of knowledge and wisdom contained in this wonderful book for those who are coming into an understanding of truth, they should now have some realization of this fact. To extract the greatest benefit from studying the Bible, never seek to prove a contradiction. Simply strive to find a basis of truth for the condition or situation. Only in this way may you hope to arrive at the fundamental understanding.

Realizing that there are millions even today who believe the world to be less than ten thousand years old, while science has proved it to be at least four-and-a-half *billion* years old, we can excuse much of the ignorance displayed by the first interpreters and translators of the material from which the Old Testament was compiled. Without an understanding of natural laws governing the physical aspects of the universe, they adopted the oldest and easiest means of explaining matters they could not possibly comprehend — miracles!

And so we have the Virgin Mother, mankind's descent from the two individuals, Adam and Eve, the creation and population of the world in six days, and other unnatural events. Being equally uninformed about scientific matters as those who compiled the Bible, most people at that time readily accepted these explanations, for nothing was regarded as impossible from the standpoint of miracles. But, with the present re-

lease of material by the *Lemurian Brotherhood*, students are coming to realize that anything appearing to border on the supernatural may be attributed to ignorance concerning the truths involved and that sooner or later, a logical explanation will be found.

Periods of Growth

For example, the "six days" mentioned in Genesis 1:1-31 as the time during which the earth was created and populated were not days, but epochs, or vast periods of time referred to today by the vague and indefinite term, eons. Early translators, either by design or for ease of understanding, used the term "days." But we might think of them as God's Days, and God does not live on earth as humans do, so we might ask ourselves, what would constitute a "day" for the Creator of the Universe? Certainly it would not be confined to the period of 24 hours required for one small planet, earth, orbiting one star, our sun, in one galaxy, when creation encompasses untold numbers of galaxies. Yet those writers could not expect the people of that time to comprehend such concepts, nor did it matter to their purpose at the time these texts were translated.

With the benefit of "Life Progression and the Origin of Humankind" (Lesson Four) a brief explanation will enable students to realize that what actually occurred conformed with the action of the natural laws governing the universe. Each phase of this vast process required millions of years to arrive at the point where the life essence was ready for the succeeding stage in its development.

The wonder of these periods of growth, development, and evolution are awe-inspiring and beautifully grand, and no miracle can be so marvelous as that of life as it unfolds and grows through the ages, progressing always toward one definite goal!

From the beginning of the first books of the Old Testament, the lack of knowledge concerning facts is apparent. Here, we also find that those who undertook the first translation of the ancient writings believed that Jehovah and God were one and the same and attributed all creation to Jehovah. Yet, Jehovah is *not* God, but an Angel who was Regent of the Angelic Life Wave at the time the planet Earth was created. And, as you have learned from your study, an individual did *not* create the earth. *Our entire Angelic Host* worked at "precipitating the mineral substance composing it from the life essence pervading all seeming space." (Lesson Four, "Life Progression and the Origin of Humankind")

The Mineral Life Wave

Through concentrated action of mind, the Angels started an inconceivable mass of life essence revolving around a definite point. On a mammoth scale, they employed the same process as we do when trying to precipitate. As this motion increased in speed and intensity, the etheric and intangible mass became gaseous in composition and consequently, had no definite form. "And the earth was without form, and void." (Genesis 1:2)

As this process continued, the gaseous matter condensed, then solidified until it began to take on tangible form, eventually resolving itself into a sphere or globular mass of rapidly hardening substance surrounded by, and imbedded in, immense vaporous clouds of this same gaseous substance which had not yet taken on tangible shape. At this period, the forming planet might have been similar to a gelatinous substance that gradually became more dense until it resembled a globe of modelers' clay.

With continued mental activity on the part of the Angels, this tremendous mass gradually assumed definite shape, becoming compact and more nearly solid. As this globe or earth planet started to cool, the denser vapors surrounding it condensed and became water that filled the cavities and depressions in the now hardened earth's surface. This is how seas and lakes were created on the swirling globe.

After the denser vapors had precipitated themselves into the form of water, what remained was too etheric or, we might say, not dense enough to be precipitated in a form of any kind, becoming part of the atmosphere surrounding the earth. As the air cleared, the firmament (sky) with the sun and stars became visible.

The Plant Life Wave

By applying the power of mind to life essence, the Angels created a planet. Upon it was only one form of life — mineral. Aside from the seas and lakes, the earth was granite — Jurassic granite — that lay for countless centuries seemingly unchanged. Yet, this immense rocky formation was changing, for the chemical action of rain, cold, sunshine, and excessive heat caused gradual decomposition. After innumerable millenniums, the mineral life wave of earth was so changed as to make possible elementary plant life, and the second step in the great evolutionary process began.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." (Genesis 1:11-12)

From the Bible, we gather that this was accomplished in "the evening and the morning" of a day. Yet, even as we know that grains we now use are the result of long processes of development, corn, for example, having taken at least ten thousand years to have reached its present state, we realize that grasses, herbs, and fruit-bearing trees did not and could not materialize in the period of an evening and the morning of a day.

That you may have a reasonably correct conception of the time involved, this explains what actually took place: Many pools of stagnant water lay in the depressions of the rock and the forming soil; the chemical action that occurred, plus the addition of life essence that had been the mineral life wave of the planet *the Angels had occupied when they were human*, caused the formation of scum that manifested the crude beginnings of plant life. This reproduced itself and, in dying, added elements to the decomposing granite that gradually converted it into fertile soil. Through the passing ages, plant life slowly evolved innumerable varieties until, after an extensive period, the earth was covered with sufficient vegetation to warrant the introduction of animal life.

The Animal Life Wave

As was true of the beginning plant life, animal life also started in the scum, slime, and silt of stagnant pools, coming into being when the Angels injected the life essence of the *plant life wave* of their time as humans. The first expression of the animal life wave on this planet was the amoeba, the lowest form of animated life. This was asexual in that it reproduced itself by simply dividing into two parts. From this simplest form of animal existence, if we may so call it, all animal life on this planet developed, including the physical form we now use. As far back as there is any record, our present physical vehicle has always been much the same except that, through use and highly specialized activities, we have created minor changes in it. Obviously, an interminable time was essential to the progress made in this third step of the great evolutionary process.

Since the development of human forms and the creation of Egos to occupy them was quite an involved process, and rather difficult to comprehend, we suggest that you reread "Life Progression and the Origin of Humankind" in Lesson Four, correlating the material with the information now being given.

The Human Life Wave

Millions of years passed as a physical body suitable for the use of the Ego was evolved, but finally the Angels produced one they considered ideal for our human life wave. Then, before the first Ego incarnated on this planet, the evolutionary chain was broken and these *bodies* (bear in mind that without Egos, they were and are still animal) were allowed to reproduce their kind until any atavistic tendencies were unlikely, thus eliminating the possibility of reversion to an earlier physical form.

Meanwhile, as explained in the first chapter of Lesson Four, the life essence composing the animal life wave of the planet *before this one* — on which the Angels functioned as human beings just as we at this time function on Earth — was taken to the Archangelic Plane to be refined until it attained an absolutely pure state, after which it was taken to the Celestial Plane where *mind* with all its various powers was endowed. As you also learned, this life essence was then divided into two equal parts, negative and positive — male and female, respectively. Following this, each of these portions was divided into individual Egos and subsequently turned over to the Angels for incarnation into the physical bodies they had prepared for this purpose.

"And the LORD God formed man of the dust of the ground" refers to the evolution of the physical vehicle. In reality, it was the Angels who, starting with the mineral life wave, had perfected material substance to the stage where it was ready for the Ego's use.

"And breathed into his nostrils the breath of life" refers to the incarnation of the awaiting Ego or the breath of human life breathed into the physical body of the newborn child, for the Ego does not enter the body until the first breath is drawn. Until its birth, the fetus is merely invested with animal or chemical life, becoming human only with the entrance of the Ego. "And man became a living soul" refers to the Ego's functioning through the physical vehicle as a human being, the word "soul" being used at the time of Biblical writings to denote the spiritual nature of human beings.

"And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

"And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man." (Genesis 2:21-22)

In the earliest records, births of humans (Egos) were spoken of as "coming from the man side," meaning the "*human side*" as distinguished from the "animal side" of Nature. Because it was not known that people are essentially spiritual beings, the first translators placed a literal interpretation upon the statement as meaning from the physical *side* of an individual, and so the purely allegorical "rib" episode came into being. The quotation above, and others, also give the impression that only a man (Adam) and a woman (Eve) occupied the Garden of Eden and that all humanity descended from these two. Actually, Adam and Eve were symbolical of all the male and female Egos that first incarnated into the physical bodies the Angels had evolved.

The Earliest Incarnations

The first human incarnations occurred on the Continent of Mu. The Bible says "eastward in Eden," but does not say eastward of what. It was eastward of the Hatamukulian River. Reference to the map of the Continent of Mu enclosed with your second lesson will help fix its location in your mind. The Garden of Eden was located on the eastern bank of the Hatamukulian River where it flowed into the ocean, extending eastward and southward for a hundred or more miles, and directly to its east lay the biblical Land of Nod.

At that remote period, this part of the world had a tropical climate which, according to the Elder Brothers, was like that now enjoyed in the Hawaiian Islands; not as hot and depressing as our present tropics, yet probably even more pleasant than that enjoyed in the islands. It contained neither venomous reptiles nor poisonous insects and abounded in delicious and highly nutritious fruits and nuts, all growing naturally without any form of cultivation. Truly a garden spot!

"And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

"And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." (Genesis 2:8-9)

Jehovah's Plan

In this beautiful environment where there was no need of any exertion whatsoever, Jehovah placed the newly created human beings who, like newborn babes, had no knowledge of any kind. It was His sincere belief that by giving them everything necessary to sustain life, they might be completely free from care and naturally wish to advance through their positive view of life. To accomplish this He specifically stated that they should not eat the fruit of "the tree of knowledge of good and evil," stating that should they do so, they would surely die.

"And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Genesis 2:16-17)

This is stated allegorically, for to eat the fruit of the tree of knowledge of good and evil was to reach out for something beyond what was provided by the seemingly perfect environment in which Jehovah had placed these newly created human beings. To do this, people would exercise their minds, and, Jehovah had an idea that advancement might be achieved without the pain and frustration inseparable from the process of learning to use this ability properly.

Lucifer and a group of other Angels did not agree that Jehovah's way would fulfill God's plan for mankind, so They went down among the growing population of innocent, ignorant people that They might be in position to help them start to think.

Lucifer's Role

It may be difficult to accept the fact that at the level of advancement of Angels there might be disagreement in certain decisions such as the one concerning human beings in the Garden of Eden. But if you can think of the fact that only God is perfect, and up to the point where Egos advance to the Celestial Plane they are learning and progressing, it may help to understand that there are Egos of our human life wave whom we think of as perfect — the Elder Brothers — and the Angels are an entire life wave beyond them. The Angels who precipitated our planet and life upon it, were and are also still progressing, and like all Egos, they have the God-given right of self-determination.

More important is that the purpose for relating the information about the Garden of Eden is to help us understand our own human tendencies to want to protect and sometimes intervene for those we love. Through this allegory we can begin to recognize the love and kindness there is in letting another learn the valuable lessons life can teach. To better understand what occurred, it may help to picture the kind of evolution of thinking that may have taken place at that early period of time.

At the time of the advent of the Luciferian Angels, the population of the Garden of Eden had so multiplied that they were not only needing more food than the Garden could produce, but were becoming more and more crowded. The Garden of Eden was little more than a hundred miles square, but because they had never thought for themselves, the idea of moving over a greater area never occurred to the inhabitants. Soon after the arrival of the Angels, the population began spreading to the east into what is known as the Land of Nod, where the climate and resources were practically the same as those of the Garden of Eden.

Naturally, the move required that they use their minds to some extent, and in doing so, some chanced to do things as they should rightly be done, while others made mistakes. Remaining among them, the Luciferian contingent of the Angels then showed those who had made good choices that their success was due to their having done well. With those who made mistakes, they pointed out that their suffering was due to these poor choices, at the same time telling them how they might correct their errors at a future time. So, with the help of the Luciferian Angels, people gradually began to distinguish between right and wrong in the simple things they were able to do.

At the time men and women lived in the Garden of Eden, they were much too ignorant to conceive of drawing pictures, but after thousands of years, they began to do so, carving things of interest and importance to them into stone. These pictographs were crude drawings representing objects and events they wished to describe. Many of us are familiar with those carved on stone by the Native Americans, from which much of their early history has been determined.

Symbols and Legends

In drawing the symbol for right and wrong, early people made a serpent-like picture. If the head pointed to the left (⚡), it meant wrong; if the head pointed to the right (⚡), it meant good, or right. Sometimes, they drew it with two heads (⚡), meaning right and wrong, and for ease in formation, this symbol finally became a serpent with head downward and pointed to the left (⚡). A heavily foliated tree was

meant to convey the idea of knowledge. So, as used most commonly, the serpent in a heavily foliated tree was meant to read "knowledge of right and wrong."

With the passing of the millennia, these ancient writings were finally discovered and more or less loosely deciphered, and the serpent *symbol* was interpreted as representing an actual serpent. Upon this, the very literal-minded translators built up the myth of the serpent persuading Eve to eat the fruit of the tree of knowledge of good and evil. And since they believed Jehovah was God and that Lucifer had had the temerity to defy Him so that mankind was forced to face the undesirable conditions of life, they imbued the serpent with the spirit of Lucifer.

