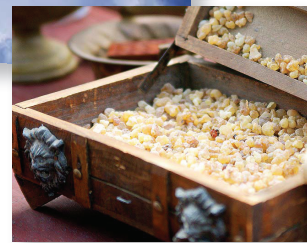


LESSON TEN



LEMURIAN PHILOSOPHY

LESSON 10

THE MINISTRY OF CHRIST

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LEMURIAN  FELLOWSHIP
Balance. Purpose. Enlightenment.

LESSON TEN

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THE TEMPLE OF SOLOMON

Solomon, Hiram, and the Queen of Sheba

In an effort to intrigue and instill the desire for Initiation within the minds of the proletariat on the Continent of Mu, the Elder Brothers devised and exhibited the Tabernacle in the Wilderness. As you have learned, it depicted the general steps leading to Initiation which were presented symbolically to appeal to the proletarian love of the mysterious. This need for symbolism may be seen in the appeal of the various phases of idolatry and mythology known and practiced down through the ages since that long-ago time.

It prevailed during the reign of King David, but the Elder Brothers hoped that the time had come when through the use of a similar tabernacle, the people might be awakened to the necessity for conscious egoic progress. Now, while David had been a more or less uneducated peasant, by sheer genius and understanding of cosmic principles, he had elevated himself to the Kingship of the Jews. As a matter of fact, he had attained more than one degree of Initiation during his lifetime and therefore also recognized the great and growing need for true spiritual guidance.

So it is not surprising that he was given access to the Ark in order that he might avail himself of the plans for the Tabernacle which the Elder Brothers had placed within it when it was still on the old continent. Pondering the ancient plans, David conceived the idea that instead of a temporary, movable structure such as had been used previously, a great temple might serve better as the means of awakening his people to finer, more advanced ideas — a permanent building of superlative beauty, yet conforming to the original plans.

Like the Tabernacle of old, the physical construction would symbolize attainment and represent the coordination people must bring about between the three sides of their nature to attain that perfect balance so vital to progress on the path. In a physical manner, it would portray the building of the Mental Body — the vehicle through which the Ego attains its greatest expression on the earth plane.

While David drew plans for the temple and could visualize something of its splendor when completed, he realized that he lacked the technical skill necessary to evolve the perfected and intricate architectural plans necessary to constructing the imposing edifice he had in mind.

He knew, too, that in order to depict the ideals it was to stand for, the temple must be designed by one idealistically inclined — a master artist — and be built by a master craftsman, one with a high degree of ability along construction lines . . . practical and efficient.

The master artist proved to be his son, Solomon, who inherited David's rough layout plans for the temple. Solomon was well educated and laid out the many intricate details, finally perfecting the plans. But Solomon was a poet and philosopher with none of the technical skill or knowledge essential to such a great undertaking as the actual building of the temple. Conscious of this deficiency, he consulted a friend, Hiram, King of Tyre, who put him in touch with one who had all the requisite skill and craftsmanship so vitally needed, as well as being thoroughly practical. This was Hiram Abiff, often called the Widow's Son.

Just as King Solomon might have been called a master artist, so was Hiram Abiff a master craftsman, or mason. At that time, the term "mason" referred not only to those who worked with stone and brick, but to all who were efficient in the various crafts. It was derived from the word "muson" used during the very early days when the beginning steps were being taken toward inaugurating what was to become the Mukulian Empire, and was first applied to the Cave Dwellers when they were erecting the first building on the Rhu Hut Plains. (See *The Sun Rises*, page 153.)

Years later, all citizen craftsmen in trades requiring ingenuity and skill banded together into a distinct organization calling themselves masons. With guilds in various parts of the Rhu Hut Plains, certain secret signs and passwords were established so they could identify themselves if they traveled around the country. This was purely a craftsmen's organization and not a deviation from the balanced concept of the civilization, such as occurred in the latter days of the Empire when craftsmen members of the proletariat chose to call themselves Phree Musons.

Once King Solomon and Hiram Abiff reached a definite understanding, Hiram's first care was selecting the workers to help carry out the great undertaking. Being a superlative craftsman himself, he wanted to employ only those who were skilled as well as artistically inclined. These he carefully selected from his own and nearby guilds. By hiring only persons who had been recommended for membership in these societies, Hiram knew he was getting the most intelligent and highly efficient craftsmen to be found.

Because of the incalculable value of the rare and priceless materials being assembled for the great project, it was essential that they also be of unquestioned integrity and responsibility. Also, the work of building the temple was a tremendous undertaking that would require years to complete. So the association between the workmen would be lasting, and good fellowship essential. Because of this, in addition to the other requirements, only those known to be congenial and adaptable were chosen.

Since it was necessary to entrust the workmen with much of the temple's significance, Hiram decided to bind them together under oath to keep secret all that was revealed to them of its symbology. And since they were surrounded by many pillaging enemies and others who considered the gold, jewels, and rare woods as treasures to be gained by any means, it was urgent to devise some method of distinguishing workmen from observers. For this purpose, grips, passwords, and other secret signs like those of Mukulian times were inaugurated, by which each true Mason could make himself known to his companions.

So, it happened that at the time of the building of the Temple of Solomon, Masonry as it is known today was organized and established by Hiram Abiff, although every true Mason knows it to be much older. By nature a leader and organizer, Hiram formed the first of the lodges embodying Masonic rites, rituals, oaths and secret knowledge which have been handed down through the years.

Craftsmen

Each apprentice Mason, fellow-craftsman, and Master Mason was taught by word of mouth alone those means of identifying a particular degree of skill and faithfulness in living up to obligations. Those who commanded the greatest skill and integrity were given a special mark to be placed on each piece of their handicraft. No two marks were alike, so that it was always possible to identify each Mark Master's work with the person himself, a highly prized distinction.

Observant students will have noted that these three divisions of Masonry are analogous to the terms Initiate, Adept, and Master or Elder Brother. When the First Degree of Initiation is conferred, an individual is given a means to identify him or herself as an Initiate of that degree. This, of course, is known to *all* other Initiates. On the other hand, though he or she may recognize all who are First Degree Initiates, they would know nothing of the identification of those who had progressed beyond that status. This is given only as an individual at-

tains commensurate advancement, for a Second Degree Initiate would not make him or herself known as such to a First Degree Initiate, just as an Elder Brother would not go about declaring this status.

During the period the temple was under construction, there had been full accord between Solomon and Hiram. But nearing its completion, another element was introduced in the form of the Queen of Sheba, a woman of rare beauty and intelligence, following which, the harmony between them gradually ceased to be.

As you have learned, due to their intelligence and business acumen, the Opu Yans were highly regarded in the Mukulian Empire; later, their superior intelligence made them the ruling element in Egypt for many, many years. A substantial number of the tribe also settled in what is now Ethiopia, where they joined the Beni Yans. Here, too, they eventually became the ruling class. The Queen of Sheba, Sheba then being a province of Ethiopia, was a descendant of these Opu Yans.

With her mental development, news of Solomon's great wisdom and the magnificent temple he was building filled her with such curiosity that she journeyed to Palestine to talk with this great philosopher and see the marvelous temple for herself.

The Need for Balance

As you know, the two personalities prominently concerned with the temple represented the idealistic and the practical tendencies of humanity. The two men were of equal development, each in his particular phase, and complemented each other. Each recognized the value of what the other had to contribute and was proud to be so intimately associated in this remarkable enterprise.

On the other hand, both were self-satisfied and gave no thought to the fact that an effort to cultivate some of the other's outstanding qualities might help to balance the natures of each. While both recognized that the contribution of the other was essential to completing the magnificent and beautiful construction, neither of these individuals realized there was much they could learn from one another.

Their complacent attitudes were much like those of the average person today who does not realize he or she is excessively idealistic or materialistic and is content to remain at status quo. Only as personal problems arise which are difficult to solve, is there often a reaching out for greater understanding. If the individual is so fortunate as to find the Lemurian Philosophy, he soon begins to recognize how impor-

tant it is to gain a measure of balanced thinking which then reflects in his life and affairs.

Symbolic of this awakening was the advent of the Queen of Sheba into the environment of King Solomon and Hiram Abiff. Enamored of her distinctive beauty, Solomon fell deeply in love with her, and she was greatly impressed with him. But when she wanted to learn something of the technical details involved in the actual construction of the temple, she found Solomon woefully lacking in the practicality needed to convert his ideas into physical reality. Greatly disappointed, she insisted on talking with the builder and Solomon reluctantly agreed.

As Hiram explained some of the details of the construction, the Queen was delighted at the precision and skill displayed, marveling especially at the fact that there was no sound of hammer, chisel, or saw. Every piece had been so cunningly fashioned before being brought to the temple for placement that it fitted perfectly into the spot it was designed for. Never since has there been an exhibition of such consummate skill. Not only did each piece fit where it belonged, but all were interlocking so that once placed in position, neither cement nor nails were required to hold them together.

As her amazement at his skill and beautiful craftsmanship mounted, the Queen's interest in Hiram grew, and he, in turn, was thoroughly captivated by this wonderful woman who so deeply appreciated all his technical ability. Yet, when she discovered that, for all his mechanical genius, Hiram lacked the ability to plan as well as to build, she was as disappointed in him as she had been in Solomon.

Her recognition of both men's abilities and being torn between them resulted in a personal jealousy which completely disrupted the harmony that had existed between the two men. Each became envious of the skill of the other that attracted her attention, and each resolved to show her that he also possessed such an ability.

Determined to prove to her that he was capable of creative designing as well as construction, Hiram worked on plans for a great brazen laver. If his decision to do this had been mentally instead of emotionally prompted — with the desire for *personal improvement* rather than to impress the Queen of Sheba and defy Solomon — matters might have worked out differently.

Though Solomon might have cooperated with Hiram and helped in designing the laver so both could have benefited from the knowledge of the other, he chose, instead, to fly into a rage. This particular laver

had not been part of the plans for the temple as he had designed them and Hiram was presumptuous in trying to improve on the master design he, Solomon, had laid out.

Observing that Hiram, absorbed with the magnificent laver, was neglecting his directive duties, and in the hope of impressing the Queen with his managerial ability, Solomon attempted to take over the direction of the workmen. But he was rebuffed because they recognized his lack of technical skill. Hiram, who might have asked his men to cooperate with Solomon while he was immersed in the new project, did nothing, permitting Solomon to blunder along without help.