This is the explanation of the Temptation which is set forth in the Bible: "Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?"

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

"But of the fruit of the tree which is in the midst of the garden (the tree of knowledge of good and evil), God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

"And the serpent said unto the woman, Ye shall not surely die:

"For God doth know that in the day ye eat thereof, *then your eyes shall be opened*, and ye shall be as gods, knowing good and evil.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Genesis 3:1-6)

This legendary story is widely accepted, although even it contains terms difficult to reconcile with the times of which it was written. For example, it is incongruous that those as innocently ignorant as Eve, or womankind at that time, should have known the meaning of the word "wise." Also, considering the nature of these newly created beings, one cannot conceive of any form of "evil" existing at that period. Evil is a condition that came about as people deliberately misused their power of mind for selfish and cruel purposes and was a term not rightly employed until eons later.

Of course, it was *Jehovah* who did not want men or women to know good and evil. The Infinite Intelligence that is God knew it was for people's ultimate good that they learn to use their minds and learn to distinguish right from wrong. Being what He was (the Bible refers to Him as a jealous god), Jehovah disagreed with Lucifer and as Regent, did his utmost to influence humanity to ignore Lucifer's teaching.

He probably admonished them as follows: "I am your Lord whom you must obey implicitly. I know what is best for you. Obey me and follow all the commandments I have laid down for you, and you may remain in the garden to enjoy all the benefits I have provided." But, when it became all too apparent that having *tasted* of their own power, people were being weaned away from His rulership, Jehovah resorted to threats and punishment.

"Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

"And Adam called his wife's name Eve; because she was the mother of all living.

"Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

"And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

"Therefore the LORD God (*Jehovah*) sent him forth from the garden of Eden, to till the ground from whence he was taken.

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Genesis 3:16-24)

Because He believed mankind should be made to feel the sting of having failed to obey His direction, Jehovah took advantage of the fact that, due to the natural shifting of its poles, the earth was entering into a glacial age. With its encroachments on the Garden of Eden and the Land of Nod, the bitter cold forced the population to migrate before it into the fertile land later to be known as the Rhu Hut Plains. Then, as the oncoming cold crept down on them there, many left the Plains and spread into the twelve tribal valleys where we find them at the time the first civilization made its start.

At about the close of the glacial age, violent volcanic action took place in the section which was formerly the Garden of Eden, and this is what the Bible refers to when mention is made of Jehovah establishing Angels there with flaming swords to keep the people from reentering the Garden. "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Genesis 3:24)

That mankind's beginning on this planet Earth and "expulsion" from the Garden of Eden came about through natural events does not in any sense detract from the wonder of it all. Nor does understanding the simple facts regarding it make this great epoch in human progress any less remarkable to contemplate. Rather, by conforming to common sense and reason, the story is more acceptable because it places no strain on our ability to believe.

Even today, countless numbers believe that Lucifer was the Satan who destroyed the Paradise where we might even now still exist. They agree with the Bible in thinking of Him as a serpent that crept into the Garden, tempting Eve to partake of the fruit Jehovah had warned people not to eat. Rather than accept responsibility for the good or unhappiness we each bring upon ourselves, it was easier to blame another. And so, for the suffering people felt Lucifer brought upon humanity, He was condemned as the Bible states.

And yet, when our eyes are opened so that we learn through experience and related thought to distinguish between right and wrong and *abide* by our knowledge, then we *shall* be as gods!

PREHISTORIC CHRONICLES

Filling In Important Historical Gaps

The period beginning with the incarnations of the first Egos on this planet to the point where they spread over the twelve valleys of the Continent of Mu covered hundreds of thousands of years, during which time their chief concern was finding food and safety for their physical being. That progress was slow is evident from the fact that more than a hundred thousand years elapsed between the time of the forced departure from the Garden of Eden and the beginning of the establishment of the first civilization on the Rhu Hut Plains.

The Bible records nothing about these ages nor of the thousands of years that followed during which the magnificent Mukulian and Atlantean civilizations rose and fell. With the exception of the biblical story of the Flood and Noah's Ark, the history of the human race is unaccounted for until that period just prior to the time Joseph was sold into slavery in Egypt by his brothers. That a great civilization with magnificent cities and a highly organized government and religion was already established in Egypt, seems to have been accepted without question, apparently little thought being given to its origin and growth.

From the fifth chapter to the end of the Book of Genesis, the tens of thousands of years that included what was unquestionably the most important period in human development are completely ignored. Also, general histories leading to the development of civilizations existing in India, Persia, Greece, China, and the Roman Empire also seem not to have been considered. And yet, civilizations of prominence and culture such as these do not spring up out of nowhere. They are built and governed by those who understand such matters!

Much as we believe ourselves to be thinking individuals, the majority don't appear to question or even wonder about these inconsistencies. And after all, where could we have turned to find the information concerning the millennial gap in human history following mankind's departure from the Garden of Eden?

The original and true records concerning this period were taken to Asia by the *Thirteenth School* when the Continent of Mu submerged. It is possible, however, that information relative to the creation of the earth and humanity may have been released by the Elder Brothers at the time of building the Great Pyramid, estimated at about 4,500 years ago. The first compilers of the Old Testament may have had access to this information, although, since its recording took place some time later, much

of it would have become more or less garbled during the long intervening period. As a matter of fact, there is every possibility that the first chapters of Genesis were purely legendary, for any written records that may have been available could have been only fragmentary.

With the present release of information by the *Lemurian Brotherhood* as set forth in the Lemurian Philosophy, the real and logical history of what occurred between the time of "Adam and Eve" and such civilizations as India and Egypt is comprehensively covered for those sincerely interested in wisdom and understanding. People were not ready to receive it prior to this time; if they had been, Christ would have been able to usher in the brotherhood of mankind over two thousand years ago.

Much of this ancient history has been woven into previous lessons, while other essential portions of it will be covered in this one. Also, if you have not yet obtained the book, *The Sun Rises*, mentioned in Lesson Two, we recommend that you do so now, for this historical narrative sets forth the first steps actually taken during the formative period of the first civilization on this planet. The characters portrayed are not fictional, but real flesh and blood people who actually lived the incidents as they took place and as revealed to the author, the Emissary of the *Lemurian Brotherhood*, who was referred to in Lesson One.

The Sun Rises

The Sun Rises sets forth the circumstances existing at that time; the problems involved in getting these primitive people to work together for the common good. Not only will it enhance your understanding of facts released in the present lesson, but the truths expressed throughout the book will prove of increasing value as you progress with the training. *The Sun Rises* should be regarded as supplemental to the Lemurian Philosophy, for the two are closely interrelated.

Referring to the map enclosed in your second lesson will help you visualize something of the migrations of early people as they fled southward to escape the bitter cold settling into the Garden of Eden and the Land of Nod until, finally, they found refuge in the twelve great valleys of Mu. Gradually, according to the type of location to which various groups were attracted, they adjusted themselves to three modes of living.

Those settling on the broad plains of each valley were called Plains Dwellers; those who chose to take advantage of the shelter provided by the many mountain caves were designated as Cave Dwellers; while those who were drawn to the forest areas of their valleys were known as Forest Dwellers. These names were retained by many throughout the existence of the Continent of Mu. With the passing generations

and as the individuals of each group conformed to their chosen environment, they acquired characteristics quite different from the two other groups of their particular valleys.

Since the three types of environment and general characteristics of the people living in them would apply to any of the valleys, we are selecting the Mu Valley and those who lived there as basically representative of all. Also, members of the Mu Tribe, called the Mu Yans, played important roles in the formation and subsequent history of the Empire. So we are using this opportunity to familiarize you with them and their locality. You may recall that Lesson Two referred to the Mu Valley and to the two young Mu Yans who established the nucleus about which the Mukulian Empire came into being. The first school on earth was founded in the Mu Valley.

This valley was comparable in size to the Mississippi River Valley in the United States, from the Alleghenies to the Rocky Mountains and from the Great Lakes to the Gulf of Mexico. Its plains were rather ruggedly rolling with nutritious natural grasses affording good grazing for herds, and broken by occasional groves of coniferous trees, redwood predominating, as well as oaks and other nut-bearing trees.



The Plains Dwellers

Here lived the Plains Dwellers, a pastoral people whose occupation was the raising of sheep and deer-like cattle they had domesticated and improved from the wild breeds found in the mountains surrounding the plains. These people were divided into families or septs, each using a rather well-defined section usually covering thousands

of acres over which they moved their herds from time to time as the supply of grass required.

Since they were compelled to accompany their herds and flocks to protect them from the predatory animals and the even worse danger of raids by the Forest Dwellers, the Plains Dwellers had no permanent dwellings. Their temporary homes consisted of wattle and daub huts constructed of pliable vines, willow, or other slender sticks roughly woven together and covered with clay or sod. These were easy to erect wherever the Plains Dwellers found it advisable to settle. Each family or sept lived as a unit and was presided over by the oldest able man of the group, in whose rambling tent, or hut, all the unmarried lived. The married couples each had their own huts in which they and their children were housed.

The patriarch or head of the family had supreme authority, even to life and death. Force being the one principle best understood by all, he ruled with an iron hand. In cases of insubordination, he might have the guilty one killed or exiled. If unmarried, the exile would usually seek admission into some other sept and change his name accordingly; if married, he generally went to the sept from which he had his favorite wife. When the patriarch died or became too old, the oldest married man of the sept usually replaced him unless another had been designated by the previous patriarch as better qualified due to greater strength or superior shrewdness.

Women were regarded much as chattel or slaves and belonged to the husband, who generally had several wives. They were usually traded for livestock or other goods of value. The woman herself had nothing to say about it and many accepted their fate as a matter of course. Women cared for the family fire, did the cooking, tanned the hides, did all the other menial work. Unfaithful wives were usually killed and their partners exiled or also killed.

There were many cases of real affection between man and wife, though, and occasionally, some adventuresome young man would slip into a distant sept and steal the girl of his choice. If caught by her people without being killed, he was forced to take her family name and join her sept where, for a time at least, his life tended to be far from pleasant. Also, if she did not prove to be as he had hoped, he could not divorce her by the simple expedient of a club or stone knife as could be done if he bought her or reached his own sept safely with her. Many women were flattered that they were considered sufficiently attractive to be stolen and made no objections. That this was the custom of the time helps in understanding people's acceptance of what today would not be considered humane and certainly not legal.

Although many members of most septs were third and fourth cousins, it was rare for a man to take a woman from his more immediate family. The marriage ceremony was simple. He merely took her to his hut and that was that.

Each sept maintained a more or less friendly relationship with its neighbors, for the Plains Dwellers were a peaceful lot, but being rugged individualists and isolationists, their natural inclination was to live very much to themselves. Yet, when Forest Dwellers made their raids, the Plains Dwellers almost unanimously united to repel the attack — cooperative action against a common enemy for mutual protection. And they could be decidedly dangerous adversaries, cunning and relentless when once aroused.



The Forest Dwellers

Unlike the Plains Dwellers whose average height was about six feet, the Forest Dwellers were great, hulking, hairy giants, averaging well over seven feet. They were as savage as the beasts they contended with for a living and equally as predatory in their belief that might makes right. Brutish in appearance and in action, they were of tremendous size and unbelievable strength. It was not uncommon for one to seize a full-grown bull by the horns, snap its neck with his bare hands, throw it over his shoulder, and run back into the forest with it.

The bull, of course, would have been the property of some Plains Dweller sept, for being completely indifferent to the rights of others, the Forest Dwellers took whatever they wanted by force or stealth. Having nothing to barter with, they also stole such women as they

could get, many of them Plains and Cave Dwellers, although the latter were rare for reasons we will explain. Affection among the Forest Dwellers was unusual, most of the women being unwilling slaves who all too often killed their own babies rather than allow them to grow up to be hated Forest Dwellers. It was also a practice to kill those children who were weaklings and seriously crippled.

Like the Plains Dwellers, the Forest Dwellers lived in family groups, but due to their way of life very few reached the age of fifty, so their septs were seldom large, thirty or forty members being exceptional. The head of each sept was invariably the best and most powerful fighter in it, seizing his rule by brute force and maintaining it until overcome.

Forest Dwellers were too ignorant and too lazy to construct even the crudest of shelters. Following the seasonal migrations of the game they lived on, they usually took shelter under the mammoth trees of the lush forests that extended from the plains well up the sides of the mountains, covering millions of acres. Like all the people of this period, their clothing consisted of skins, but since the art of tanning was unknown to the Forest Dwellers, they usually wore those of more or less recently killed animals until they dried too stiff to serve, or rotted and fell apart. It is noteworthy that when a keen-nosed Plains Dweller smelled carrion, he immediately warned his companions of the suspected approach of a Forest Dweller, for these denizens of the forest were universally hated by Plains and Cave Dwellers alike.



The Cave Dwellers

As the result of environmental conditions, the physical appearance of the Cave Dwellers became quite unlike that of either the Plains or Forest Dwellers. They averaged about six feet in height, but living in

high altitudes and having to lead a most active existence to survive, they developed barrel-like chests averaging sixty inches, which caused them to appear rather squat.