The antagonism between them increased, and instead of each attempting to improve himself by trying to help the other develop abilities in which he excelled, they drew further and further apart. *As a result, the temple itself began to suffer.*

The esoteric significance of the coming of the Queen is the mental awakening to the need for balancing the two sides of one's nature. Hiram symbolizes the practical qualities of an Ego and Solomon the idealistic, and *neither* will result in *real* achievement without the other. Mentality must be used in equalizing the two.

When used in this way, mentality gradually adjusts itself until all three sides of the nature are equalized. When this is consummated to the necessary degree, the individual will have acquired that perfect balance essential to the full development of the Mental Body the Temple of Solomon was intended to symbolize. The Mental Body or Egoic Temple becomes that of an Elder Brother or Master, and the individual has fulfilled all the requirements life on this Plane placed upon him. Built without hands, without sound or hammer, it is no "dead pile of stone and unreasoning timber; it is a living thing" existing within the individual.

It is significant that, due to the lack of harmony between its builders, the Temple of Solomon was never fully completed. In the same manner, the lack of balanced development of both the idealistic and practical sides of his nature prevents the average individual from completing his Mental Body, or Temple of the Ego.

As Solomon and Hiram desired the Queen of Sheba personally, so also do so many desire Initiation, seeing in it many personal advantages. We must not let personal ideas close our minds to the value of developing balance for spiritual reasons. If we are idealistically inclined, let us seek intelligently to temper our imagination and faith through rea-

son. If ours is a practical disposition, again let us be intelligent in our approach to the need for acquiring faith, intuition, and imagination, accepting that there is much which is true that we are as yet incapable of proving by reason alone.

The Need to Work with All Aspects of Our Nature

Above all else, let us not *underestimate* the value of the side of our natures still undeveloped, for by so doing, we drive Initiation ever further from us.

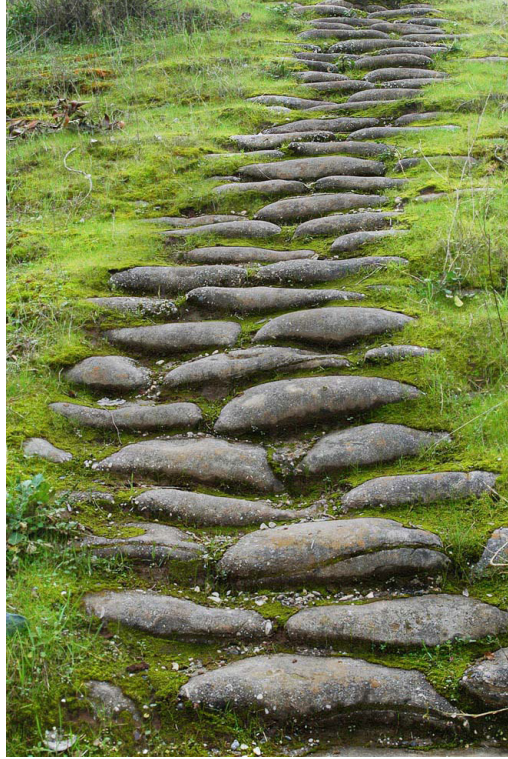
The lack of balance between these two tendencies persists. Once again, the world is troubled by that blind belief which has led to so many atrocities perpetrated in the name of religion, while most people have swung into an age of materialism based on extreme practicality. Neither is a balanced way of life and neither has brought that inner satisfaction so essential to a true sense of security.

Only as individuals bring the two tendencies into balance in their own natures will they find personal peace. Only as groups of such individuals come together can there be hope of universal unity among the peoples of the earth. Divine aid is being extended in the form of this instruction which, if conscientiously studied and faithfully applied, will lead its adherents into the much-to-be-desired New Order. Time alone will tell how many and who will constitute its citizenry, for as will always be true, the responsibility for the individual — peace of mind, general well-being, good health, happiness, security — rests with each of us. Human salvation lies within each person's hands. If the individual does not take hold of the aid that is being offered, little can be done, for even Christ cannot help unless each does his or her part.

* * * * *

Here, for the first time, part of the true earlier history of Masonry is being given in a form anyone will understand and without doing violence to any of the inner secrets so carefully guarded by all true Masons. There are many other points of esoteric significance which have been carefully preserved among the secret records of Masonry. We mention this for the benefit of those students who are Master Masons and to whom such symbology as "the stone that was rejected by the builders," will take on a more comprehensive meaning.

HISTORY OF INITIATION



The Responsibilities of the Great Schools

Since the Great Schools or Brotherhoods are inseparable from the Great Work of building the New Order, you have been given much information about them throughout the lessons, especially in Lesson Three where an entire chapter was devoted to giving you a better understanding of them. Now we would like to summarize all that has been given so you may better comprehend the relationship of these Brotherhoods to Initiation and the establishment of the New Order which will be discussed in this chapter.

As you have learned, during the latter days of the disintegration of the great Mukulian Empire, the *Thirteenth School* moved all its priceless records from the Motherland to Tibet. After the submergence of the continent, the other twelve schools were discontinued, and the work of all the Elder Brothers was consolidated with that of the mother school.

At the suggestion of Poseidonis, the first of the Mystery Schools or Brotherhoods was organized so the masses of the Atlantean civilization might have guidance and help in striving for balance. This was the *Lemurian Brotherhood* which inaugurated two systems of training in Atlantis, one to help the idealistic to become more practical and the other to help the materialistic become more idealistic, more nearly balancing their natures.

This Brotherhood was composed of those Elder Brothers who had specialized in keeping the Mukulian records, and who had been compiling and analyzing them for the purpose of discovering the source of all the errors that contributed to the fall of the Empire. With this background, they were well prepared to inaugurate a system that could be helpful to the people of Atlantis. Yet, conditions of that civilization paralleled those existing in the latter days of the Mukulian Empire with the result that all too few of the population responded to the efforts made for them.

Observing this, as well as the inability of the *Brahmic School* to bring about any marked changes in the attitude of the Indian people, to say nothing of the effect of the teachings of the base priesthoods in Egypt, the *Lemurian Brotherhood* continued its work of compiling, classifying, and analyzing the esoteric and exoteric histories pertaining to these civilizations. In the same manner, these Elder Brothers have studied all civilizations until the present to discover all the errors and subsequent conditions that contributed to their decline.

From the vast amount of data gathered, which also included much that was compiled and given it by the other six Lesser Schools organized later, this Brotherhood has prepared and perfected complete plans for the establishment of the New Order. Because the overall understanding gained makes it the best qualified of all the Brotherhoods to bring in the New Order, the *Thirteenth School* has charged it with this grave responsibility. Among other things leading to the New Order's establishment, the *Lemurian Brotherhood* has supplied as much of the Lemurian Philosophy as the average individual can comprehend and which when properly understood and applied is sufficient to enable its students to qualify for Initiate-citizenship in the forming New Order.

Shortly after the formation of the *Lemurian Mystery School* in Atlantis, the *Brahmic School* was established in India, teaching the Brahmic Philosophy designed for the so-called eastern mind. Yet, as was also true of those of the Lemurian schools in Atlantis, its teachings were less exacting than those explained in the Motherland and led only to earning subdegrees *leading* to true Initiation. In the intervening years

since then, this Brotherhood has awakened great numbers to some of the many phases of truth through the theosophical teachings.

As you have learned, the *Hermetic School* was organized in Egypt to make all the computations and measurements necessary to building the Great Pyramid, as well as to prepare and preserve all the interpretations of these computations. This Brotherhood has rendered incalculable service in submitting calculations, solutions, and procedures that will be put into use when the New Order becomes operative.

The *Coptic*, *Luciferian*, *Rosicrucian*, and *Essene Schools* were also started in Egypt, but only the *Coptic School* remained there. The period of their establishment and early years were trying times for all these Brotherhoods. Their teachings were so unlike those of the corrupt priesthoods operating in Egypt that the Elder Brothers were forced to carry on their work secretly in secluded and generally unknown places. At the same time, they were compelled to stand by and witness a civilization which had every reason to become great, slowly destroy itself. Knowing what they did concerning the repercussions, this was most difficult for these very compassionate ones to bear.

Efforts to Help the Masses

They were able to help only a few, for the masses were either so imbued with the fallacious teachings of the priesthoods that they were practically enslaved, or else so skeptical that their minds were closed to any suggestion at variance with their established routine of life. That these people should bring on themselves so much misery and heartache when the necessary help was so close by seemed preposterous.

With the passing of time, the lust for power and self-glorification among the corrupt priesthoods became so great and their persecution of the Brotherhoods so relentless that the *Hermetic Brotherhood* moved to Greece, the *Rosicrucian* to Germany, the *Essene* to France, and the *Luciferian Brotherhood* went to Switzerland. This last named Brotherhood has kept alive much of the ancient mysteries through the Masonic organization while, through their outer or preparatory schools, the other Brotherhoods have acquainted great numbers with various truths that have been hidden throughout the ages to all except the discerning. At the present time, most people may not accept them, but the world at large has been made generally aware of them.

In due course, each school was given a certain work to do . . . a certain mystery to expound to a certain type of individual or race. In other

words, each of the six Brotherhoods established after the *Lemurian Brotherhood* was assigned a special work among a particular type of people, usually determined by the particular ray or vibration on which they normally function. Whether or not they realize it or reach out for it, all mankind is under the divine guidance of these Brotherhoods, and all Egos operate under one or another of the seven "rays" of color visible in the rainbow, which range from red to violet.

The *Lemurian School* functions on the fourth or balancing ray, its color being green. Each Brotherhood's color is distinct, yet all blend perfectly, just as is true of the Brotherhoods themselves. The seven Lesser Schools, together with the five Greater Schools, are so perfectly attuned to the various rays that they blend to radiate the white light symbolic of purity and holiness. As nearly as this can be portrayed on the Physical Plane, it is done by the diamond on our cross as it symbolizes the *Great White Brotherhood*. This Brotherhood, which is the *Thirteenth School*, is the embodiment of all philosophies harmonized into one grand master philosophy into which, sooner or later, all mankind must blend.

No one of the seven Lesser Schools may be designated as greater than any of the others, for the Elder Brothers composing each of them are equally advanced. The work of all is directed toward the same great goal — the precipitation of the New Order of the Ages, and each guides some portion of humanity along avenues of progress that will enable aspiring Egos to attain that degree of balance essential to Initiation. As you learned in the chapter of Lesson Three entitled "The Brotherhoods," in order to do their part in facilitating our progress and insuring the success of the Great Work, the Elder Brothers composing these seven Brotherhoods have not given up their physical bodies but live and appear much as all other human beings functioning on the Physical Plane.

Since the five Greater Schools operate on the Mental Plane exclusively, the Elder Brothers comprising them have no need for physical vehicles, and so have relinquished them.

As in the Mukulian Empire, all twelve of these schools come under the jurisdiction of the original *Thirteenth School*, the *Great White Brotherhood*. The Elder Brothers of each school or Brotherhood elect or appoint one of their members to act as the head of the Brotherhood. These are designated as Masters and, in turn, make up the governing body or council of the *Great White Brotherhood* which is presided over by Christ. It is known as the *Council of Thirteen*.

For many years, the six other Lesser Mystery Schools or Brotherhoods organized after the *Lemurian Brotherhood*, maintained outer or preparatory schools to train aspirants for Initiation. But not until 1936 was the Lemurian Fellowship, its only preparatory school, established so that the *Lemurian Brotherhood* could begin training aspirants for the First Degree of Lemurian Initiation and eventual citizenship in the New Order.

(We wish to stress again that the Lemurian Fellowship is *not* a Brotherhood, but merely the outer or preparatory school for the *Lemurian Brotherhood*, operating under its supervision and guidance through the *Council of Seven* composed of the Masters of each of the seven Lesser Schools.)

Naturally, during all the thousands of years since the Mukulian Empire, many great truths released by the Brotherhoods through their preparatory schools have become more or less public property. Some individuals have used them for selfish purposes, prospering for a time, then sinking into oblivion. Some have used them properly and have become great and honored personages during modern times.

Yet never before has instruction of this kind been released for the specific and magnificent purpose the Brotherhoods have in mind, and none has been so complete or presented in such perfect continuity as the Lemurian Philosophy. However, don't make the mistake of believing, simply because you complete these lessons creditably and ultimately become a member of the Lemurian Order, that you know anything even approximating all there is to be learned about its precepts. It is true that you will have all the basic *information* necessary to attaining balance and Lemurian Initiation, but whether you will have the basic *knowledge* that will demonstrate your worthiness for this honor is another matter.

The Influence of the Priesthoods

During the period between the collapse of the Mukulian Empire and the advent of Christ approximately two thousand years ago, subversive influences that grew out of the false doctrines and chicanery of the debased priesthoods of ancient times continued to insinuate themselves into the affairs of all civilizations until conditions were so bad that very few individuals felt any desire to strive for Initiation. In addition to this condition among people generally, before the Great Archangel's third stay on earth, the Astral Plane was crowded with firmly entrenched evil forces that not only dominated it, but made the First Degree of Initiation impossible to attain even for those who aspired to it.

This condition came about because of the many abuses of the priest-hoods and those who followed their precepts so blindly. You will have a better understanding of the circumstances existing at that time after reading the following.

Ordinarily, the Elder Brothers would have used the Astral Plane to contact and help humanity progress, but with the pernicious influences prevailing there, this was not feasible. Any communication they wished to get through was always in danger of being intercepted and tampered with, possibly becoming very distorted. So there was no way at all to reach and help the masses into a greater awareness of the meaning of Initiation, and only the very few who were already advanced enough to be contacted on the Mental Plane could be helped toward further progress.

Mankind had reached an impasse, for practically no progress was being made.

The effect this would ultimately have in delaying the grand plan of cosmic progression made it a matter of deep concern to all the Great Ones and particularly to the Great Archangel Christ, since He had taken over the regency of the planet Earth following mankind's expulsion from the Garden of Eden by Jehovah. Being Head of the *Council of Thirteen* which had decided on the plan outlined in the latter part of the chapter, "Preparation for the Future," in Lesson Nine, He knew that if it was to be realized, the Astral Plane must be restored to its normal, ordered state so it would be possible for any number of individuals to attain the First Degree of Initiation.

Reorganizing the Astral Plane

To restore order to the Astral Plane meant overthrowing the evil forces that dominated it — a task only Christ could perform. This situation is referred to in the Bible as the symbolical "Temptation" supposed to have been instigated by "Satan," the combination of the darker forces then practically controlling this Plane. What occurred or the method Christ used in clearing the Astral has never been disclosed since He exercised powers none of us even dream of, much less understand. But we do know that He brought about the several divisions of the Astral as explained in Lesson Three, divisions that continue even to this day, regardless of all resistance by the nether forces.

With the recurring wars of recent years, a condition somewhat similar to that obtaining before Christ's advent exists on the Astral at the present time. Many of those passing on in the midst of hatred and

strife are so embittered that they are consumed with the desire for revenge, seeking to continue the conflict with those Egos who had been their late enemies. With countless thousands of these discarnate Egos crowding the Astral Plane, it would be a tremendous and fertile field for the nefarious operations of the darker forces had Christ not divided it into the higher and lower Astral. Thus, all tending toward evil is now concentrated on some portion of the latter.

The Role of Karma

Another condition that was also an obstacle to anyone's attaining Initiation was the vast negative mass karma existing before Christ's advent. Mass karma refers to the cosmic debits accumulated by large groups of individuals, such as a community, state, or nation; in this case, it referred to the karma accumulated by the world at large. An illustration of mass karma is given in Lesson Nine, when it speaks of the Empire as a whole having gathered negative karma as the result of the conquests of the Mu and Cari Yan leaders and extortion of revenues from the countries they conquered.

If a commonwealth as a whole has accumulated positive karma, the masses of its population benefit. If the nation has accumulated negative karma through such violations of cosmic law as unjustly attacking another nation, as was the case in the example above, then the masses must endure the repercussions. So even though many individual people of such a commonwealth may not have contributed to its karma, because of their residence or citizenship, they are affected by it.

The situation is somewhat similar to the karma of married couples; if one has good karma, the other benefits from it. But if the karma is bad, both marriage partners are adversely affected by it. In maintaining citizenship in any country, each individual accepts its karma and responsibilities although, personally, he or she may have done nothing to contribute to these. Thus, although there may be personal opposition to certain policies of the government, one is automatically drawn into more or less strict conformance with them.

In considering the far-reaching extent of the mass karma that had been accumulating during the thousands of years before Christ's coming, we can appreciate how utterly impossible it would have been for a single individual to free himself from it by anything he personally could do. In assuming the responsibility for its discharge, Christ absolved all human beings generally, making it possible for those who so aspired to attain Initiation.

(At this point, it may occur to the student that an advanced being may also assume a *person's* negative karma. This is a mistaken idea, for not even Christ can relieve the individual of accumulated cosmic debits carried over from incarnation to incarnation. These he or she must discharge, or bear the repercussions.)

So that you may more fully understand the karmic situation prevailing in the world at that time as well as something of the nature of Christ's absolving mankind from it, here is a simple illustration:

For many years, the United States has gone further and further into debt as governmental policies lead to expenditures beyond its income. That much of this is unnecessary and wasteful has been verified many times by research, and many governmental leaders and citizens now agree that change is necessary. Here we have a mass indebtedness that is not incurred by the individual citizens of the commonwealth but who are still affected by it and the nation's resulting unsound economy. In a sense, it is analogous to mass karma.

Even though only those who conduct this needless spending are responsible for it, each citizen must support the wasteful program through taxes. If this indebtedness is not settled by the present generation, it will be inherited by our children and our children's children who in this lifetime had nothing to do with bringing it about, but who will be obliged to stagger under this burden as well as those they may incur.

Let's now suppose some fabulously wealthy person supplied the money necessary to discharge this vast national indebtedness. While this would make the country economically solvent by relieving all the citizens, present and future, of the burden this debt represents, obviously, it would in no sense relieve any of them of *personal* debts they may have incurred.

On the other hand, by relieving the country of this enormous *mass* indebtedness, not only would the individual citizen be saved the excessive taxes that must now be paid, but because of the general prosperity which would exist in a debt-free nation, opportunities for increased earnings would be limited only by a person's natural ability and willingness to work. So all would have a better chance to discharge personal debts which the previous adverse conditions made almost impossible.

Like the wealthy individual, Christ took upon Himself the responsibility for discharging the negative mass karma mankind had accumulated

down through the ages. Yet, this did not relieve the individual of negative karma he or she personally had incurred any more than would the payment of the national indebtedness cancel out the *personal* debts of an individual. Being released from the mass karma, though, humanity was free to expiate individual karma and to make such advancement along the path as personal desire and ambition permitted. In other words, Christ brought the First Degree of Initiation within the reach of every sincere aspirant.

In absolving mankind from the then existing mass karma, Christ made a greater sacrifice for us than we can begin to cognize, for by so doing He took the awful repercussions of mass transgressions up to that time upon Himself. What He endured later at the hands of the people He came to help was only a small part of the suffering He endured, but it is all our finite minds are capable of comprehending.

After His departure, the priesthoods sought to use even this great and heartrending sacrifice to further their own selfish ends, claiming that through His sacrifice, *they* were given the power to set aside individual karma . . . FOR A PRICE! This, in the face of Christ's so recent and oft-repeated statement that not one jot or tittle of it can be set aside; that the law cannot be mocked, and that each and every one must atone for his own personal transgressions.

Initiation Takes Place on the Higher Astral Plane

Prior to the coming of Christ, the Brotherhoods found it expedient to conduct all Initiations in their temples. Today, Initiation takes place on the higher Astral Plane. Having qualified by successfully meeting tests proving your grasp and application of universal principles in your daily life and affairs, you are admitted to the presence of a group of Elder Brothers who put you through an examination or testing of your grasp of cosmic law. If the results are creditable, Initiation is bestowed.

Following this, you are given more difficult problems to work with, requiring that you use principles you may have had little or no occasion to use before. In this way you have the opportunity to acquire the greater strength of character and knowledge essential to the next Initiation. (Additional information concerning the tests will be found in the next section.)

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Sincere and discerning students will have observed that throughout the study, they have been encouraged to follow a definite line of procedure

leading to a specific goal. From the very first lesson, the importance of striving for Initiation and citizenship in the New Order has been stressed. Every step has been a vital one, not only to environmental improvement, but to egoic advancement as well, and if you have *not* experienced these results, it is because you have not followed implicitly the instructions given in the lessons and by your teacher. If you wish the good things of life, *you must make the effort to acquire them!* There is no such thing as something for nothing.