Thousands of years of living in caves forced them to stoop constantly to prevent hitting their shaggy pates on the low ceilings, causing their heads to be set well forward, seemingly resting on their shoulders without any neck. This posture made their long and powerful arms seem even longer and resulted in their hairy hands hanging well below the knees. In addition, low, sloping foreheads and beetling eyebrows shaded deep-set eyes, while exceptionally heavy jaws, with fang-like and often somewhat protruding teeth, served to accentuate their generally gorilla-like appearance.

The women, though much less hairy and of slighter build, had the same characteristic short necks and stooped appearance. Due probably to their limited number and the fact that they considered the Forest Dweller women most unattractive, Cave Dweller men seldom had more than one wife. There was much more affection among them than was true of the other two divisions of the Mu Yans. Both men and women were kind to their children and cared for their crippled, aged, and afflicted in a manner surprisingly gentle for that time, probably exercising even more kindness than the average Plains Dweller.

They, too, lived in family groups made possible by further enlarging already roomy caves, but theirs was a much more communal form of life than that of either of the other groups. The fact that caves were usually found only in certain sections, particularly where limestone was more common, meant that fifteen or twenty family groups lived in close proximity. Their common interest in securing food and protecting themselves from the wild beasts and Forest Dwellers were also factors that influenced them to live together in reasonable peace and harmony. But they were harsh in their chastisement of those among them who violated their simple rules or molested the women.

They were so strong that it was as nothing for a Cave Dweller to come running up the steep, tortuous trails with an eight-hundred pound bear across his shoulders, and even the average Forest Dweller thought twice before attacking one alone. Yet, long and bitter experience with the Forest Dwellers had made the Cave Dwellers suspicious of all strangers and extremely cunning in devising traps and other means of protecting their caves from outside danger. No doubt, the need to defend themselves and their homes from attack was the incentive that prompted them to fashion knives and axes from the flint and obsidian which abounded in the mountains. Using them, they were more formi-

dable in a fight with the Forest Dwellers than even the great hoogwar (ancestor of our jaguar) or the great bears encountered in the mountainous areas of the various tribal valleys.

Despite their unattractive appearance, the Cave Dwellers were intelligent people for their time, and developed remarkable skill in working with stone. As you may have learned from reading *The Sun Rises*, this ability enabled them to make a very important contribution at the time of the first civilization.

The Elders

Beyond these three groups inhabiting the Mu Valley were the Elders. Undoubtedly, there were individuals living in the other valleys who also thought more deeply than the average of their time and who did much to elevate the living standards of their people. Yet, the Elders of the Mu Valley appear to have been exceptional since the first steps in the formation of the Mukulian Empire may be attributed directly to their efforts. Lacking the guidance of these individuals of mature thought, and with no background of experience of their own on which to draw, the primitive people who took part in its building could not possibly have brought that first civilization to the point of success achieved in only the thousand years prior to Melchizedek's advent among them.

Regardless of the number of years passed in a present incarnation, those who really think always express a maturity that sets them apart from others and gives them an air of wisdom invariably associated with mature years and wide experience. So, it was perfectly natural that the small group of thinkers which formed at that long ago period should have been called "the Elders" by the populace. It was a title of respect, yet impersonal enough to please those unassuming and intelligent individuals. Always searching for more and ever deeper information and knowledge, and aided as they were by the Lords of Venus and Mercury, the Elders advanced rapidly until there came a time when they were so venerated as almost to be worshipped.

Their simple mode of living in strict conformance with natural law enabled them to prolong their lives far beyond the average, although at the time we are talking about, none had attained physical immortality. So they were always on the lookout for promising young people to take their places after they had passed on. It was their custom to leave their secluded and carefully hidden retreat to circulate among the tribe in search of those who displayed abilities and characteristics that set them apart from the others of their people.

Rhu and Hut

As you learned from Lesson Two, "Background of Mukulian History," they became especially interested in two young men, Rhu Sol Ku and Hut Mai Dan, from rather unusual families, for of all the Plains Dwellers, only these two had ever operated as a unit. According to their family totem poles, the association and cooperation between them had continued for roughly eight hundred years. As a consequence, the two families had become the largest and most powerful of all the Mu Yan septs. Today it would seem a natural step to copy or use a procedure that worked well for others, yet so unthinking and resistant to change were average people of that time that none had attempted to emulate the Kus and the Dans — something that Rhu and Hut, who were close friends, often thoughtfully discussed. Of all this, the Elders were well aware.

The young men's first-hand knowledge of the advantages of cooperative effort, together with their speculation about the other septs of their valley, correlated significantly with information about the cosmic plan of progression made known to the Elders by the Lords of Venus and Mercury. That both might gain the utmost from the work the Elders believed they could accomplish in helping lay the foundation for a project through which people could hasten their progress, the most discreet indirection was used by one of the Elders. Consequently, the young men thought that the idea of getting a few Mu Yan septs — including some living in the caves and some from the forests of their valley, as well as Plains Dwellers — to work as a group much as the Ku and Dan families had been operating, had emanated from their own minds.

Naturally, they had no concept of the ultimate magnitude of the venture they were embarking on. But once the idea was clear in their own minds, they were imbued only with a desire to try to unite other septs of their tribe in a common bond of helpfulness that all might gain, just as their own families had benefited through mutual cooperation. The thought of including some of the Cave and Forest Dwellers that had been projected into their minds by the Elders seemed to make their plan even more workable. These young men, thinkers well beyond the average of their time, concluded that those who lived by raising cattle could be protected from invasions by Forest Dwellers of the tribe, while the Cave Dwellers who were skilled in stone work could supply the necessary stone axes and knives to *insure* that protection, and those who raised the cattle could compensate by supplying food for all!

They had done a lot of exploring in their valley and had discovered to the north and east what seemed to be a limitless expanse of rolling

plains, with grasses of such superior quality as to cause the Mu Valley to seem almost barren by contrast. While thinking about the idea of helping a number of the clans to work together harmoniously, it occurred to Rhu and Hut that this unoccupied land they had so often wondered about would be the ideal place to inaugurate their idea.

From the stories their fathers and other older members of their septs told about the Great Plains, as they called this area, Rhu and Hut knew that at one time there had been a pass leading to it and Plains Dwellers had tried to gain possession of it. But every effort to do so had failed, for each venturesome family who tried to settle on it was annihilated by other tribes who followed them through the only pass. With the true "dog in the manger" characteristic of humankind, each tribe had been determined that if *it* could not possess the Great Plains, no other would.

A New Way of Life

Then, a great earthquake had caused a three-thousand-foot cliff to split and spill onto the pass, producing a thirty- to fifty-foot rift in the floor of the canyon. At the bottom of this chasm, the mighty Hatamukulian River roared through at an almost unbelievable speed and with a force that made the very earth near it tremble. So, while Plains Dwellers from all tribes unquestionably continued to view the glorious grasslands with longing, their abysmal ignorance and lack of imagination prevented any of them from discovering a way to get onto it, even if other tribes would allow them to live there.

Rhu and Hut were not dismayed, however, their nimble wits passing over problems to be solved while keeping their minds on a bright future quite unlike their present way of life. Most important was that with the wealth of grass and foliage, it would no longer be necessary to move their herds from place to place. Permanent homes could be provided where the old folks, women, and children could live in comfort and not be forced to move to follow the herds.

Sometimes, they struggled with doubts, as when they wondered if it would be possible to impress any Plains Dwellers with the merits of uniting their efforts and what to do to entice some of the Cave Dwellers to join them. And even if it were possible to get any Forest Dwellers to come, what assurance would the Plains Dwellers have that those great beasts would not turn on them? Although these questions arose again and again, youth is always inclined to make light of obstacles in the way of its desires.

Rhu volunteered to get enough Forest and Cave Dwellers to start if Hut would interest the Plains Dwellers. Rhu had once visited the Cave

Dwellers and returned. And he was the most skillful archer in the entire valley. He would so dazzle the Forest Dwellers with his uncanny skill and superior weapons that they would follow him willingly! Besides, hadn't the Elders always helped them whenever they did the best they could?

And so it was that, although largely unaware of the Elders' part in their plans, these young men took an initial step toward what was to result in the first and greatest civilization of all time. An understanding of the hardships and difficulties encountered at this early period grows when one realizes that Rhu walked over two thousand miles through mountains and jungles during the time it took Hut to find some forty or fifty Plains Dwellers with enough courage to risk any association with Forest Dwellers. Many agreed that the advantages to be gained by the new venture were worthwhile, but with the mention of Forest Dwellers taking part, enthusiasm dropped to zero. Soon, Hut eliminated all mention of them, focusing solely on the advantages of life on the Great Plains.

Limited space in this lesson prevents our describing their experiences in persuading a few adventurous individuals to join them, but these as well as all that occurred in finding a pass onto the Great Plains and in establishing themselves there as a newly forming society, are vividly related in *The Sun Rises*. You will be interested to learn of the Plains Dweller recruits' amazed consternation when, on reaching Ku and Dan headquarters with Hut, they discovered a group of Forest Dwellers and Cave Dwellers associating on apparently the most friendly terms, not only with one another, but with the Ku and Dan families as well! Only their great respect for these septs prevented a flat refusal to remain.

Also, their astonishment knew no bounds as they observed that their friend, Rhu, whom they had known most of their lives, was constantly accompanied by a Forest Dweller named Ord, a giant well over seven feet tall, and a scarcely less formidable Cave Dweller named Dargh. Even to the most suspicious and alarmed Plains Dwellers, it was obvious that these two who towered above Rhu were not only on the friendliest terms with him, but considered themselves his personal bodyguards. It was equally clear that each was the leader of his own group which he ruled with an iron hand, expecting and receiving instant, unquestioning obedience to his slightest command.

How these individuals became friends and worked together in taking the first steps toward establishing a society — a previously undreamed of accomplishment — is portrayed in *The Sun Rises*, as are the trials encountered by these primitive people in finding a means to enter the Great Plains.

Note: Dr. Stelle, the Direct Emissary of the *Lemurian Brotherhood*, is also known to us as Rhu of *The Sun Rises*. Ever since the days of the Rhu Hut Plains on the Continent of Mu, this remarkable Ego has done so much to bring people together in a cooperative endeavor for the purpose of building an ideal and permanent civilization.



BIRTH OF THE EMPIRE

It must always be remembered that at the time this first civilization took its beginning steps approximately 78,000 years ago, the primitive people who started it had no previous experience of any kind on which to base their new and slowly forming ideas. So it was an age of miscellaneous happenings, of experiment, of trial and error.

And while the Lords of Venus and Mercury who were working with them might have laid out a definite program to follow toward a specific goal, that is not the way of the Great Ones. Nor is it the way of people to adhere strictly to such instruction. We gain knowledge only as we work out our own problems and learn to think; and though the Great Ones may guide and direct to some extent, they are fully aware that too much of this is detrimental to our advancement toward the ultimate goal. *They help us only when we have done all we possibly can.* And so it was in the establishment of the first civilization on this planet.

The First Building

Once on the Great Plains, the first goal was to devise a way for holding against attack the only pass from the tribal valleys. On its right was a towering three-thousand-foot unscalable stone cliff, and some fifty feet to the left of the cliff was the edge of the cavern through which the majestic Hatamukulian River roared at breakneck speed some three or four hundred feet below. Here it was that the first stone building on earth was erected, completely blocking the fifty-foot passage between them. Even before it was half completed, the group suffered their first attack, which they repulsed without a single fatality to themselves but with crushing losses to the attackers.

So great was the value of this building during the infancy of the civilization that it was preserved intact throughout the life of the Empire, being coated and kept covered with a heavy layer of liquid glass painted over it hundreds of years after its construction. Second only to the great palace of the Emperor you will learn about later, this was the most outstanding and revered monument in the Empire.

Dargh's and Ord's Roles

As were all other buildings erected during his lifetime, this first building was designed by and built under the personal supervision of Dargh,

onetime Cave Dweller. Dargh also conceived and carried out the plan for bringing water from the Hatamukulian River to the Plains, which by that time were being called the Rhu Hut Plains. The lake he devised was eventually channeled throughout the city of Hamukulia and called Lake Dargh in his honor.

While viewing one of Dargh's many outstanding achievements as a craftsman, Rhu remarked, "You are a true Mu son." When, some thousand years later, the craftsmen of all the then flourishing Empire organized, they called themselves Musons, today known as Masons, just as Mu Yan ultimately became Mayan. Ord, the Forest Dweller who was among the first to join Rhu, organized and led all the fighting force, and so great was his fame that, although he has long since been forgotten as an individual, all outstanding and heavy army equipment has perpetuated his name in being called "*ordnance*."

Economic Development

Among the first of the septs to come to the Rhu Hut Plains after the completion of the first building were the Ku and Dan families, and those related through intermarriage. Since they were the families of Rhu and Hut, this is not surprising, for it was only natural that they should be given the first opportunity to come onto the Plains and benefit from the new life and the fertile land areas. Also, it must be remembered that the Elders, and more importantly still, the Lords of Venus and Mercury, were vitally interested in the embryonic civilization that was to evolve.