No amount of reading along these lines will make you eligible for Initiation; nor can hopeful wishing take the place of determined effort. If you want something, you must DO something about it! Peace, happiness, good health, and security may be yours by actually and sincerely applying what you are receiving through this study. Human beings have been lackadaisical for all too many long centuries with too few using their God-given ability to think and create constructively, and the present unsettled world conditions reflect this inertia.

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

The New Order will not come about of itself any more than did the insecurity and confusion we experience today. People brought these conditions on themselves, and it is they who will have to offset them by working to create such a world as they desire. The Elder Brothers may have every plan for its manifestation, every strategy for its success, but unless there are those who want it sufficiently to sacrifice their own preconceived ideas to make way for this new order of thinking; unless there are those willing to rebuild themselves so their characters radiate love and faith toward all; unless there are those who render unselfishly those excess services which can make the New Order possible, all the great powers of the most advanced — Masters, Angels, and even Christ — cannot make it a reality.

We must create and EARN this glorious way of life if we would have and enjoy it! Past experience in other civilizations bears this out.

Only through education may we come to know what is expected and the correct way of bringing it about. Education is essential to success in any life path. The person who is trained in a profession or trade meets far fewer difficulties in a chosen field than one who has not had the benefit of proper training. Everyone knows this. Yet few realize how infinitely *more important* education and training are to understanding and cooperating with the grand scheme of *life itself*.

In assuming the responsibility for the manifestation of the New Order of the Ages — the Kingdom of God on earth — the *Lemurian Brotherhood* offers the instruction and training that makes it possible for all who properly take advantage of it to make the greatest possible advancement in the shortest possible time. The *Lemurian Brotherhood* has the full cooperation of all the other Mystery Schools in preparing citizens as is borne out by the fact that the Lemurian Fellowship, its mundane channel, "operates under the direct supervision and guidance of what is known as the *Council of Seven*, which consists of the heads or Masters of" the seven Mystery Schools. (Lesson Two)

Until 1936, the *Lemurian Brotherhood* did not confer Initiation on anyone of lower attainment than Adeptship. Before that all Initiations of lesser degree were bestowed by the other Mystery Schools. But since the Lemurian School has become active in bringing in the New Order, for which a balanced citizenry is vitally important, only a very few of these are still initiating.

Prominent among them is the *Brahmic School*. The Brahmic Philosophy is designed for what is commonly called the eastern mind. These individuals are usually highly idealistic. In addition to mental differences from those with the western mind, they have developed physical differences as well.

It should not be difficult to understand how a people, living for thousands of years in the same area, with a propensity for specific physical activities and diet along with specific mental and spiritual goals, could have brought about similar physical changes in their bodies that vary somewhat from other populations.

The purpose of the Brahmic Philosophy is to bring about the spiritual and physical changes that will enable those of eastern mind to achieve a requisite degree of balance, the way other schools lead those who are materially or mentally inclined toward balance. Much depends on the individual, of course, but it usually requires from two to five initiations in this school, which are in reality subdegrees, before these Egos have reached the point where they can study and profit from the Lemurian Philosophy and prepare themselves to qualify for citizenship in the New Order.

Among the world's people are shades of imbalance fluctuating between the extremes of intense practicality or materiality and the wholly idealistic dreamer type as represented by many of eastern mind. These must all be brought to the point of development that will enable them, as individuals, to comprehend and profit from the Lemurian Philosophy

of balance. This has been the work of the Mystery Schools during the thousands of years since they were established.

Most of those who today are ready and able to comprehend the Lemurian Philosophy have, in some past incarnation, studied with one or more of these other schools, fitting themselves for the opportunity which has at last come through the present Lemurian Fellowship training. Part of the Fellowship work at this time is to awaken all who are now ready, to the opportunity for increasing advancement that can be theirs.

From the above, you may observe that all the schools have done what was possible to help restore a measure of the balance that existed among the citizenry and aristocracy of the Mukulian Empire. Since 1936, though, a more concentrated effort is being made to prepare those who desire to be instrumental in forming the New Order. For this reason, all Initiations, with the exception of those mentioned, are being conferred by the Lemurian Mystery School.

The Tests for Initiation

Those desiring to participate in the New Order must successfully pass through this training you are now pursuing. Before aspirants receive the First Degree of Initiation, which is synonymous with citizenship, they will be given a series of tests that will determine conclusively the degree to which they have brought themselves into balance.

At some period in their ongoing, most students of truth hear tales about the fearsome and fantastic nature of these tests. Such conceptions originated in the "tests" instituted by the priesthoods when they set up their own initiatory system and implanted principles that later led to the adoption of idolatry in Egypt.

For example, there was the "test by fire," followed by the "test by water." To undergo them, the aspirant was taken into a cave where a roaring conflagration burned in a deep chasm, the smoke and heat arising from it pouring into the cave. Across this chasm or fissure was extended a narrow but heavy plank, while cunningly arranged mirrors reflected the blazing inferno below, making it appear that the plank was surrounded by the actual flames. The neophyte was directed to walk through the blaze on this plank, the heat and smoke from below in themselves making it a very real ordeal.

If one were so unfortunate as to fall from the plank, it was to a horrible death. On the other hand if, as most who undertook this testing

did, he drew a long breath and dashed across, he found himself at the edge of a great pool of water of unknown depth.

Gathering the remnants of his courage, he plunged in, regardless of whether he could swim, only to discover that the water was just up to his chin, its depth having previously been gauged according to his stature. From this, he entered a narrow cleft barely wide enough to permit his passage, knowing nothing of what lay in or beyond it, only to emerge into the midst of friends and fellow "initiates" through a stone replica of the female organ of generation. Still wet and dripping, he was, in effect, "born again."

The tests for true Initiation as given by the *Lemurian Brotherhood* are quite different; none are designed to instill mortal fear, for this is not the way of the Great Ones. There are tests of courage, it is true, but they have to do with one's mental and moral stamina principally. The tests the Brotherhood is interested in are designed to gauge the aspirant's understanding ability to apply cosmic principles, and are placed in our paths from day to day in the form of personal problems and situations difficult to meet.

Each individual is tested according to personal need and qualifications, the tests also being commensurate with the ability to meet them and never beyond this point. But they are often severe enough to prove our fitness and require that we extend ourselves to the utmost to bring about the desired results. Actually, these are strengthening periods, for in doing what is necessary to establish the essential harmony, one prepares to handle still more difficult situations through which *additional* Initiate qualifications may be gained.

All these tests may be considered as steps or subdegrees leading to and preparing us for the attainment of the First Degree of Initiation. The number of these one may undergo before achieving Lemurian Initiation cannot be specifically stated since much depends on the individual and the intensity of the situation or situations he or she is capable of sustaining. Those aspiring are of widely different natures and confronted by varying types of environmental conditions so that what might prove to be a very simple test for one could be an appalling one to another.

Yet, for those who sincerely study and conscientiously apply the principles presented in these lessons, the attainment of Initiation can be a comparatively simple matter. Through the earnest study and conscientious application of what is taught, it is possible for students to

develop the abilities and gain the necessary knowledge concerning cosmic principles that will result in the requisite degree of balance.

At this point, we earnestly recommend that you reread the first chapter of Lesson Six which will round out and complete what you are now studying concerning Initiation. Since the time you studied this chapter, your conception of many things has grown and this material will take on new meaning for you.

Evidence of Change

Today, mankind is caught up in a great cyclic change in which the old system of life is gradually disintegrating and a new one is integrating itself. Individuals and nations are affected by the friction between the conflicting forces of each, and unless one understands what is taking place, it is easy to get caught up in a maelstrom of confusion. Because we can see the evidences of this great change, each individual can prepare to withstand its effects and be among those who survive them.

If for nothing else, this should be sufficient cause for seriously entering into the training designed to prepare you for Initiation. This is the only way individuals can qualify for the help and protection that will carry them into the New Order, which will be the perfectly natural outgrowth of the confusions and harassments people are passing through today.

The disintegration of the old cycle of affairs and the integration of the new will cover a considerable period — several generations — but when it is completed, the New Order will be a full-fledged reality. Today only the comparative few are attracted to or understand the training which will someday be accepted as the basic philosophy of life by all, to be lived and used as we now commonly accept advances in communication, technology, and many other scientific achievements. Cosmic principles will have become as fundamental as the rules of mathematics, and a matter of course.

The New Order society will be totally unlike anything that exists today, for only those who have elevated their consciousness to a full understanding of what is necessary to Initiation and who have fulfilled these prerequisites will participate in it. To be sure, there will be those who try to enjoy the benefits of the new way of life without mastering this training, but this will be impossible; they can view the New Order only from afar.

The First Degree of Initiation is probably the most difficult of all to earn because aspirants are in daily contact with others who lack understanding of their efforts and treat them with ridicule and scorn. The ignorant invariably attack anything they do not understand so that the greater one's advancement, the more he or she must endure. Many who have attained Initiation are victims of what sometimes amounts to downright persecution instead of receiving the wholehearted esteem they merit.

Unfortunately, much the same condition often exists even among one's associates who believe they are ardent students of truth and from whom it would be natural to expect a degree of love and consideration. Although sincere, many have only an academic or intellectual understanding of truth principles. They have a great deal of *information* but little of it has made an appreciable inroad into their consciousness so it is impossible for them to recognize the accomplishments of another.

Yet, because they have learned about certain rules and principles, they feel well qualified to pass judgment on the advancing one, mistaking kindness and humility for weakness and lack of knowledge. In fact, they often become quite definite in pointing out what *they* feel the truly advancing one should do!

These students have not yet *absorbed* what has been released to them and so have failed to comprehend the deeper significance of the Philosophy. But the first important step has been made, and with the passing of time and further experience, all come to perceive the great importance of *applying* what they are learning to everyday situations. Each problem consciously solved, each destructive thought consciously controlled, each constructive act consciously performed advances them and, to some degree, the life wave as a whole.

In the New Order, Initiate-citizens will never again experience ridicule, indifference, jealousy, sarcasm or similar negative reactions, for none will have only a superficial grasp of the principles of truth. The Initiate-citizen will associate only with those of equal or higher advancement. Consequently, attaining the Second Degree of Initiation will be far less strenuous, for between him or her and their associates will exist mutual consideration and helpfulness — understanding and true cooperation.

Initiation is Attainable

It is entirely possible for you to attain and enjoy the benefits of the First Degree Initiate in this lifetime. The information essential to this

accomplishment is being placed in your hands by the *Lemurian Brotherhood*. Remember, you are not expected to reach the perfection of an Elder Brother. The Initiate is comparatively a beginner on the path and as such is not expected to have overcome every shortcoming.

Yet, if you would become an Initiate, everything you do and think must be considered in the light of this aspiration! In your desire to see the full expression of God's good on the Physical Plane, you must long with all your heart to be in His service, to participate intelligently in the glorification of the earth! To fit yourself for this Great Work must be the most significant purpose in your life; all else must fit into it. To achieve Initiation, earnest desire must be the motivating force — the driving urge that causes you to do what is necessary to make its realization possible.

Study the Philosophy conscientiously. Work toward gaining a balanced development of the virtues; seek to apply cosmic law in all your personal affairs; endeavor to understand others and display a constant spirit of helpfulness for them; and last but not least, do all you can to develop your mental abilities. In other words, do all that is within your power to make your Philosophy a living, vital thing. As you do this, the Elder Brothers will further support and strengthen you as they always do when you have done your best. But it is only when you have done all you can in every instance that they lend their assistance. To do otherwise would deprive you of opportunities of value in your own progress toward Mastership.

* * * * *

We hope this chapter will bring a deeper realization of the part the Brotherhoods have played throughout the ages in attempting to help humankind find and accomplish its divine purpose in life, as well as give students a more complete understanding of the almost limitless magnitude of the Great Work the Fellowship is privileged to be engaged in. This background of information should also enable you to better appreciate the *value* of what we are permitted to release through these lessons and be the greatest of all encouragement to you in putting into practice what you are learning and so convert it into personal knowledge, later to become wisdom.

Always bear in mind that no matter what you feel it is possible for you to accomplish, it is what you actually DO accomplish that will be the true measure of what you have learned and establish your right to well-earned citizenship in the New Order!



HUMAN RELATIONSHIPS

For thousands of years, people have tried to formulate laws that would eliminate disagreement and friction in society while at the same time enabling them to benefit to the utmost from their endeavors. But we are fallible, and the laws we make are fallible. So no matter how fair and just the ideal of their framers, the ever-present tendency of people to seek to gain every possible advantage under these laws, or even to evade them to serve their personal ends, all too often prevents the desired conditions the lawmakers sought to bring about.

Through His life and teachings, Christ set forth and exemplified the divine and infallible principles through which people might achieve the desired state of universal cooperation and harmony, summing up all when He gave us the Golden Rule. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matthew 7:12) Proper consideration of this one principle by each individual, and the brotherhood of man would long since have come into being, for *within it is embodied all of cosmic law as it applies to human relationships*. Instead, we have thousands of other statutes, all designed to establish harmony among people and yet, discord continues to exist!

The New Order will be a cooperative civilization — not a competitive one. Self-promotion of any kind can have no part in it, for the pattern to be woven into the fabric of its integration must be that of "all for one, one for all." Like pieces of a jigsaw puzzle, each has a niche to fill in the Master Plan instituted by the *Lemurian Brotherhood*, and each is necessary to the whole.

Although the program for establishing the New Order is of breathtaking magnitude, it will not come into being through grave deliberation by the governing bodies of many lands, or momentous decisions and parliamentary proceedings involving vast numbers of people. Nor will it be the product of visionaries who discourse at great length on abstract matters, and who live forever in the expectation of witnessing some startling manifestation or of being lifted to intangible and dreamy heights of grandeur.

Like all other great steps, it will not come about in a sweepingly inclusive manner, but gradually — so gradually as to be almost imperceptible to those who are not aware of what is taking place. Progress will at first appear slow, as a few and then more, sincere and intelligent

individuals follow the common-sense and wise instruction released by the *Lemurian Brotherhood*.

Yet, behind the scenes, the Elder Brothers are slowly but surely gathering together those with vision and initiative, the sincere, the loving, the capable, and the conscientious who will carry forward their wonderful Plan in order that the Kingdom of God here on earth may become a living, glowing, beautiful reality. Cultivating constructive thinking, abiding by cosmic law, exercising the virtues you have learned about, these individuals will grow ever closer to that balanced development which will merit them Initiation. These will be the "elect" because *they will have made themselves the elect!*

In the New Order, we will reap exactly as we have sown. The comfort, ease, peace, sense of fulfillment and happiness enjoyed will be commensurate with what we have created as we prepare ourselves for participation in it. If we would enjoy the benefits of the brotherhood of man, we must begin *now* to make the Golden Rule our guiding principle — *not* theoretically, but *actually and practically*.

As you will recall from a previous lesson, when the life essence was taken to the Celestial Plane and endowed with mind, God divided it into two polarities and then into individualized portions "capable of making conscious advancement . . ." In His infinite wisdom, He created *individual Egos* so that *each* might develop through his associations with the others. These associations He knew to be essential to our advancement, for except as we have the opportunity to learn from our various relationships with other members of the human family, observing and profiting from their experiences and ours with them, the field of endeavor would be limited and soul growth very meager.

All recognize that from a material standpoint, an individual would barely exist were it not for the efforts of other individuals, and that little progress in elevating our standards of living would have been possible except for the combined thought, effort, and experience of *many* individuals. This is equally true from a spiritual point of view, for people would be most unhappy if, at this present stage of unfoldment, they were forced to depend on themselves alone. Existence would prove woefully dismal with none to share the pleasures, to love or be loved, to comfort, to talk with and be with. And as explained, association with other individuals is essential to mental and spiritual advancement.

Yes, human companionship is a most powerful and important element in making life worthwhile, and the mutual dependence existing

between human beings is self-evident and cannot be denied. When people foolishly seek to become reclusive in the hope of avoiding life and its problems, it merely deprives them of opportunities to learn from others and from their experiences with one another. For the time being, they pass up opportunities God intended as the means for strengthening and building character — for advancing forward toward the ultimate goal for all mankind!

While it is true that the Elder Brothers live apart from humanity, it must be understood that they have already met and solved all the problems life on the Physical Plane is designed to teach. They no longer need the contact with others — the rubbing of elbows. No doubt, many *would* like to live apart from the world as they do, just as they long to possess the powers and abilities enjoyed by the Elder Brothers. But these were gained only through study, constant striving, and experience. The same is true of their human relationships, for during the time when they were endeavoring to harmonize with these, they worked at them just as hard as we must work.

We can't simply isolate ourselves, nor assume a devout expression or an air of grave thoughtfulness, and expect to develop the understanding and powers of the Masters. We must do as they did and individually transcend the problems of this earth life by working through all the steps that are necessary to solving them. *We must live and work among others*, for the difficult situations we encounter usually involve associations with people. To establish harmony in our relationships with others means we must not only learn to understand ourselves, but our associates as well. We must be with people, studying their reactions, and our own, as they relate to the operation of cosmic principles, for this is all essential to gaining the knowledge and wisdom necessary to advancement.

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

The situations and obstacles that are the very essence of our relationships with others create the steps by which we may mount to our goal. Meeting, overcoming, and blending them build within us the strength of character necessary to carry us onward. Without other people and the situations that arise through our associations with them, there would be little or no egoic development.

In endeavoring to bring about harmonious conditions between ourselves and others, the problem we first must work with is ourselves. While others may present aspects of human nature difficult to cope with, it is not for us to change *them*. The problem is theirs, not ours. Yet, we can so change ourselves by transmuting how we think about them that the qualities we once deplored either seem to disappear, or no longer bother us. Our control has become such that we no longer react negatively to what they do or say.

As you read the following chapters about Christ's Mission, we encourage you to think about the Plan the Great Ones have set forth. Beginning with your everyday encounters with people, try to see how Christ's Teachings apply now to what you are striving for as an aspirant for the First Degree of Lemurian Initiation and how His simple but profound words are as applicable today as they were over 2000 years ago.



BAPTISM OF JESUS

Christ's Mission

When the Council of the *Great White Brotherhood* laid out the plans for expediting mankind's progress as explained in the chapter, "Preparation for the Future" in Lesson Nine, it was with the understanding that the Archangel Christ would again give all possible help to humanity. The Council was well aware of the increasing adverse conditions that made Initiation difficult and knew that only Christ could clear the Astral Plane and discharge the vast negative mass karma that would make Initiation possible for all who would earnestly strive to achieve it.

Cooperating with the Council, Christ also planned that He would again appear on earth to do what He could in helping humankind advance as well as enjoy more peaceful and happier lives. But instead of coming *after* the new civilization had been organized as He had done previously, He would come far enough in advance to make it possible to avoid such errors as had led to the downfall of the Mukulian and Atlantean civilizations. He would make known to all people the basic principles the new civilization was to be based on and prepare the way for instructions to be presented later by the *Lemurian Brotherhood* for its actual building.

So almost two thousand years before the release of these instructions, and long before there was any thought of a New Order, the great Archangel made His third appearance on earth for the purpose of helping mankind. At this time, He did not assume the role of a mundane ruler, but appeared as the humblest of the humble. And since His coming was of greatest importance to the preparation for the New Order, the birth of Jesus and the crucifixion of Christ were recorded among those measurements found in the Pyramid of Gizeh.

That mankind might be encouraged throughout its tribulations, more than six hundred years before the actual event, it was prophesied that one was to be born through the lineage of David, in the town of Bethlehem, who was to establish the Kingdom of God here on earth. This was how the Elder Brothers opened the way for Christ's advent.

"Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." (Jeremiah 23:5)

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2)

"And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

"And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." (Isaiah 11:2-4)

It was only after the Romans conquered Palestine that the predictions took on real significance for the Jewish people. Through the tyranny of Augustus Caesar, they were subjected to such severe injustices and suffered so much at the hands of the Romans that the thought of a liberator became their great hope and comfort. This was the time, surely, when they were in need of a ruler who would establish judgment and justice from now on! That he should be one such as King David became their great hope and comfort, for David had always been considered the greatest of their kings and was greatly beloved.

Foretelling the birth of Jesus, the prophet Isaiah stated, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." (Isaiah 9:6) Never for a moment, though, did the people consider that he who would be called the everlasting Father and Prince of Peace was to be the savior of *all* people. To them, he would be another David who would conquer their enemy, the Romans, and once more establish peace and prosperity for the Hebrews. He was to be *their* savior — their Messiah!