Knowing that these two families had worked as a single unit for so long a time, the Great Ones realized they could be helpful in setting a pattern along the lines the two young men vaguely hoped to see practiced by *many* septs. For this reason, They planned that their arrival should take place when it did. The Great Ones bring about many events, the importance of which we only dimly comprehend, if we are even aware of them. If we are alert and sufficiently devoted to the Great Work, we can often see the fine hand of the Elder Brothers as they transmute and bring about conditions that enable us to help ourselves more easily. And so it was at that period when the Lords of Venus and Mercury gave Their aid.

The Three Classes

The early people of the Rhu Hut Plains were roughly divided into three classes:

1. The breeders of stock who later included *farmers*;
2. *Craftsmen* who, in time, produced tools, implements for agriculture, weapons for defense against attacks, and eventually all goods not the direct product of Nature or the cultivation of the land;
3. The *hunters and fighting men* who were first supported by the two other groups for their mutual protection, but who later became builders and producers in their own right.

Because they were comparatively few in number at the beginning of the great venture, and their needs very simple, the economy was uncomplicated. If Ku Kut, who raised cattle, wanted a new stone knife or cooking pot, he gave some eggs or a lamb to Dargh, who was a stonecutter, in exchange for them. If Og, being a fighter and hunter, needed a new skin to wear, he traded a deer or two to Sol Ku, whose family was adept at tanning.

Direct Barter — A Start

This system of direct barter with its attendant haggling was cumbersome and often proved unsatisfactory when, for example, none of those who did tanning needed a deer, while Og had nothing else to offer for a skin. He did not understand how to tan and soften one as did the Kus or other cattle raisers, but his need was imperative. Og was well-known and deserving, and all his friends would have liked to help him, but this was a situation these inexperienced people did not know how to handle. Yet, they were beginning to think and after much puzzled head-shaking and argument, a crude system of credit came into being in which those who had nothing acceptable to offer could obtain a much-needed item immediately, compensating for it at a later time.

This, too, presented a problem, for in some instances the individual's duties or a scarcity of game led to situations where he was unable to supply his creditor at the time desired. It was also inevitable that some should claim they were owed for something their "customer" denied ever having received, and since writing was unknown, it became a matter of one person's word and memory against another's. So much misunderstanding and bickering resulted that it was finally decided to eliminate credit altogether.

Early Money

There followed a period of confusion until the Lords of Venus and Mercury suggested that instead of direct barter, special shells be used to

trade. The first of these came from distant places and were supplied by the Great Ones to eliminate any possibility of "counterfeiting." The Elders helped establish their value so they might be used as a medium of exchange. Specified numbers of pink shells with certain markings were worth so many eggs, a knife, a fowl, or whatever product was wanted. Disks cut from what we call abalone shells were given a higher value, while shells of different coloring and shape had lower valuations. Naturally, this was quite an innovation and it was some time before these slow-thinking people became accustomed to the new way of trading.

In explaining the economy of the new society in its earliest stages, we used the need of the fighting man, Og, to clarify our illustration. Yet, as you may remember, it had originally been agreed that the breeders of cattle and the craftsmen should contribute to the support of the erstwhile Forest Dwellers, who were their protection. Now the Elders suggested that a tenth of each person's produce be contributed for this purpose. In the beginning, this took the form of calves, lambs, pots of grain, tools, and skins, all of which were brought to Hut and Rhu and later distributed among the Forest Dwellers living on the Plains.

By the time the use of shells was introduced into the economy, and as will be explained, the numbers on the Rhu Hut Plains had increased considerably and a governing body called the Council had been formed. After this, when individuals brought a tenth, or tithe, of their produce to the central depository for the use of the fighting men, it was distributed by members of the Council.

Later, the produce brought was evaluated in terms of the various shells. In order that the new medium of exchange might be properly distributed, one-tenth of the value of goods brought in was returned to each individual in the form of shells which could be used in bargaining for goods or services desired from others. The shells provided a much less cumbersome and more convenient method of exchange and in time, local shells were used, with special craftsmen appointed to carve and mark them for identification. Their methods were always kept secret, these individuals never betraying the trust placed in them.

In time, gold and silver were discovered, although in lesser quantities than the baser metals. Quite by accident, as was usually the case in discovering something new, it was found that bits of melted gold assumed the shape of any small receptacle they were poured into. This led to the idea of using small pieces of shaped gold for bargaining purposes, for the shells were fragile and awkward to carry around.

Following the use of gold as a medium of exchange, the people on the Rhu Hut Plains discovered that bits of copper, properly shaped and stamped or engraved, could also be used. With the more convenient medium of exchange, shell money was used less and less and gradually eliminated, to become only a memory, although in using *wampum*, Native Americans also employed this time-honored medium of exchange. With your study of later lessons, you will see that with growth, the civilization continued to make improvements in how it handled its finances.

As you consider the progress made by these slow-thinking people in simplifying this phase of their living, also consider this as an instance in which the Great Ones aided their egoic advancement, although beyond providing the shells first used, there was no specific evidence that They did so. An idea was implanted — perhaps some information was given — and the early people of that long ago time fastened on it and through their own initiative made their lives a bit easier. By using their minds, they also developed egoically.

A Developing Government

Shortly after the Ku and Dan families became part of the community life on the Plains, Rhu and Hut came to feel the need for some sort of authority other than themselves in handling the diverse problems and controversies arising constantly. The young leaders realized that to resort to force was contrary to cosmic principles, but it was the only means familiar to the Mu Yans. A better solution was needed. As usual, when anything occurred that was beyond their understanding, Rhu and Hut asked the advice of the Elders and they, in turn, consulted the Lords of Venus and Mercury.

In this instance, the Great Ones advised the establishment of certain basic rules of conduct in keeping with cosmic principles. They also recommended that a Council be formed which would be composed of tribal patriarchs of resident families plus the leaders of the Cave and Forest Dwellers, with Rhu and Hut at its head. This group assigned plans for community progress and enforced the rules the Elders made known to them so that harmony might be maintained on the Plains.

Although many days of patient explanation and illustration were spent in introducing the ten laws prepared by the Elders, the patriarchs had a hard time grasping the new ideas presented. Their vocabularies were so limited that the concepts were difficult to explain, while the lack of experience background hindered their understanding. The average student of today comprehends these rules almost as they are

read, but it took weeks and in some cases even months for these early people to understand them. As a matter of fact, they actually enforced laws that, to them, were merely so many vaguely understood words. That they did so shows the depth of their sincerity of intent and their faith in the Elders for, like children, they were eager to learn so they might be helpful.

The Ten Laws

The ten rules that were the basis for governing the people of the Plains at that time were the foundation for the unparalleled success of the Empire, and were as follows:

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

This is the *basis for the brotherhood of man*, and until every civilized person practices it, permanent peace, security, and prosperity will never be universally enjoyed.

2. Anything taken from another by force will, in turn, be taken away by force.

This is a restatement of the Law of Action and Reaction. To "take away by force" does not mean by force of arms alone. It can be done through the manipulation of money; by the use of trickery, deceit, misrepresentation, either direct or implied; and by shrewd practices which, while barely within the interpretation of man-made laws, are still violations of cosmic law. It can be done also by taking unfair advantage of another's ignorance of law or custom; by loaning at exorbitant rates; by taking advantage of another's misfortune, and by a host of other all too commonly used devices which, through long custom and usage, we have come to accept as "business," regardless of moral aspects.

3. No one is entitled to the personal possession of anything not created by himself or compensated for by the performance of personal service. All natural resources may be owned only by the state.

The people of Mukulia were taught from the first that since natural resources were created by God for the common good, they belong to all. So they knew that it was obviously wrong for an individual or group

of people to seek to own them. On the other hand, individuals could devise new and better ways to *use* one or more natural resources for the common good, becoming justly entitled to a priority in using them during their lifetime. This was often allowed by the state or commonwealth, *but the individual could not own or control a natural resource as a personal property.*

Also, the commonwealth must be compensated for its use, either by sharing the products resulting from such usage, or by a rental. The individual could not claim it as his own or pass it on to his heirs. It always remained the property of the commonwealth, and the one enjoying its use was held responsible for its maintenance and preservation. The farmer, for example, was required to maintain the fertility of the soil and make it all-productive. He might use the land for grazing, but he could not hold vast acreage *unused*.

4. Everyone shall be entitled to equal and proper educational opportunity, assuring freedom from ignorance, poverty, oppression, and pain.

At the time of its introduction this rule had little or no meaning for those of the Council but was readily agreed to because all wished to cooperate. With the passing of time, it became one of the most important in the Empire for, from the very beginning, the Elders recognized that proper education is essential to establish and maintain proper moral conduct, a healthful life, and equality of opportunity.

5. All advancement in position must be earned through merit and the performance of service.

This law also meant little at the time it was first introduced, but it brought about a true merit system that was largely responsible for the steady growth and expansion of the Empire, for each individual was required to demonstrate in actual practice his fitness for any advancement.

6. There is no such thing as something for nothing.

As those on the Plains came to understand, in accepting a gift or a favor, one must not only be willing, but *expect* to compensate for it in some form — either through service, love, appreciation, or the return of a similar gift or favor. It is not always necessary that repayment be made directly to the donor, for quite often a like service freely rendered to someone else without thought of compensation will amply discharge the cosmic obligation. It is always infinitely better to be a cosmic creditor than a debtor.

7. No one shall have the right to operate in the environment or personal affairs of another unless asked to do so by that person, and only where criminal or treasonable intent can be proved or the civil rights of another have been violated may the state or commonwealth as a whole operate or interfere in the personal affairs of an individual.

This law has been discussed many times throughout the lessons so that further explanation seems unnecessary. But because intrusion is a challenge so many weigh, let us again caution students lest they adhere too strictly to the *letter* of the law and so fail to exercise kindness and appreciation for kindness extended them. A thin line lies between rendering selfless service, which reacts to our credit, and unnecessarily working in another's environment through gossiping, giving unasked advice, and otherwise interfering in his personal affairs. Even though the intention is sincere, all too often such action results in cosmic debits.

8. No one may intentionally kill or injure another person except in defense of life or state.

This ruling was the basis for the commandment, "Thou shalt not kill." Observe that in stating "in defense of life or state," this rule does not imply the right to so aggravate another, whether it be a person or a nation, that an attack be provoked in order to justify defense. (The seventh law took care of this.)

9. The sanctity of the home must be kept inviolate, and no woman may be taken in marriage without her consent.

Before the Council and rules were established so people on the Rhu Hut Plains might live together in harmony, women were usually regarded as property. With the explanation of the ninth law by the Elder, several other laws relating to marriage came about, gradually lifting women from their original subservient position to one where they were given an importance in affairs of state. They were as follows:

a. No woman may be taken in marriage without her consent. (See seventh law.)

b. Before a woman may be taken into the home as a wife, both she and her prospective husband shall so declare their mutual consent in the presence of one appointed for the purpose, at which time they shall pledge mutual fealty.

c. Separation shall be by mutual consent certified before a properly appointed official, and then only on condition that there are no children after at least one year of marriage.

d. No child-bearing wife shall be divorced unless infidelity be proved before the Council (later, the Grand Council). This ruling was revised when courts of law were eventually established.

e. The power of the husband shall no longer include the right to take the life of the wife.

Eventually, still other laws governing marriage were established, among them those concerning the raising and training of children. But the laws above gave marriage an entirely new status and came closer to meeting actual resistance than any of the others. With the establishment of permanent homes, experience soon proved these laws to be so outstandingly beneficial that they were rigorously enforced.

10. In all matters of state — that is those affecting the common good — when no violation of cosmic law is implied or involved, the opinion of the majority shall rule, subject only to the consent of the Elders whose opinions shall be final. (The minority was always given free opportunity to voice its opinions and views before an enactment of legislation became effective, and the common good was always given precedence.)

These were the simple laws established by the Elders and agreed on by the patriarchs then living on the Rhu Hut Plains — rules which if followed today would gradually mold society along proper and beneficial lines of conduct. Later, as the growing complexities of government increased, rules for the conduct of the Council itself were established.

This period was one of almost continuous labor as these unskilled and simple people experimented with new ideas and established for themselves a more satisfactory way of life. Living and working closely together as situations required, each division of the group developed a deep respect for the special abilities of the other, a condition that served to weld them all into a harmonious and successful unit surpassing even the most ardent hopes of Rhu and Hut.

Maintaining Harmony

Naturally, their accomplishments were viewed with great interest by other members of the Mu tribe who later wanted to join the group. Talking with them, Hut and Rhu found that most were merely seeking

the benefits of living on the Plains — benefits that those already there had created through their own good efforts. Those wanting to live there were unable to recognize this fact. And, practically all were rugged individualists without the slightest idea of what it meant to work cooperatively with others.

The young leaders quickly realized that to allow these newcomers on the Plains could easily mean the loss of the new-found satisfaction in life that the original members of the community had created. To admit those who had no understanding or appreciation of what might be accomplished by working for a common objective, could bring complexities and dissensions that Rhu and Hut would be unable to cope with. Ultimately, all would slip back into old ways, which would mean mere existence to those who had begun and were now living the new way of life.

Yet, the original idea was to bring about greater harmony among *all* members of the tribe, and eliminate much of the mutual and long-standing suspicion between the tribal divisions. Puzzled as to just what to do, as this was a problem beyond their knowledge to handle, Rhu and Hut found the Elders not only willing to help but fully aware of the situation facing the young men. Their solution was the same as is being used today in forming a citizenry for the New Order — education and training. And as you know from Lesson Two, "Background of Mukulian History," the result was the formation of the first school on this planet with Elders as instructors.

The First School

While Hut was in favor of establishing this first school on the Rhu Hut Plains, the Elders pointed out that it would then be impossible to keep the newcomers from mingling with those already there. Inevitably, this would lead to misunderstandings which would bring the very disturbances they wanted to avoid. So, it was decided to establish the training ground on the section of the Mu Valley where the Ku and Dan families had lived, and immediately below the retreat of the Elders.

By the time the Elders were ready to begin the training for admission to the Plains, more than fifty Mu Yan septs had applied. Since the average Plains Dweller sept was composed of a hundred or more adults, the immediate student body promised to be large, with the Plains Dwellers far outnumbering the Forest and Cave Dweller population of the Mu Yans, later becoming the majority of the new citizens.

In the beginning, all instruction was verbal and practical illustration suited to the limited intelligence of the people, requiring that those seeking citizenship live at the school during their training period. And since all this took place well before a medium of exchange had been established and direct barter was the only method of conducting their simple transactions, some plan had to be worked out to provide for their maintenance.

Because the needs of the people were simple, only food and the hides used for clothing were needed. To provide these, it was made a condition of the training that each sept or individual turn over half his possessions as compensation. Since the Plains Dwellers were predominant among those aspiring for the training, this was highly satisfactory as their principal possessions were cattle.

One by one, the Elders interviewed the patriarchs of each sept applying for training and carefully explained the nature of the undertaking. Many lost enthusiasm when they learned the training would cost the sept half its entire possessions, and those motivated by curiosity and selfishness rather than a sincere desire to participate, very quickly eliminated themselves. In some instances, this attitude obtained for many years, but eventually, these septs became resigned to the fact that it was the only way to gain citizenship in this desirable community.

On the other hand, the stringent requirements *increased* the eagerness of others to undertake the training, especially when each patriarch was taken to the Plains where he could see at close range the rapidly growing prosperity and well-being of those living there. And so it will be when established communities of Lemurian students prove the efficacy of conforming to the Christ Principles and cosmic law.

A Growing Community

The time came when aspirants for citizenship on the Rhu Hut Plains numbered well into the millions. Eventually, the land required at the school for buildings, grazing and agricultural purposes — which constituted much of the training for a long time — covered more than one hundred thousand acres. Later, this vast area was used in other ways, but always in connection with citizenship training.

Many years before the events we have described — in fact, well before Rhu and Hut were born — the Elders, under the direction of the Lords of Venus, began extensive experiments to develop a superior grade of cattle and sheep. Later, when septs or individuals were accepted for

training, the Elders culled their herds, taking all the bulls and rams, and leaving the applicants only the best of their female stock. In exchange, they were then given carefully selected bulls and rams from the superior ones raised by the Elders for use in breeding the cows and ewes they still had.

In this way, while numerically individuals started their training with half the cattle they originally brought, on its completion they possessed not only far superior grades of stock, but an even greater number than they had owned originally. The inferior stock taken by the Elders were slaughtered for their hides and for the food used to maintain the student group.

All aspirants were taught the rudiments of dairying, the making of butter, cheese, and many uses of milk in cooking. Until that time, only a very few knew cows could be milked and that the milk could be used as a beverage and a food for children. Their childlike amazement when this wonderful discovery was made is one of the fascinating bits that make the personal lives of these people so intriguing as revealed in *The Sun Rises*.

New Skills

They learned to plant and cultivate grains and vegetables, which none of them knew at the time they began their training. Some aspirants proved especially good at gardening and raising maize, which eventually was developed into the corn we use today. Wheat was brought from another planet by the Lords of Venus shortly after the start of the new civilization.

Among other things, the women were taught superior methods of tanning, although eventually, this rather onerous task was made part of the man's work after which the women were taught to card and spin wool as well as weave and make clothing of cloth. From the beginning, they were also taught the care and feeding of children, together with the use of herbs and certain other simple medicinal plants.

Even then, the Elders recognized that a mother's work of molding the future citizens of the Empire in their early years was the most vital she could undertake. Until the children were ready for the schools established later, their care and cultural training were her chief responsibility. As you now know, her training ultimately became one of the most highly specialized in the Empire, and from near slavery, women were elevated to a position of high honor.

Naturally, not all of these things were taught from the beginning. Only as the Elders expanded their own knowledge through continual experiments and suggestions from the Lords of Venus and Mercury were they in position to enlighten those aspiring to live on the Rhu Hut Plains.

At first, the Cave Dwellers' compensation consisted of making knives, axes, pottery and tools. But soon, they learned to build the stone structures which were to become so much a part of the Empire and, as the school grew, they contributed much service in this way.

With no personal possessions beyond their crude weapons, the Forest Dwellers could not compensate for their training in material wealth. So they compensated by rendering service to the Cave Dwellers, helping build needed structures, and helping the Plains Dwellers in their agricultural and cattle raising pursuits.

As was true in the breeding of stock and cultivation of the land, these early people also carried out the principles they were taught in their daily lives and relationships with one another. With complete confidence in their teachers, it never occurred to them to question even what they did not clearly understand, accepting willingly all the instruction given them because they found it always worked. Christ referred to this childlike faith when He said that except as we become as little children, we shall not enter the Kingdom of Heaven.

As you have learned, it was found that the average individual required at least seven years to accomplish all that was necessary to become a citizen and be admitted to the Plains as an integral part of the forming Empire. So seven years was established as the "norm" for this accomplishment. They did not have behind them the incarnations of negative thinking that is true of most people today, which will take years of dedicated effort to overcome.

When a man was ready to move to the Rhu Hut Plains as a citizen, he was permitted to take as his start all that he had developed while undergoing the necessary schooling. Superior grains that were a result of his effort, cattle whose worth he had enhanced, as well as his other abilities, made him a valued addition to the population. The wives and mothers also contributed significantly as they put to use what they learned to train their young children and prepare them for adult training.

As soon as the children of those families already active on the Plains came of age — twenty-one — they were sent to the Elders for training. Through association with others on the Plains, each of them had

already learned many of the simple, practical things aspirants from the outside had yet to be taught. So they could take advantage of all the later methods the Elders developed, becoming adept at them very quickly.

Having already acquired an understanding of the rudimentary principles of breeding and agriculture while with their families, they were taught the construction and use of an ever-increasing number of devices, many of which they themselves invented with the help of the Elders. In due course, they were also given a thorough understanding of the rapidly developing economic system, and of course, everything was done to enhance their egoic advancement.

Schools Spread Throughout Mukulia

The first school was such a success that at the end of about fifty years, the Elders began establishing citizenship schools in the tribal valleys until eventually, there was one for each tribe. Elders from the original school were placed in charge of each, aspirants of superior understanding and progress being selected as assistant instructors and sent to the school of their particular tribe. In this way, the training was made available to all men and women on the continent and, just as was true of the original school, the scope of each increased as the group progressed and further discoveries were made until, with the advent of Melchizedek a thousand years later, they were amalgamated into an all encompassing university in the Mu Valley.

The original inhabitants of the Rhu Hut Plains built their homes near the first building, spreading out from this point. Here they did their tanning and fashioned their rough implements of stone, clay, and wood. Even those who raised cattle in those beginning days kept their stock as close to the growing community as possible since all wished to take part in the companionship that was becoming so important a part of their lives. This was the crude, yet very natural beginning of the great city that in later years became the glorious and incomparable Hamukulia, the first city to come into being on the planet Earth.

Significant New Ideas

During this early period in Mukulian history the principle of the wheel was discovered, without which progress would have been greatly delayed, if it would have been possible at all. Copper, lead, and tin were also discovered and experimented with in shaping many articles that had been made only of stone or clay. As new devices and ways of doing things were found, embryonic industries came into being and what

had been the work of individuals in fashioning the simple products used, became the work of *groups* of individuals.

As increasing numbers attained citizenship, they spread out more widely over the Rhu Hut Plains, and in time it became obvious that some sections could be used to better advantage in one way or another. Grass that resisted the close grazing and sharp hooves of the sheep grew only in certain places, while cattle thrived better in other sections. Some regions, as is true today, were much better adapted to raising grain than others. Rocky land unfit for either grazing or cultivation proved ideal for those engaged in stonework or making products from the metal generally found in such localities. Good sense prompted them to produce metal and stone articles where the raw materials were found, or as close to their source as possible.

In this way began a widespread "specialization" that was destined to expand with the growth in population. Although it indicated progress in several directions, at the same time, the widening land area being populated, together with concentration of products in specific localities, presented an economic problem touching the lives of all who lived on the Plains.

Excess products were accumulating in some localities while residents in other areas were forced to do without due to the distance existing between producer and consumer. Those areas devoted to raising grain soon amassed enormous surpluses because they had practically no cattle to consume it. At the same time, in those sections where cattle and sheep were raised, there were seasons of the year when a shortage of pasturage would have made large amounts of the grain accumulating in other sections most welcome. In rocky regions, stocks of stone and metal products grew steadily with no means of disposing of them. Consequently, those who produced them often found it impossible to supply themselves with the essentials of living such as food and clothing.

Those living in each community had all they wanted and needed of their own particular products, but sorely needed what was accumulating and going to waste in other localities. With progress, a family was no longer self sufficient, supplying its own primitive needs through the crude methods of the near-savage people they had been. Yet, they knew of no means by which they might obtain the surplus products of others. The solution may appear simple to us today, yet to those people with no background of experience and knowledge to draw on, it presented a very puzzling situation.

Despite the use of "money," buying and selling was difficult, for long trips from their scattered homes were necessary to obtain the needed supplies and other items. While they had a form of transportation, the cart of that era was a heavy, clumsy device made of logs, requiring several men to pull. Not only was it unsuitable for long travel over the countryside, but its structure and capacity made it impractical for carrying grain and hides long distances. Also, moving cattle very far meant they would lose weight and be of less value to those who needed their flesh for food.

The Beginnings of the Mart System

Because they did not know what to do, they again sought advice from the Elders with the result that a new element came into their economy. The Council established *trading places* at midway points accessible to those who wanted to dispose of their produce and to those who wished to obtain it. These trading places, or crude stores, were controlled and operated by the Council with the use of the tithes for the benefit of the population of the entire commonwealth. The tithes provided enough revenue for building and maintaining these centralized stores, and any surplus tithe goods of members of the local community were stored in them for sale at any time.

The new civilization had passed the stage where it was necessary to trade solely with other people. They could now go to these trading centers and bargain for their needs.

This is how the first crude steps were taken in establishing a system that proved workable for the needs of what was to become the greatest civilization the world has ever known, yet was sufficiently simple to have been used even from its beginning. It was the Mart System of Distribution, a most important contributing factor in the growth and success of the Mukulian Empire. From later lessons, it will become clearer to you that the Empire's entire economic system was based on a sound method of distribution for the created wealth of the civilization.

While all this was taking place, more and more from the various tribes were attaining citizenship and settling on the Rhu Hut Plains. Because they were naturally inclined to gravitate toward their own tribe members who had already established themselves on the Plains, it came about that they occupied twelve distinct sections of the country. With the exception of two tribes you will learn about, all lived and worked in harmony with all the others, yet each had certain tribal characteristics. With these differences to be considered, a governing council such

as had worked originally was neither adequate nor just. So a member of each *tribe* was selected by its people to represent them on what was then called the Grand Council, presided over by one of the Elders.

* * * * *

This chapter gives you a good idea of the status of the people and of conditions during the early formative period of the embryonic civilization. Due to space limitations, this has been presented only generally, and reading *The Sun Rises* in conjunction with its study will greatly enhance your understanding and appreciation of this period in human history. Information regarding further growth of the Empire will be given in the lesson to follow.

OBSERVATION

A Misunderstood Term

Probably no human quality adds more to our success in striving for advancement than the ability to observe. Without this acquired virtue, people simply stumble along making a fraction of the progress they could realize if they would properly observe themselves and others.

Observation means different things to different people. Some regard it as the ability to see and recall things and events, such as beautiful sunsets, birds singing after a rain, remembering what your husband or wife wore this morning, or where you parked the car at the shopping center. Others associate observation with curiosity, which may or may not be a virtue, depending on whether it is the reflection of an inner desire to investigate and learn, or simply nosiness — a trait which can hardly be classed as constructive. Both of these are forms of observation, yet they do not fit the definition we hope to impart in this chapter of the lesson.

True observation plays an important role in the lives of all who seek advancement, so in the following pages we'll try to make clear what genuine observation *is*, and what it *is not*. We hope to show you how to develop greater observation. In examining true observation, we hope you will see how the development of this ability can help you achieve the goals that are important to your egoic unfoldment, and fulfill your special purpose in life.

Recognizing True Observation

During the course of His ministry, Christ often met with His disciples for discussion. Matthew wrote of one occasion when the disciples had asked Christ why He customarily gave them direct answers and counsel and yet spoke in parables when addressing the public. Didn't He think that the use of parables tended to veil the truths He sought to teach?

In reply, Christ said, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." (Matthew 13:13) Here Christ was implying that His disciples had the ability to discern truth more readily than the multitudes He usually spoke to in parables. While He did not use the term "observation" as such, He undoubtedly believed that the reason His disciples understood human characteristics and situations better than the average person of that day was because they were more observant.