In order that their evolutionary progress might be greatly facilitated, the most glorious of all opportunities was to be accorded the Judi and Levi Yans (the House of Judah) as the great Archangelic Being was to use the body of one incarnating in their race. All the kings of Judah had been of the tribe of Judah, and the Hebrew people would not have accepted the idea of a king of any other race. So, in order that they

be given every opportunity for guidance, it was arranged that Christ make His appearance among them using the physical vehicle of one born of Jewish parents.

Joseph and Mary were of the Jewish race, but being Adepts of the *Es-sene School*, they had progressed beyond the racial limitations of their people. Yet, with Joseph of the lineage of David and of the tribe of Levi, and Mary also of the lineage of David and of the Judi tribe, from the Jewish standpoint, their son, Jesus, met all the requirements for future rulership. He, too, was one of "God's chosen people" which the Jews believed themselves to be and could well be the long-awaited Messiah. Of special interest to Lemurian students is the evidence of the long-range and careful arrangements carried out by Those participating in this universally important event.

Aside from the story of the birth of Jesus and the account of how, as a youth of twelve, he confounded the Elders in the Temple with his display of extensive knowledge, the Bible gives little more concerning this advanced Ego until the time of the Baptism. During the intervening period, he was tutored by various Brotherhoods, not only for his personal advancement, but in order that he might perfect his physical body so it could withstand the high vibrations of the highly advanced Being who was to occupy it. By the time of the Baptism when Christ was to take it over, it was as nearly perfect as it was humanly possible to make it.

Naturally, this was not common knowledge and the people wondered why Jesus was not taking over the rulership as had been prophesied. Almost thirty years had elapsed since he was born in Bethlehem. Why did he not come forward as King of the Jews to end the years of cruel Roman tyranny?

John the Baptist

According to plan, another advanced Ego was to herald the near approach of Christ's coming. Malachi 3:1 states, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts." Later, in Malachi 4:5, this announcement is followed by the statement, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD."

This refers to John whom we speak of as John the Baptist. His parents, Zacharias and Elizabeth, were also Adepts affiliated with the Essene

School and had mated for the purpose of bringing forth this one whom they knew was to be "the messenger" referred to by Malachi. While he was still a youth, John's parents encouraged him to join the Nazarite Order and he was trained there during the same period that Jesus was studying with the Brotherhoods to prepare for the service *he* was to perform. John, too, was an Adept, and his advancement was equal to that of Jesus at that time.

Zacharias told John that he was to be accorded a most distinctive mission and would become known as a prophet. "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

"To give knowledge of salvation unto his people by the remission of their sins,

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

"To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." (Luke 1:76-79)

Having taken his vows as a Nazarite, John spent most of his life living in the "wilderness" — specifically, near Engedi, a town considered as being in the wilderness of Judea and situated about the middle of the western shore of the Dead Sea. Since living as he did was according to the teachings of the order, the Nazarites being those who had "separated themselves unto the LORD," there was a much greater acceptance of his teachings than might otherwise have been expected.

"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee . . . Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias [Isaiah] the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." (Luke 3:1-4)

Exalted by the belief that the long overdue Messiah was at last on His way to deliver them, from all over Judea, other parts of Palestine, and surrounding Mediterranean areas, vast multitudes journeyed to Betharabah on the Jordan River near the northern end of the Dead Sea to hear John preach. "And there went out unto him all the land of

Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (Mark 1:5) Once again a great King, like David, was to come to deliver the Israelites (those of the House of Judah) from their enemy! Eagerly they listened and desired to cleanse themselves in preparation for His coming.

It was a new and wise doctrine that John taught, so wise that men mused, wondering if John were not the promised One of whom he spoke. But "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire." (Luke 3:16)

At this point, it is well to have some understanding of that important factor of Jewish life, the Sanhedrin, or Supreme Council of the Jewish people. This was composed of scribes and priests over whom was the High Priest, and its purpose was to conduct the religious affairs and ceremonies of the race as well as to dispense Jewish law. The Sanhedrin really controlled the Hebrews, and as long as it did not hinder the collection of Roman taxes and levies, or indulge in any activities designed to weaken their rule, the Romans did not interfere with its management.

Among the Jewish lawmakers and also connected with the Sanhedrin were the Pharisees. These people pretended a piety they did not feel, being very rigid in their outward conformance with established religious laws and most intolerant of those who were not. In other words, they adhered to the *letter* of the law, missing entirely the spirit which should be part of it.

The Pharisees were often among those who gathered to hear John preach. In the beginning, there was little to disturb them because everything was in accordance with the prophecies, and for political reasons they rather fostered the acceptance of what John had to say. But when he began to expound teachings contrary to the established laws of the Sanhedrin, they realized his audiences could be influenced to the point that its hold over them was threatened. At this point the Pharisees decided steps should be taken to check this outspoken advocate of new ideas. Accordingly, certain priests and Levites were sent to question John in an effort to trap him into some seditious statements so that they could arrest and imprison him.

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ.

"And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

"Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias [Isaiah]." (John 1:19-23)

As a matter of record, which Christ later confirmed, the Ego who incarnated as John, son of Elizabeth and Zacharias, *had been* the prophet Elijah (Elias). Yet, John was astute enough to realize that if he admitted to being a reincarnation of Elias, his questioners would term it blasphemy and incite the people against him. If this happened, his work would have been interfered with before he had served the full purpose of his incarnation by baptizing Jesus. So he answered truthfully enough that he was not Elias (Elijah). If his questioners had been sufficiently shrewd to ask whether he was a *reincarnation* of Elias, the situation would have been very different.

But John did quote the words of Isaiah as his authority for "making straight the way of the Lord." In so doing, he ranged the assembled crowd on his side for Isaiah was their best known and universally respected prophet. There arose such a murmur against the priests and Levites that the Pharisees dared go no further with their questioning at that time. They decided to wait until John finished his preaching and baptizing when they would have determined a better course of action. The Sanhedrin did not desire that John continue his preaching, but neither did they wish the disapproval of the crowd who were hot-tempered, and, smarting under Roman tyranny, quick to take umbrage that might easily lead to violent action.

Both John and Jesus were quick to realize the potential danger John faced and that THE HOUR FOR THE COMING OF CHRIST WAS NEAR AT HAND. Up to this point, only an approximate time had been given. In fact, Jesus had been among John's audiences for several days, but the sign had not appeared. Both knew this was to be the manifestation of a pure, white light, visible, of course, only to those of their advancement.

Although the two were working so closely together, by no outward indication did either publicly recognize the other. But had any among the crowds been observant, they would have noticed that a remarkably similar procedure took place each day at the close of John's preaching and baptizing. Jesus would rise from the rock where he had been seated a short distance away and walk along the river's edge as if in deep meditation. A few feet from shore, John would stand in the river,

eyes uplifted as if searching the heavens. Always, there was the same concerted attention on the part of the crowd whose eyes followed those of John lest they miss something, and this, perhaps, drew their attention away from Jesus who was regarded as merely one of them.

Then came the day — the hour — the long and anxiously awaited minute!

The last person baptized, Jesus and John began their daily ritual when John suddenly threw up his hands as in a signal to the people still gathered around. Apparently unmindful of John's actions, Jesus continued his walk until he reached the spot on the river's edge directly in front of John where he stopped AND ASKED TO BE BAPTIZED. *The light had manifested!*

For the benefit of those who might hear and bear witness, John replied to the request of Jesus, "I have need to be baptized of thee, and comest thou to me?" (Matthew 3:14)

"And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness." (Matthew 3:15)

IT WAS AT THE MOMENT OF IMMERSION DURING THE BAPTISM THAT JESUS VACATED HIS PHYSICAL BODY, AND AS JOHN DREW THE BODY ERECT FOLLOWING THE SUBMERSION, CHRIST ENTERED INTO IT AND TOOK POSSESSION — an event witnessed by the people as "the Spirit of God descending like a dove, and lighting upon him." (Matthew 3:16) This scene was true. A white dove *did* descend and did alight on the shoulder of the physical body of Jesus, signifying the completion of the exchange of Egos that had taken place.



Following the baptism, John and the One the crowd looked on merely as the man he had just baptized, made their way to the shore where they stood for a moment at the water's edge as if in private conversation. It wasn't long before the priests and Levites again began to question John.

"And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" (John 1:25)

His mission accomplished, there was a distinct change in John's manner — a change extremely disconcerting to his questioners. And he answered them saying, "I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." (John 1:26-27)

In wonderment, the priests whispered together. One among them whom they knew not? How could that be? And they turned to question the One who, but a few moments before, had stood beside John. But He was gone, apparently having mingled with the crowd that had gathered closer to listen to this further questioning. And though He could not possibly have gone more than a short distance in any direction, search as they might, they could not find Him. When they returned, John also had disappeared!

Quite naturally, the news of these strange events spread rapidly, and while many came out of mere curiosity, an even greater multitude gathered the following day to hear John preach. As he arose to address them, Christ, now using the body of Jesus, approached, and John said, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." (John 1:29-31)

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." (John 1:32-34)

At this, one of the curious who had come to hear John speak turned to his neighbor and asked, "Knew ye the man of whom the Nazarite speaks?"

"He is the son of Joseph, a carpenter of Nazareth," was the wondering reply.

If Christ had been dressed in kingly robes with a well-armed and equipped retinue of guards and servants in keeping with their ideas of how a king should appear, the fact that Jesus was of the lineage of King David would have insured His acceptance without question. In fact, if Christ had been interested in establishing an earthly kingdom of the ordinary kind, He probably would have been accepted despite His humble appearance. Many of the Jewish kings had come from humble parents, and the lineage of Jesus was unquestionable.

But though He said repeatedly that His kingdom was not of this world, great multitudes assembled to hear Him speak, following Him from place to place although later events proved that many did not fully comprehend His Teachings, simple though they were.



EXPLANATION OF THE BEATITUDES

During the period when Jesus was being trained by the Brotherhoods for the great service he was to render, the Essene Brotherhood prepared a temporary temple in Palestine for Christ's use during His ministry. To insure inaccessibility and privacy, the Brotherhoods often adapt the inside of mountains to serve as their temples, and they did so in this case. So when the Bible speaks of Christ repairing to the mountain to pray, you may know that He went to the temple made ready for Him by the Essene Brotherhood. He usually did so to restore the physical body He was using, for perfect though it was, the strain of His high vibration wore it down continuously.

It was here, too, that He took His disciples for the deeper instruction embodied in His Sermon in the Mount, instruction that was beyond the grasp of the multitudes who so often followed Him. "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:" (Matthew 5:1) Quite often this sermon is referred to as the Sermon *on* the Mount, creating some confusion as to these particular teachings having been given to the multitudes.