Because of this, He could speak to them in undisguised terms and they would understand. The less observant masses, on the other hand, responded best to truth woven in allegory.

In Matthew 13:17, Christ goes on to say: "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." In other words, the perceptiveness of His disciples was not simply a clairvoyant gift, but rather an awareness they had developed over considerable time as a result of their probing thought and their underlying desire to observe truth and reality.

In a similar sense, the Great Ones we look to for inspiration and guidance have also developed an outstanding ability to observe. Can we learn to do this? Yes, in time. Even as they have done, so can we improve this needed ability through discipline and practice. Not only can we build our awareness of the world around us by sharpening our physical senses, but we can increase our degree of understanding by learning to see *beneath* what appears on the surface, and to perceive *beyond* what we recognize through sight, sound, touch, taste, and smell.

Observation is more than just being impressed by things that activate one or more of our five physical senses. True observation is a function of the mind, a mental process in which physical awareness takes on greater meaning because of our thought about what we sense, based on our own background of experience. Only when we reach reasoned conclusions as a result of turning these impressions over in our minds, can it be said that we are truly observant. In short, without analytical thought, little can be learned from physical observation.

The life of Rhu Sol Ku, as revealed in *The Sun Rises*, provides an excellent example of well developed observation. Rhu's physical senses were especially acute, due largely to the fact that his survival often depended on them. But there was another reason why his perceptiveness was outstanding. It was because of the *thought* he gave to all that he saw, heard, smelled, tasted, and touched. Rhu's observation process contributed much to his understanding of human nature; it also added greatly to his self-assurance and effectiveness as a leader. His respect for the guidance of the Elders and the Lords of Venus and Mercury, as well as his recognition of what he was expected to do before receiving Their help, was linked to his development of observation. Perhaps more than anything else, this quality helped him envision what the Great Ones had in mind for building a cooperative society on the Rhu Hut Plains.

Of course, in today's world we seldom encounter people who have the degree of observation we associate with Christ's disciples, the Elder

Brothers, or Rhu. So, if we hope to bring about improvement, we need to analyze our personal strengths and weaknesses, and then make whatever changes are essential to the improvement we want. It will not be easy; genuine progress never is. But of one thing we can be sure: the rewards of disciplined living are always worth the effort put forth.

Observation Can Bring Negative Results

Being observant is no assurance that we will always benefit from this ability. Some people pride themselves in being able to discern the problems and shortcomings of others. Not content with this alone, they often follow their mental criticism by giving unasked advice. Well-meaning though this may be, it intrudes in the personal environment of the recipient, and as a result, incurs a cosmic indebtedness for the observer. Unless such action is initiated by a child's parent, or a teacher, or someone who is expected to give advice, the best policy is to follow the admonition of Lord Lithargos who said, "Advice unasked for is much like salt; a little of it goes a long way."

Another pitfall to beware of is when a person's observation is so conditioned that she sees only what she wants to see, and hears only what she wants to hear. In other words, she draws such conclusions from her observations as will support prior beliefs, opinions, likes and dislikes. This is not true observation.

Why Develop Observation?

Countless people in the world manage to get along without being particularly observant. Consider, for example, those who seldom notice that the windows are dirty, or that a faucet is dripping, a picture on the wall is crooked, or the tires on the car are worn. And what about parents who fail to observe underlying characteristics in their children that would really enable them to understand these Egos better, and to be of better help to them? Such people, unfortunately, are often so removed from others that they miss the opportunity to gain greater insight into human nature by recognizing some of the challenges that others, like themselves, face in life.

Why is this? What differentiates such unobservant persons from, say, the average Lemurian student? Could it be a matter of goals in life, or a lack of recognition of life's true purpose? Could it be that the concept of egoic advancement is completely foreign to some people's thinking? Or that the development of a more exemplary human society seems like an impossible dream to the majority of people in the world? Undoubtedly, this is the case.

The moment a person begins to entertain thoughts that there may be a purpose to life beyond being content and secure, she opens the door to new life concepts and begins reaching out toward the development of the higher qualities of character and lifestyle that Lemurian students have come to associate with egoic growth. And *observation* is one such quality.

The Development of Observation Will Help You to . . .

1. Appreciate more fully the beauty and wonder of nature and the world around you.
2. Accept the fact that your personal life and environment are the reflection of your own thoughts and egoic background of experience.
3. Recognize the egoic lessons that you elected to learn in this lifetime by carefully examining your strengths and weaknesses.
4. Recognize and understand to a greater degree the problems and life patterns of others.
5. Be more objective and fair in judging yourself and others.
6. Realize how you are frequently tested by and through others in the course of your daily activity and ongoing to prove your practical grasp of the Lemurian Philosophy.
7. Improve your relationship with your family and others.
8. Base your reactions toward others on fact and reason rather than upon emotionally inspired imagination.
9. Become a better example of the Lemurian Philosophy.
10. Recognize how the Great Ones do and do not answer your pleas for help, fulfill your needs, cushion the blows of life, approve or admonish your actions, and generally assist you in striving for greater balance and unfoldment.
11. Understand the Plan of the *Lemurian Brotherhood* and how you can become a part of it.
12. Fulfill your twofold purpose in life.

The twelve benefits listed above should be more than enough to encourage any Lemurian student to do what is necessary to improve his

or her power of observation. Yet, perhaps the greatest incentive of all would be the fact that unless we do come to know our true selves — an achievement requiring a high degree of observation — we cannot expect to make appreciable progress along the path of unfoldment. So let's look into some of the ways this priceless quality can be developed beyond where it is today.

Following are a number of suggestive questions listed under appropriate headings. These are designed to help you recognize and think about some of the many ways you can improve your observation. The list is not all-inclusive, so you should make it serve your needs by adding your own ideas to fit your situation. Giving thought to the development of observation is bound to bring ideas to mind for you to work with. Write them down as they occur to you. Try them out. Make note of the results. In time your improved ability to observe, analyze, draw conclusions, and make wise decisions will not only be pleasing to you, but it will impress those you are associated with — including the Elder Brothers. So let us begin by stating that these are *suggestions in connection with . . .*

Your Work (Job — Profession — Business)

- a. What is your attitude toward your work? Is it interesting? Is it a challenge? Are you a clock-watcher, anxious to get home as soon as the workday is over? Do you try to "get away from it all" as often as you can through such diversions as social events, picnics, weekend outings?
- b. Do you take pride in your work and try to do your best at all times, or do you feel your contribution to the business or to society is relatively unimportant?
- c. Do you feel that you really *earn* your salary or wages, or do you believe you are underpaid?
- d. Do you look for opportunities to practice the virtues in your job, and especially with your coworkers or business associates?
- e. Do you try to find new and better ways of doing your work? If so, do you thoroughly try the prescribed methods first?
- f. How important do you feel concentration is to the performance of your duties? Do you keep your mind on the work at hand, no matter how routine it may be; or do you require some diversion, such as music or social media, to help you through the day?

- g. If you work with machinery, are you alert to its proper functioning? Can you tell when it needs attention, even though a warning symptom may not be affecting its performance? In connection with machinery or equipment, are you ordinarily aware of the need for adjustment or service?
- h. Do you get sufficient rest to do your work properly, or is this a secondary consideration?
- i. If you are in charge of others, do you study the efforts of your subordinates to see that they carry out your wishes? Do you check their work regularly and encourage them to do better? Do you fully accept your part of the work or business responsibility and avoid blaming others to save face or preserve your image?
- j. Do you establish realistic deadlines and goals of your own to help keep you productive and efficient?
- k. Are you willing to work overtime *without thought of compensation* in order to follow through with a task or idea that is pressing? If you are paid extra for working overtime, do you try to work efficiently or do you deliberately work slowly so as to be paid more?
- l. When you use materials or supplies that are low, do you try to inform the person responsible for these things before they run out?
- m. Are you a trustworthy employee? Would you be inclined to take things belonging to your employer because you think they won't be missed, or perhaps because you feel you're owed this much?
- n. If you operate your own business, are you watchful of any unusual circumstances that may indicate dishonesty within your organization? And are you equally aware of employees who make a special effort to help your business succeed?
- o. Are you conscientious about filing government reports, paying taxes and insurance, paying bills promptly?
- p. Do you try to build goodwill by extending personal service, granting refunds when requested, honoring guarantees, etc.?
- q. Are you influenced by your customers regarding the service you offer, or the selection of merchandise you sell?
- r. Do you borrow money to the limit of your credit to finance your business?

Your Home Environment

- a. Is your home environment generally ordered and under control, or are things often upset, because you have not worked together with family members to bring about greater organization? How would you describe your home environment when you are the only one responsible for it or affected by it?
- b. Do you make a habit of remembering to turn off lights, close doors and windows, pick up your tools and return them to where they belong, turn off the oven, the garden hose, unplug the iron?
- c. Do you pay attention to washing or cleaning instructions that come with the clothes you buy?
- d. Do you keep sufficient gasoline in your tank, or do you frequently run out because you have failed to notice the gauge? Do you check your car's oil, water, battery, and air in the tires frequently enough to avoid related problems?
- e. Do you take prompt care of leaky faucets, doors that squeak, appliances that need attention, newspapers, magazines, or emails that accumulate?
- f. Do you answer personal letters, emails, and texts promptly?
- g. Do you pay attention to your family's eating habits with the idea of providing nutritious food? Do you do the same for yourself?
- h. Do you and your family have certain times when you come together to discuss personal differences, family projects or concerns, with the thought of understanding each other better and making plans for changes and adjustments to alleviate problems?

Your Driving Habits

- a. Do you obey speed laws, warning signs, traffic regulations?
- b. Are you a considerate driver? Do you become angry when another driver is discourteous, takes advantage of you, or violates your rights? Do you think of the cosmic credits you could earn through your regard for others and effort not to add to the overall tension on the highways?
- c. Do you generally drive safely, or are you inclined to take unnecessary chances? Are you a patient driver?

- d. Do you have your car serviced at recommended intervals?
- e. Do you check periodically for uneven tire wear and take corrective measures when needed?
- f. Do you concentrate sufficiently on your driving pre-planning to avoid missing turns or going beyond your destination?
- g. Do you always remember where you parked the car and how much time is on the meter?
- h. Are you able to read a road map; plan a route? Do you pay attention to your GPS and follow what it tells you?

Your Association with People (Family — Friends — Others)

- a. Are you genuinely interested in other people; that is, *most* people, not just certain ones?
- b. Are you able to learn by observing other people? Do you tend to admire and emulate those who possess certain virtues you may lack, or who express degrees of self-control or self-discipline that you do not; or do you ignore such opportunities as not applying to you?
- c. Do you pay attention to your reactions toward people? For example, if you tend to be annoyed by another's way of doing things, her habits, her tone of voice, her attitude toward you, her lack of honesty or forthrightness, her desire to create an unrealistic image, how do you react to such things?
- d. When you see someone struggling with a problem you could easily help him solve, what do you do? How well are you able to recognize when your help should be given and when it might be considered as working in another's environment? Are you aware of the cosmic consequences that result from interfering with a person's opportunity to learn an important lesson in life?
- e. Do you give thought to the fact that the people you have difficulty getting along with are often the ones through whom you learn the most valuable lessons — and vice versa? Do you realize that such contacts are often *engineered* by the Great Ones for this very purpose? Would this realization help you understand yourself and others better? Would it also enable you to control your emotional reactions to a greater degree?
- f. Are you less critical of your family than you are of other people? If this is true, would the fact that *every person is one of God's strug-*

gling Egos help you to view all people with more or less equal fairness and judgment?

g. While it is good practice to observe the physical appearance and outward manifestations of people, do you also try to observe traits of character — how they express the virtues, how they use their minds, what they do to cope with life, their interest in others, the degree of their integrity, their unselfishness, how they seize opportunities to help others? Do you feel you can evaluate people fairly, without being critical of their faults and failings? Do you realize that this is what the Great Ones must do with *all* who seek their guidance and help?

h. Does it help you at times to think of the line from Kipling's poem "If" which we have paraphrased — "If all men count with you, but none too much," *and none too little*?

i. Do you realize that Egos are often given special opportunities to learn important lessons in life through family associations? Do you think about this in connection with your own family — children, brothers and sisters, parents? Does it help you to understand how a person's egoic progress is constantly guided and stimulated, even though she may fail to respond to her unfoldment opportunities?

j. In your association with your family and others, do you often weigh your decisions and subsequent action in the light of what is cosmically right and best for all concerned?

k. Do you realize that fulfilling the second aspect of life's twofold purpose — *the impersonal* — depends on your interest in people, in humanity? Do you think about this fact and try to improve your association with others as you work toward greater balance and unfoldment?