Christ well knew that, despite His great sacrifice in leaving the Archangelic Plane to be a man among men so that they might be helped, He Himself would be able to influence very few. These few were those sufficiently advanced to be able to comprehend and assimilate the teachings He would so freely have given to all. By giving them definite instruction and more profound truths (the "meat" of Truth, which only they could masticate), He was preparing them to go out into the world to teach others so they might tread a straighter and more direct path toward Initiation.

All who heard Him had ample opportunity to prove themselves worthy of this deeper instruction, but only those who came to be designated as disciples, from among whom Christ later selected His Apostles, responded.

It is true that great numbers trudged long distances and often at some sacrifice, to hear the sweet words of truth, learn of the wondrous blessings God holds in store for humanity, and witness the miracles Christ performed. Just like those who attend Sunday sermons today, they *wanted* to follow the Christ Teachings. And yet, because they were unable to remain in the stimulating atmosphere He created, their enthusiasm failed to carry them beyond this appeal to the emotions.

They could not sustain it to the point of thinking through and actually *using* what was being given them in their everyday affairs.

Today, the vast majority are little different, only the rare individual experiencing the peace of mind all seek. Memories of inspiring church services are fleeting and most often have little lasting influence on the thinking of those who attend orthodox churches. Others drift from one organization teaching truth to another, never settling down to using any of the principles that are extended to them, but always seeking . . . seeking the free, easy, and magical way of achieving what is still beyond their depth.

Even among those who study the Lemurian Philosophy, there are many who never get beyond the surface of these teachings because they read without giving good thought to what they are reading and do little or nothing about applying what they are privileged to read. They may talk a great deal about the Philosophy and even quote parts of it, but these are not sufficient for the growth they hope to experience!

If those who gathered to hear Christ had sincerely taken His words to heart and tried to live them in their affairs, many who are today living commonplace lives would now be Initiates, or even Adepts or Masters, with ever increasing control over their affairs. But they merely listened and felt momentarily comforted — except for those who became known as His disciples and undoubtedly, many of them are now Elder Brothers. And much the same may be said of the countless numbers since that time who have had access to His Teachings.

If there are students who feel they could have advanced to a greater degree had *they* been given the opportunity of being personally instructed by Christ, or at least by an Elder Brother, let them ask themselves what they have done with what they are *now* privileged to receive! With the printed word before them and plenty of time to mull each statement over and over, with all possible help from the Fellowship, *how many* have extracted the full value from the Lemurian Philosophy which is based on His Teachings? How many have actually made their lives richer, happier, and more secure by applying the principles it presents?

Students of the Lemurian Philosophy who conscientiously apply the principles released to them with the definite purpose of living and *proving* their worth are enjoying commensurately improved ways of life and living. Trials and misfortunes that used to trouble them are lessening, while their environments are steadily becoming more to

their liking. Most important of all, they are enjoying a satisfaction and peace of mind they previously had not dreamed possible.

Students of this caliber can be disciples of Christ just as truly today as were those who endeavored to abide by His Teachings during the time of His ministry. By their serenity and practice of the virtues they, too, can do much to help others toward increasing understanding. These, in turn, may also become disciples and instill the desire to grow and advance within the hearts and minds of still others who are troubled and/or searching for answers.

As Christ originally gave instructions to His disciples through what is now known as the Sermon in the Mount, let us, too, begin with the Beatitudes as these are recorded in Matthew 5:3-12 and, like the disciples of old must unquestionably have done, talk them over and extract from them the meanings Christ intended should be found.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Christ was not one to submit passively to every adverse criticism or to the whims of the unjust and dictatorial. Although He made little effort to defend Himself when brought before Pilate on trial for His life, there was no cringing as might be associated with the "poor in spirit." So we know He did not mean His listeners should be spiritless and lacking in courage. What, then, did He have in mind? Let's examine this first Beatitude in the light of what you have learned through your study of the Lemurian Philosophy.

When you understand how the laws of the universe operate and know you have conducted yourself and your affairs in accordance with them, you realize that whatever comes is governed by these laws and that to rebel against adverse conditions or to attempt to justify yourself when wrongfully accused is futile. Neither are you crushed and passive, letting unfortunate circumstances dishearten or the unkind and often unjust words and actions of others hurt you. Like the grain in the field which sways with the wind and with its passing stands erect and unharmed, the individual who is coming to understand and employ cosmic principles practices nonresistance and remains calm and untroubled.

Had the grain resisted the wind, its stalk would have been broken and it would have perished; and after all, it is the wind that distributes the pollen which fertilizes the seed and makes the new grain life possible. When beset by the winds of adversity, people who do not practice non-resistance destroy themselves by dissipating their energies through useless fear and worry or through turbulent impulses. Far better to be

"poor in spirit" while regarding disturbing conditions as *opportunities* to express and develop qualities necessary to egoic progress — tolerance, patience, forbearance, courage, faith — and *also* come to experience new life.

Christ might have said, "Blessed are those who resist not, for theirs is the kingdom of heaven," and the meaning of His words would not have changed. As He stood before Pilate, He fully realized that nothing He might say would change the ultimate outcome of what, at best, was nothing but a mock trial. And yet, it is obvious from Pilate's admission that, had Christ been given a fair and just hearing, His attitude of nonresistance would have brought quite a different result.

By having faith in the operation of cosmic law and being nonresistant, we spare ourselves countless hours of mental anguish, unhappiness, bitterness, and uncertainty. And when we can keep our consciousness free of such emotions, we become stronger until eventually all the conditions that previously occasioned suffering cease to have any power to affect us. Obviously, when we have reached that point in our development, it will be as Christ stated: the Kingdom of Heaven will be ours, for it will have begun to manifest in our environments.

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"Blessed are they that mourn: for they shall be comforted."

All too often this Beatitude has been misunderstood and misinterpreted to mean that mourning and sorrow are our predestined lot. Yet, surely God, like any human father, does not want His children to lament and be sad. Didn't Christ come for the express purpose of showing us that we may have abundant life . . . happy and serene?

The poor health, poverty, and many other forms of suffering to which humanity has been addicted were not God's intention. The mourning from some of these does not invest the earth with radiance and beauty or glorify the Father. And certainly, none can praise the Father in heaven with a heavy heart.

Except for their own transgressions and refusal to abide by the simple rules God established for human *good*, suffering, misfortune, and sorrow need never come to any individual. What a travesty upon our intelligence that we must endure so much before we turn to God and truth! And yet, these bitter experiences awaken within us that desire to learn of a better way of life and, "mourning" all the time wasted in uncomprehending ignorance, we find comfort in intelligent conformance — at last — with His Laws.

When we awaken to the recognition of our failures to abide by cosmic principles; when we are willing to admit that our attempts to make the most of our opportunities to advance have been only half-hearted, and actually put forth ever greater and greater effort; then may we be said to mourn. We mourn when conscience pricks and there comes a quickening awareness that as yet there has been little or no perceptible improvement in our characters and abilities — that aside from having read the instruction, we have done little to associate and apply the Lemurian Philosophy to situations in our daily lives.

When we are troubled that opportunities have come and gone without doing *all* we can, and from then on become alert to them, striving to gain the utmost from each regardless of how minor some may seem, then will we come to experience real satisfaction and in this fulfillment, be comforted.

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"Blessed are the meek: for they shall inherit the earth."

Here again, we encounter a seeming paradox, for to most people today, to be "meek" suggests a more or less wishy-washy individual lacking courage and inclined to be obsequious and to curry favor. None can possibly imagine individuals like this inheriting or having dominion over the earth! Yet, we know that Christ never spoke lightly or without sound reason for His statements, so we must look for another meaning for this word "meek" which is a mental attitude no dictionary quite defines.

When Christ said, "Blessed are the meek," He was referring to the truly humble, as He Himself was humble. We have only to reread the chapter on "Humility" in Lesson Five to understand why He said that the meek "shall inherit the earth," for acquiring this virtue denotes the strength of character that gives increasing power over self and environment. We learn, too, that because it is the most difficult of all the virtues to develop, it is a characteristic of very few. Unfortunately, though, many like to *feel* they practice humility and *are* humble, and because they do, countless opportunities to do what they can toward *cultivating* this virtue pass unnoticed.

Humility is the *pearl of great price* won only through complete unselfishness. But the unselfishness of humility lies beyond the willingness to give up one's personal possessions. True, voluntarily giving material belongings to further a good cause is the first step in acquiring selflessness, and depending on the discrimination practiced and the sacrifice to ourselves that this involves, is the measure of our egoic growth.

Following this must come the greater unselfishness of giving our *time* and *energies* toward promoting a cause from which we may not benefit *materially*. But even this is not the ultimate of unselfishness, for while we may like to believe that in giving of ourselves in this way we are surely being selfless, we must be still more forgetful of self if we would practice true humility.

All we can say in regard to acquiring this mental attitude is aptly summed up in Christ's own words, "If any man will come after me, let him deny himself, and take up his cross and follow me." And when Christ said, "let him deny himself," that is exactly what He meant. As explained in the chapter on "Humility," all self-interest must be erased from our consciousness if we hope to make important egoic progress.

We must also realize that as advancing Egos we are expected to cultivate and use every ability, and that before us lie still others to be developed and much, much more to be learned before we will gain the wisdom of an Elder Brother. In comprehending this, there can be no complacency in one's accomplishments or desire to have one's opinions prevail.

Because humility embodies all the other virtues, we suggest that from now on, when reading and pondering this particular Beatitude, you review what is presented in Lesson Five concerning each virtue while, at the same time, trying to find some association or associations between the one you are reading and humility. Bear in mind that your present progress enables you to comprehend only in part, and if at first you discover very few of these relationships, be assured that the next time you follow this procedure, you will be able to perceive still others.

"Blessed are the meek," said Christ, "for they shall inherit the earth." To the conscientious student of the Lemurian Philosophy, this should now be very plain, for He meant nothing other than that those who, wholeheartedly and in expanding understanding, abide by cosmic principles shall have control over their environments, having the power to bring into them everything that contributes to their well-being and peace of mind. They will have control over what becomes a part of their lives and affairs, for by becoming "meek" as Christ meant it, each becomes the creator of his or her own life and destiny. Literally, they shall inherit the earth.