Your Recognition of the Operation of Cosmic Law

a. Do you try from time to time to observe how perfectly the universe maintains its balance because it is governed by cosmic law, God's law, universal law? Do you recognize this same balancing element of control in the physical world and throughout nature? Can you see the effects of cosmic law in the affairs of nations? How do you reconcile *seeming* immunity to effects of violations of cosmic law by society or segments of society?

b. Do you review your daily actions and reactions from the standpoint of cosmic law? For example, do you note harmful (negative) causes, as well as beneficial (positive) ones you set into motion? If your thoughts, words, or deeds bring undesirable effects, do you learn

from this, or do you push it to the back of your mind where it will be out of sight and out of mind?

c. Do you try to observe the working of cosmic law in the lives of others — family, friends, business associates? If you do use this form of observation, do your conclusions help you to analyze your own affairs?

d. Do you realize that the nature of your environment, what happens to you in life, your successes and failures, are either the result of causes you have set into motion, or circumstances that have been arranged to teach you important lessons in life? Do you generally accept this philosophy, or do you tend to blame others for your mistakes and misfortune?

Your Development of the Virtues

a. Do you work consciously toward a balanced development of the virtues in the way suggested by the lesson covering this subject? If so, do you review the occasions when you failed to use the virtues effectively, as well as when your efforts were successful? Do the results of such reviews help you to become more aware of character strengths and weaknesses?

b. Do you try to observe how others practice the virtues in their daily lives and affairs? What do you learn from the examples of others, both good and bad? Do you tend to learn by exemplary conduct, or are you not easily influenced by the goodness of others? Do you generally respond to the logic and reason of practices that seem to assure greater unfoldment?

Your Personal Image

a. Does the way you appear in the eyes of others reflect the *real you*, or are you inclined to speak with and act toward others in a way that creates a false image — one which tends to conceal rather than reveal?

b. If integrity is a quality the Great Ones look for in those who are striving for citizenship in the New Order, how do you believe they would want you, as a Lemurian aspirant, to express and conduct yourself in the presence of others?

c. When you observe another person making no attempt either to disguise or draw attention to his problems and shortcomings, are you impressed by his forthrightness, or do you believe it is more advisable to obscure one's true self by seeking to create a surface image?

Your Personal Lemurian Record

- a. Assuming that you keep your Personal Lemurian Record up to date, and that your entries are accurate and complete, do you analyze your income and expenses at the end of each month to determine where you can bring about better balance in your financial affairs? Do you pay attention to what your Record reveals and use your findings to improve your discrimination and sense of values?
- b. When you find yourself buying things impulsively that you don't particularly need, or spending too great a proportion of your income for such things as clothing, entertainment, leisure pursuits, health, gifts, subscriptions for phone, internet, TV, do you recognize this pattern as a possible problem?
- c. If you have been unsuccessful in maintaining your Personal Lemurian Record despite repeated attempts, do you find this to be evidence of a personal weakness in your effort to become more balanced?

Your Personal Problems

- a. Since all Egos have problems (only God is perfect), do you realize that overcoming problems is the only way we can advance?
- b. Do you freely admit your problems, or are you reluctant to do this? Do you consciously work with your problems to solve them or learn to control them better? Do you analyze the results from time to time to determine the extent of your progress and how far you have to go? In assessing your progress, do you base your conclusions on reality?
- c. If a Fellowship teacher points out a problem of yours which you've not yet considered or recognized, are you inclined to accept or reject such an appraisal? Are you embarrassed by such suggestions, or do you accept them as valuable to your advancement?
- d. Assuming that you know the Great Ones are fully aware of your problems, have you considered the various ways and means they may have of bringing these to your attention?
- e. Do you think about the egoic lessons you may have elected to learn in this incarnation, and how the pattern of your life affords conditions and circumstances that will help you achieve the unfoldment you believe is possible? Do you try to understand the various aspects of pre-birth planning and post-birth fulfillment?

f. When you recognize a problem you must work with, do you try to find the cause and deal with it rather than the effect?

g. With problems involving cosmic credits, do you consider these in the light of *your* cosmic account; for instance, whether you have a credit or debit balance that could either relieve or intensify the problem?

Your Study of the Lemurian Philosophy

a. Do you set aside a regular time each day for studying your lessons, and do you consistently use this time for its intended purpose? If you follow the recommended study procedure, do you find that your mind is especially keen and alert at this time of the day or evening? Assuming this is your experience, how do you account for the extra alertness? If it has been your habit to study *as time permits*, do you find it difficult to keep your mind on the lesson material and extract something of value from your study period? Why do you think this occurs?

b. In reviewing your lessons, do you frequently discover something new that escaped you before — a new interpretation or viewpoint? Why do you think this happens?

c. When seeking help with a problem, do you turn to your lessons or other Lemurian material? Even though the subject matter being studied is totally unrelated, do you experience help from this practice? How does the help usually come?

Your Values in Life

a. Do you observe the values other people place on such things as money, clothes, cars, leisure time, recreational pursuits, education, health, social position, responsibility, fun, sports, escape from reality, honesty, truthfulness, integrity, religion, good nutrition, exercise, and countless other facets of life?

b. How much are you influenced by other people's values; or to put it another way, how much are your values determined by your own thoughts and goals in life?

c. When you find that some of your values in life need revising, do you treat this as a problem requiring special thought and attention?

Your Higher Guidance

a. Even though you pray to God, or to Christ, are the answers to your pleas acceptable as they come through lesser channels or beings?

- b. Do you recognize help extended you by the Great Ones, and make note of how this generally occurs and under what circumstances?
- c. Are you aware of being tested from time to time regarding your understanding and application of the Lemurian Philosophy? To what extent do you believe the Great Ones play a part in such testing?
- d. Do you recognize some of the ways in which the Great Ones require all Lemurian aspirants to prove themselves worthy of continued guidance; and can you see how this attention is in keeping with God's overall plan for human unfoldment? Do you analyze such events in connection with your own desire to advance?

Self-examination Pays Dividends

Over 120 questions have been suggested above to help you acquire a better understanding of observation and how it affects your unfoldment. Yet these sample questions only partially cover the many categories where this self-discovery might be continued. For instance, you could look into such subjects as your marriage, your leisure time, your eating habits, your curiosity, your intuitive sense, your ability to remember, your awareness of past life experience and accomplishments, your recognition of the beauty and wonder of nature, and countless others.

Cultivate the habit of questioning yourself in this way and in time you should witness an improvement in your powers of observation. Remember, a person who lacks observation is like a ship without a rudder; she is unable to control her environment or govern her destiny.

To Observe One's Self is to Know One's Self

When Socrates declared, "*Man, know thyself,*" only a few perceived the wisdom or understood the significance of his admonition. And today, despite our greater sophistication and experience, we are even less inclined to accept such advice, for most of us dislike seeing ourselves as we really are. So much do we shun the prospect of uncovering the truth that we build images of ourselves — images that are comfortable to live with. In fact, we go to extremes to escape or postpone having to face reality. Yet, the Great Ones have told us that none can make important advancement along the path unless we are willing to look deep within ourselves to uncover our true nature, and then express the courage and determination to surmount our weaknesses.

Throughout your study of the Philosophy you've been encouraged to look at your problems. Whether you refer to them as problems, challenges, opportunities, or issues makes little difference as far as your

goal is concerned. To the aspirant for Initiation, "problems" become the signposts on the path of human advancement. In fact, as one progresses with egoic unfoldment, problems assume a greater value. They identify us as do our strengths. Knowing our problems in life provides avenues to focus on to improve memory and actual practice of the Philosophy. They provide a medium for the practice needed to build nobility of character. If we had no problem to focus on, we would have no incentive to extend the use of God's laws to make life more worthwhile.

Problems allow the aspirant to practice the fundamentals of virtue the way athletes practice fundamentals of their sport. Instead of bats, balls, and courts, or fields where the player might hone the physical skills within the rules of a game, the aspirant for Initiation applies the laws and principles to daily life while learning to live within God's laws.

Like a hard, fast pitch in baseball, cricket, or softball, a kick in soccer, or a serve in tennis, cosmic laws require practice to develop one's eye (through observation) in the hope of understanding how cosmic laws and the virtues work, and the ways our emotions and unhelpful habits lead to mistakes. Through practice, we may learn to hit or return the pitch or serve. If we cannot yet hit the curve ball, return the serve, or keep a golf ball on the fairway, we don't call it a "problem," though that is precisely what it is. With practice, we know we can overcome the problem of hitting that ball and keeping it in play. To gain this skill, desire and practice must be equally evident. It is the same if we hope to grow in spiritual ways.

To try to hide or minimize egoic problems makes no more sense than giving up the practice of hitting a ball or putting a basketball through a hoop, while hoping that if we just wait and watch long enough, we will one day, magically, be able to play the sport well. It's just not going to happen. Relatively few people develop the mental toughness and drive to excel at a sport, and the same is true with advancement.

The Fellowship is like the coach who has played the game for years, learning many of the skills and passing them on. Like the coach, our job is mostly to encourage, to keep the aspirant from giving up just because he or she misses again and again. But the coach cannot solve the problem that practice and desire alone will overcome. No one would expect that having a professional player in your sport watch you play and make suggestions would supply what is ultimately needed to become proficient. Practice is essential, and even the pros must practice and train regularly. The only question is whether you are happy with where you are, or wish to advance to the next level.

This analogy breaks down in several ways, of course, because the quest for Initiation is not about winning, or beating any person or team. It is not even competition, except with self. In a sport, you may choose whether to progress, while egoic progress and learning to help others in cosmically correct ways are the central purposes of human existence. The feeling of accomplishment when some virtue is finally used, a principle is discovered, or a law is made to work in your behalf, is greater than scoring a goal, hitting a home run, or winning a match or a game. With each step we move a bit closer to a "zone" of spiritual balance when we will know everything is as it should be.

The great ones in any sport arrive at their status only after years of diligent work on their weaknesses or problems in the game. As great as their accomplishments, they may or may not be advancing their purpose in life. The Great Ones of our human life wave, on the other hand, have worked out all their problems over many incarnations, and they have guaranteed their place in the progression of the life wave. Their greatest desire is to help us reach this goal.

Seek to embrace and study any problem you encounter. What seems a problem today, can eventually be overcome and the transmutation of that problem into a strength will change your life for the better. New problems will be discovered in place of those that are solved. Like a good pitcher who never learns to hit or field, or a tennis player who can serve but loses too many volleys, you will find you have both strengths and weaknesses, but it is the will to work on the weaknesses, embracing the journey along the way, that will bring undreamed-of improvements in your experience of living.

The goal of the Lemurian aspirant is the First Degree of Lemurian Initiation — a requirement for all who hope to attain citizenship in the New Order. By developing true observation, you will hold the key to greater unfoldment. You will be making a start on the long journey to Mastership where you will begin to recognize and understand much more about yourself — your character assets and liabilities, your habits and tendencies, your capabilities and limitations. You will come to know just where you are in the spectrum of egoic unfoldment, as well as the place you can fill in the Plan of the *Lemurian Brotherhood*.

Does this promise of the future intrigue you? Does it seem worth striving for? If so, then rest assured we will be watching your progress with keen interest in the months ahead.



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THE MUKULIAN CROSS

The oldest and most universally recognized religious symbol is the cross. In one form or another, it has played important roles in the lives of people ever since the intelligence with which they were endowed first began to manifest. Originally symbolic of life and growth and light, it has been the basis of endless controversy and unreasoning fanaticism as well as a means of punishment, torture, and death, reaching the nadir of its descent with the crucifixion of Christ. Today, it is generally accepted by Christians as the symbol of death and resurrection.

Historians have probed deep into antiquity to find the first introduction of this symbolic representation, and while numerous forms of the cross with various significances were found, the original form and real significance still remain unexplained. Only those who have access to the Akashic Records know the true origin of this symbol of reverence. From those Great Ones who have given us the incomparable Lemurian Philosophy, we learn that the concept of the cross extends back thousands of years prior to the beginning of recorded history. In fact, the first cross came into being long before the period when humankind took the first steps in social living that ultimately resulted in the Mukulian Empire.

In the very early days after mankind was thrust from the Garden of Eden and people were forced to think for themselves, they welcomed the dawning day and rising sun with much the same joy as did the birds and animals around them. The sun banished the darkness with all its dreads and awesome possibilities, at the same time bringing warmth and comfort to the poor, shivering human creatures who were still too ignorant to build a fire. In their first feeble efforts to think, they responded with a natural fervor and respect for the sun that was tantamount to worship. In their eyes, it was God.

It was but a step from this to the time when, as the first golden-pink fingers of the dawn heralded the rising sun, humans sought the highest vantage point, even though only a boulder or a hilltop. Upon that eminence they would stand facing it, arms outstretched in adoration and welcome. Seen from a distance, each closely resembled a cross.

Recognizing this to be the attitude of another's inner exultation in accord with their own, early people desired a symbol for this first and simplest of rituals. Crude and unskilled, they constructed this symbol of worship by binding two sticks together as representative of a human being standing with outstretched arms. Later, as those who have read *The Sun Rises* know, one individual who had experienced the fascina-

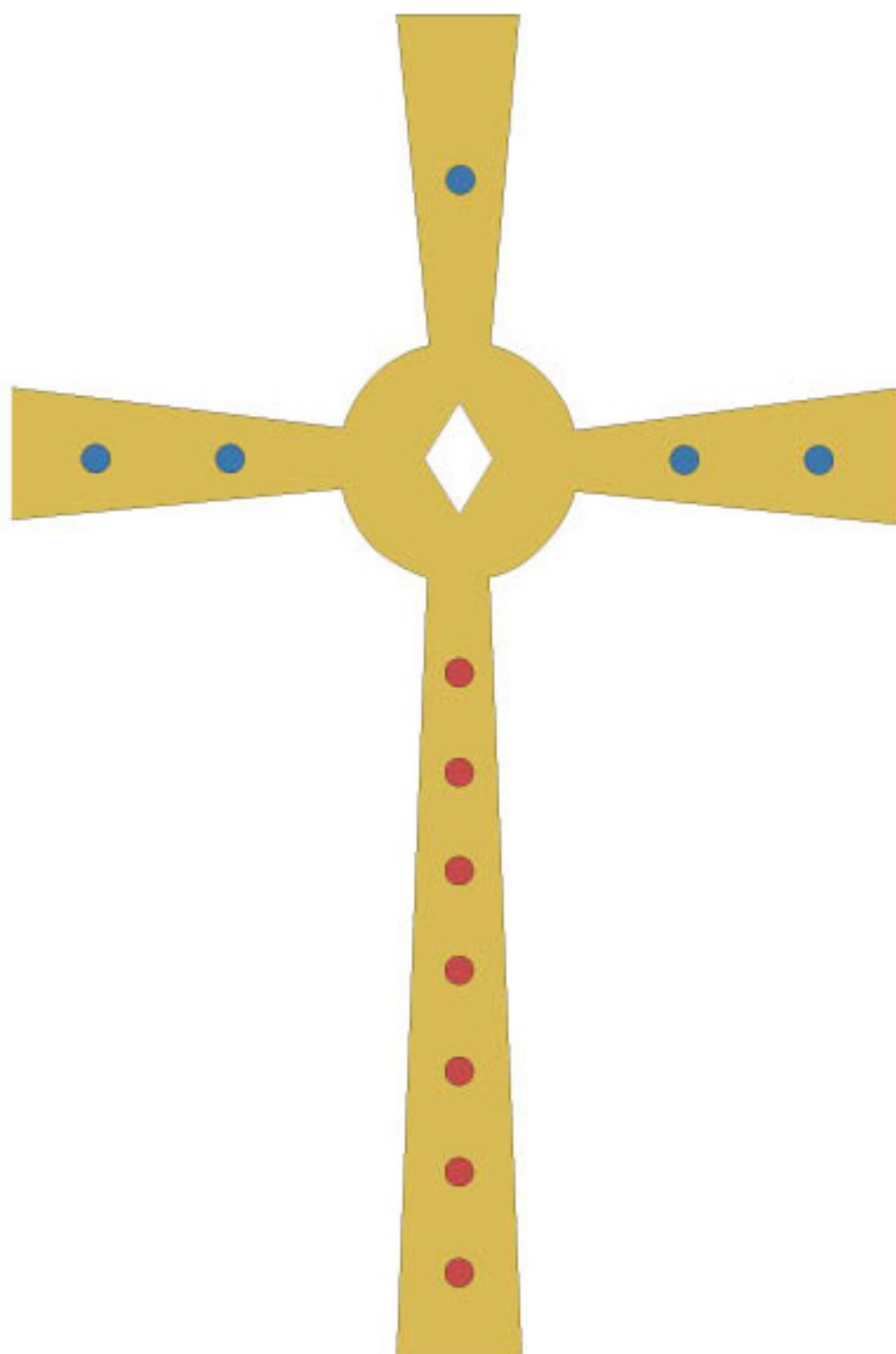
tion of carving wooden figures and coloring his creations with the stain of berries, fashioned a more elaborate cross by *carving* the figure of a man as he stood worshipping N'Kul, as the sun was then called. Crude — yes! But most satisfying!

As human beings' inherent capacities unfolded and grew, the cross became more truly symbolic of the merging of the physical person into a spiritual being expressing light and understanding. Entering consciously into the practice of the virtues, from day to day, citizens and aristocrats mentally placed those practiced upon the cross representing their individual accomplishment, being always aware that the use of the virtues ultimately must blend to become the all-embracing expression of understanding love. Observing the pictured Mukulian Cross enclosed with this lesson, you can readily understand how this procedure was carried out, although probably no particular jewel was ever designated as representative of a specific virtue.

Not only did the cross symbolize the individual, but it became expressive of the profound reverence all felt for the Elder Brothers whose un-failing love and unselfish efforts had made the magnificent civilization possible. With the passing of time, the people of the Mukulian Empire began thinking of the cross as being of gold with seven rose-petaled rubies on its lower arm representing the Seven Lesser Schools, and five gloriously blue sapphires on the upper and cross arms representing the Five Greater Schools. Also, at the place where the arms of the cross merged, they thought of a large scintillating diamond as representing the *Thirteenth School*.

And thus was fashioned the Mukulian Cross, symbolizing their adoration of the Great Ones who had done so much to enlighten them and to whom they were deeply grateful. So significant of their reverence for them was this symbol that when the Palace of the Emperor was erected, it was built in the form of a huge reclining Cross covered with sheets of beaten gold. On its roof were thirteen forty-foot domes encrusted with sparkling, natural jewels. Seen from the air or a high vantage point, they gave the effect of great gems set in a field of gold.

The Jeweled Cross meant so much to the people of the Mukulian Empire that the thought of it was ever in the back of their minds, and they had little difficulty visualizing it at will. For those aspiring to Initiation and citizenship in the New Order, this is also a desirable accomplishment. The persistent effort to form a mental picture of this religious symbol will not only cause the Great Work to take on increasing reality for you, but will make it possible, in time, to visualize the Cross whenever you wish.



THE MUKULIAN CROSS

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To visualize is to see "in the mind's eye." It is another power of the mind which when cultivated provides a way of enriching and making one's life more satisfying. It constitutes the second step in the precipitation process, and if used faithfully for this purpose, some progress will have been made in its development. It is related to observation and concentration in that attention must be focused upon the matter at hand and, like them, is an ability that may be more or less developed by almost everyone.

Because some have conscientiously developed this faculty in past incarnations, they are said to have photographic or encyclopedic memories. Many children bring forward a remarkable ability to form vivid mental pictures of things previously seen or experienced. That they are able to recall details and instances eluding others has been attributed simply to retentive memories with little or no realization that the abilities to concentrate, to observe, and to visualize, developed in previous lifetimes, are equally responsible.

Because the majority of adults have been ignorant of the desirability and possibility of retaining and extending these aptitudes, these so-called "gifted" children have not been encouraged or helped to make the most of them, particularly the ability to visualize. With no conscious effort being made to use and strengthen it, this faculty seems to diminish as these young people grow older. It is to be hoped that Lemurian parents will have the understanding necessary to helping them make the most of these aptitudes.

To develop the ability to visualize the Mukulian Cross, study the picture of the Cross enclosed with this lesson until you become thoroughly familiar with its appearance. Think of it as being of gold, inset with the thirteen jewels as described. When you believe you have the details well in mind, gently close your eyes and relax. If you find this difficult, think of yourself as a spiritual being in control of your mind and body while several times slowly repeating the formula, "I am serenity, God in action, manifesting in and through my life and affairs now and forevermore."

When you are relaxed, direct your attention to a small area about a foot or so before your closed eyes. For some time, you probably will see a succession of blending colors, but after several attempts, a violet haze or mist, more or less transparent and of indefinable shape, will appear. This is known as the Akashic Screen and will form the background for the Cross.

After becoming rather successful in having the violet background appear, you are ready to attempt the visualization of the Cross. This

doesn't mean you must always begin with the violet background, for once you are easily able to set up a mental picture of the Cross, the background will automatically become part of its visualization. At this beginning stage, though, start by visualizing the violet hue; when you do this quite readily, mentally place the jewels as they were on the Cross of the Empire. You will find that placing them in this manner is helpful in establishing the pattern of the Cross in the ethers.

For various reasons, the time required to visualize differs with each student. Some get almost immediate results, while for others, good results may be longer in manifesting. It is best not to force this development, for you will only push your goal further from you. Always be at ease, knowing that when all things are right for it, you will see the Cross in all its transcendent beauty.

One way to sharpen your ability to visualize is to think carefully about the things you do visualize, today. If you play music, perhaps you have noticed that you can "see" the notes on a page of music you've memorized whenever you play the piece. If you work with tools of any kind, you may have no trouble visualizing the individual tools you use, or the completed object, whether a craft item, garden, or a mechanical or plumbing repair. If you work in an office, perhaps you can easily visualize your desk or other furniture. You may find you are able to visualize the contents of your bedroom or other rooms in your home. If you have a favorite vacation spot, see if you can visualize your favorite view — a building, a monument, a mountain, a lake or river where you've fished.

We all visualize different words as we say them or read them. But many people have paid no particular attention to the fact that they also "see" these things in their minds. When asked to visualize something new, like the Cross, they simply assume they can't do it. Consistent practice, patience, and sincerity of purpose will eventually bring their reward, and you will find it well worth all the time and effort you put into its accomplishment.

In due course, you may wish to correspond the placement of each jewel with some specific virtue, the diamond symbolizing love, the synthesis of them all.

Once you are fully relaxed, a visualization period may be as brief as five minutes, but these periods should occur several times throughout the day. You will come to experience a greater sense of peace and well-being if from time to time you stop what you are doing and give yourself over to these short visualization periods, relaxing, allowing the Akashic Screen to manifest before your closed eyes and setting up

the picture of the Mukulian Cross. Just before falling asleep at night is a good time to practice this exercise.

At first, the Cross may be very elusive. You will barely glimpse it, and it will be gone. With consistent and patient practice, though, the day will finally arrive when it will seem ever to hover a short distance before and slightly above the level of your eyes.

In attempting to visualize, first, the violet background, and then the Cross, you will find you must use your imagination. When properly directed, the creativity of imagination may be of inestimable practical value, having been used to great advantage by composers, writers, architects, designers, inventors, and actors. When you imagine the Cross you are in a sense seeing it, and this is the first step toward visualizing it fully.

As stated in Lesson One, "It has been said that great accomplishments are the result of great dreams. This is good enough to be classed as a statement of cosmic law, for nothing great *can* be accomplished before a mental picture of the objective to be achieved has first been formed in one's mind." How, may we ask, can an individual ever hope to bring into being anything other than what he or she is capable of envisioning? And the ability to imagine the details is *especially* important if that something presents a new idea.

These mental qualities must be used by all who sincerely desire to have the New Order of the Ages become a reality. Since we do not yet experience such a state of affairs, we must *imagine* and *visualize* the conditions as we believe they will prevail and do all it is possible to do, as individuals, to help build and create the New Order.

Visualizing the Mukulian Cross: An Exercise

As mentioned in Lesson Three, with all meditations, repeating the Protective Prayer (included with Lessons Three and Five) is a helpful beginning.

1. ***Study the picture of the Cross*** enclosed with this lesson until you become thoroughly familiar with its appearance. Think of it as being of gold, inset with the thirteen jewels described.

When you believe you have the details well in mind...

2. ***Gently close your eyes and relax.*** If you find this difficult, think of yourself as a spiritual being in control of your mind and body while several times slowly repeating the formula:

"I am serenity, God in action, manifesting in and through my life and affairs now and forevermore."

When you are relaxed...

3. **Direct your attention to a small area about a foot or so before your closed eyes.** For some time, you probably will see a succession of blending colors, but after several attempts, a violet haze or mist, more or less transparent and of indefinable shape, will appear. This is the Akashic Screen and will form the background for the Cross.

Note: Do not be *too* intent on "seeing" the violet hue, for it will not manifest when one tries to force its appearance. On the other hand, nothing will be accomplished unless consistent efforts are made to visualize it.

After becoming successful in having the violet background appear...

4. **Try to visualize the Cross.** This does not imply that you must always begin with the violet background, for once you are easily able to set up a mental picture of the Cross, the background will automatically become part of its visualization. At this beginning stage, though, start by visualizing the violet hue.

When you can visualize the Akashic Screen quite readily...

5. **Mentally place the jewels as they were on the Cross of the Empire.** You will find that placing them in this manner is helpful in establishing the pattern of the Cross in the ethers.

Down through the ages, the number thirteen has appeared time and time again in the various forms of religion, science of numbers, astrological interpretations related to religion, and in connection with mythology. We find it in the biblical references made to Christ and His twelve disciples. It arises in the fact that the United States of America started with thirteen colonies, the original flag having thirteen stars and thirteen stripes. Examining the Great Seal of the United States, we discover the number thirteen depicted in several ways, among them, the stars in the Glory Cloud above the head of the eagle, the leaves on the olive branch in the eagle's talon, and the letters in E Pluribus Unum and Annuit Coeptis.

Studying previous lessons, students may have observed, too, that the number twelve together with a thirteenth occurs frequently in the Lemurian Philosophy. There are (1) the twelve schools — the Seven

Lesser and Five Greater — under the jurisdiction of the *Thirteenth School*. These are known today as (2) twelve Brotherhoods of highly advanced human beings, at the head of which is the *Great White Brotherhood*. You will have noted also that (3) twelve tribes lived in the twelve great valleys of the Continent of Mu, and that the civilization on the Rhu Hut Plains constituted the thirteenth division of humanity, although not designated as a tribe. There are also (4) twelve virtues, with love a very logical thirteenth. In this lesson, you learned of (5) the thirteen jewels in the Cross of the Mukulian Empire.

Does it not seem that a relationship exists among all these references? Does it not seem that all may be part of one pattern — a pattern we will one day witness in all the glory of its completion?

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