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"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

With this statement, Christ expressed an admonition found time and again throughout the Lemurian Philosophy. The words are different, but the meaning is the same when the lessons state that Initiation must be so fervently desired that every thought, word, and act is expressed with its attainment in mind. Initiation is the "righteousness" — the dignity of noble character and productive abilities which inspire and command respect — that one must want so intensely that it becomes a consuming hunger and thirst.

Hungering and thirsting for high moral integrity and to acquire and strengthen worthwhile abilities, we attract to ourselves the guidance helpful to developing those qualities essential to Initiation. For this you were drawn to the Lemurian Philosophy. To the extent of our desire shall we be filled, for having found this guide, we go on to discover that the mediums through which we can advance are everywhere around us; we have only to observe to take advantage of them.

There is nothing that cannot be had if there is sufficiently intense desire to cause us to do what is necessary to achieve it. Initiation may be precipitated in the same way as other desirable conditions or material possessions are precipitated. But it will *not* come about through hopeful wishing or reading inspiring literature alone. One must *work* at it, observing and taking hold of each opportunity to cultivate or strengthen some ability or some virtue.

Never ignore those incidents that come along in the everyday routine of living. Though some of them may appear almost too insignificant for attention, bear in mind that, to paraphrase Michelangelo, "perfection is a matter of trifles, but perfection is no trifling matter." Take advantage of every chance to learn and to develop character, and you build within yourself the qualities essential to Lemurian Initiation.

There are many people who like to believe themselves righteous and who by an air of smug complacency or extreme piety, seek to impress others with their spirituality. Among them are those who also talk freely and "knowingly" of divine matters while failing to observe them in their own affairs. These people merely *appear* religious but do not exercise the obedience to God's laws that would make them really devout. Theirs is an attitude Christ warned of later in His Sermon. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matthew 5:20)

Christ denounced the hypocrisy and blindness of the scribes and Pharisees, cautioning His disciples, ". . . do not ye after their works: for

they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men . . ." (Matthew 23:3-5)

He goes on to say that the scribes and Pharisees liked to show themselves in prominent places and desired to be publicly recognized as teachers. Yet, while they spoke of the law and expected others to abide by it, their own understanding was only intellectual and they themselves violated it by using it as a means to gain their own ends.

All too often we deceive *ourselves* into believing we are progressing when actually, all that we have gained is an intellectual understanding of cosmic principles. We know "the letter of the law," but fail to associate the principles with circumstances occurring in our environments. We do not really *use* them. But if we truly "hunger and thirst after righteousness," we will bear in mind what we are learning at all times and do what is necessary on the occasions that arise constantly, progressing and finding comfort in so doing. Consequently, we "shall be filled."

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"Blessed are the merciful: for they shall obtain mercy."

Since this Beatitude is a simple variation of the statement of the great Law of Action and Reaction, it needs no interpretation for Lemurian students.

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"Blessed are the pure in heart: for they shall see God."

Let us break down this statement. First it says that the pure in heart shall see God. Then, those that shall see God are blessed. Now, who *are* the pure in heart?

To answer this question, we must realize that the heart is a physical organ as incapable of emotion as the hand, arm, foot or ear. All feeling that has been attributed to the heart is the reaction to mental activity, the heart being attuned to the mind through the nervous system, as is any organ. Since organs of the body do not think, there can be only physical — and not spiritual — activity.

In speaking of the heart, Christ meant the center of one's being — the core. We do not see God because the heart of our being is not pure, and the heart of our being is *our mind*. This is the medium through which the Ego extracts the essence of experiences that build the soul, and through which we express ourselves. When we have purged *it* of all impure (negative) thoughts, we will find that we are surrounded by only good. Then we will see or know God, and seeing and knowing God, we will enjoy supreme happiness and will indeed be blessed.

As has been stated many times throughout the Philosophy, we see only that which is in our own minds, our entire environment being colored by our thoughts about the people and conditions comprising it. Most people in the world give little thought to the positive aspects of life and so they see little of the good that surrounds us everywhere and which is of God.

Even though, as aspirants for Initiation and citizenship in the New Order, we strive to think constructively, it can have only a superficial effect until we also set out to deliberately cultivate the virtues. Their practice and our thinking are closely associated. Isn't it apparent that individuals expressing intolerant, unkind, impatient, uncharitable, arrogant characteristics do so because they *think* negatively while those who are tolerant, kindly, patient, charitable and humble are so as the result of *positive* thinking?

Can you imagine an intolerant person or one who is unkind as being "pure in heart?" Thoughtfully reviewing the other virtues, you will discover that they, too, are indissolubly linked with how you think, and that by working with them simultaneously, it is possible to make the center of *your* being "pure" so that in time you will acquire the perception, the understanding, and the love enabling you to "see God."

Only good will then manifest in your environment because only those channels of receptivity will be open. It will be as if you are surrounded and shielded by a protection that closes out all that is detrimental to your welfare. It is a sure indication that you are gaining ever greater control of yourself and your environment. See and think and do only what is positive and good, for God *is* good. The more you free yourself from impure and negative thinking and acting, the more the true nature of God will be revealed to you, and the more supremely happy and free of undesirable conditions you become.

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"Blessed are the peacemakers: for they shall be called the children of God."

It is not uncommon for those who, unasked, step into a quarrel hoping to make peace only to find themselves the defenseless victims of the combined wrath of both the antagonists. The well-intentioned efforts are resented, and the peace maker is usually regarded as a meddler and busybody. Such is the penalty for interfering in the affairs of others without being asked to do so. "Fools rush in where angels fear to tread."

Assuredly, Christ would not have given such counsel. What, then, did He mean when He said, "Blessed are the peacemakers"?

Through obeying and applying God's laws, by earnestly practicing the virtues, through prayer and rendering increasingly proficient, excess, selfless service, one lives a constructive, peaceful life. This is the kind of "peacemaker" Christ had in mind. Such a one *builds* peace into his or her own environment and in the measure to which they are receptive to it, brings it to others they contact.

In striving to become this sort of peacemaker, you must necessarily develop the abilities, the nobility of character, and the serenity that will eventually identify you as "a child of God."

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"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Because these three statements are closely related and deal with the same subject, they are usually classed as the eighth of the Beatitudes. So we will discuss them as one Beatitude.

How well Christ knew that those who tried to live a life in which selfish gain had no part, holding the ideals and principles He came to teach uppermost, would be misunderstood and persecuted, just as He was to be persecuted. Hadn't it been so before? Hadn't the prophets "which were before" the time of the disciples been persecuted simply because so few could accept their ability to prophesy?

Even as early people distrusted and were quick to attack anything physical they had not previously encountered, so people of that time, and even today, almost invariably condemn, unseen and unheard, anything new to their way of thinking. Not understanding, they feel a subtle fear, although they would not define it as such, and instinctively attack the matter as objectionable, seeking to break it down and injure those participating in it.

Of how much that is true and wonderful do those of "closed minds" deprive themselves as they pass from the cradle to the grave. Glorious opportunities for greater advancement spiritually, mentally, and materially are lost even as, through their acts of intolerance, these individuals add to the burdens they must carry.

But if you are sure it is your right living that causes others to seek to malign you . . . if you are "persecuted for righteousness' sake" . . . you may be glad, for you are afforded opportunities to exercise tolerance, which will bring its own reward. When, in spite of attempts to revile and wound you, you persevere for the sake of the good, then be "exceeding glad." Remember that we always see in others the reflection of what is in our own minds and that those who condemn others who are striving to live the good life are only passing judgment on themselves. Have courage to continue, for *you know* your ultimate goal and the steps that must be taken to attain it, and none can hurt you except as you permit them to do so by your own thoughts.

This is the heartening message Christ gave His disciples, for He wanted them — *and* all who hope to be His disciples — to be confident of the ultimate outcome of what we may be called on to endure. By ignoring criticism and enjoying the peace of mind our righteousness merits, unjust disapproval is rendered powerless. And since heaven is but another name for "place of peace," when we have peace of mind, we are coming into an increasing realization of what it means to enjoy heaven here and now.



FURTHER INSTRUCTIONS OF CHRIST

We who now understand Christ's purpose in appearing at the time He did, readily understand that in giving us the Beatitudes, He was setting forth certain requirements for Initiation — for citizenship in the Kingdom of Heaven. As previously explained, His disciples were not highly advanced Egos at that time, but were about on par with students of the Lemurian Philosophy who are coming to appreciate something of the value of these teachings and the benefits that come from them.

In the verses immediately following the Beatitudes, Christ cautioned the disciples in some respects and also instructed them further in what we have learned are essentials to continued advancement toward our goal on this life wave. Well knowing that He was not to be long with them, Christ wished to help them understand as much about cosmic principles as possible, not only for their sakes but because they were to go out into the world to spread His Teachings. What He could give them would enable them to grow so they could successfully meet difficult situations they would encounter.

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matthew 5:13)

In this verse Christ warned His disciples about the danger of slipping back into old ways and forgetting His Teachings with the passing of time. Because they had tried to absorb and abide by His instructions, He said to them, "Ye are the salt of the earth," . . . fine individuals and above average. Yet, He told them that if any stopped taking His Teachings seriously, and ultimately forgot them, life would become meaningless. There would be nothing to give it zest, for once they knew the joy of truly following cosmic principles, any other way of life became pointless and trivial. Also, by reverting to the life of those not interested in advancement, they would retrograde and lose the progress they had made.

Christ's admonition applies equally today to those who have learned something of truth through the study of the Lemurian Philosophy. By the time you finish Lesson Twelve, you will have increased your fund of information considerably, and your understanding will have deepened in proportion to your enthusiasm. You have found the study interesting and while concentrating on it, the goal to be accomplished seemed to you well worth working for.

But if on completion of these lessons, you do not immediately return to Lesson One and then to the rest of the course to read and reread all the lessons, you will succumb to the very human tendency of becoming less watchful, less alert in the application of cosmic principles. You will cease to relate circumstances, good or bad, with what you have learned and gradually, all you have gained will fade from your mind. Any progress made will fade with it and eventually, you will lose what brings satisfaction and makes life worthwhile.

In completing the first study of the twelve lessons of the Lemurian Philosophy, you have made only the barest *start* in your progress. Though you may be an exceptional student, you have merely finished the kindergarten work, for there is much more to be gained from these lessons than you now realize. You have only to reread Lesson One to discover this. Reading through the course of study, you will be amazed at what you will find that was not previously apparent to you. And no matter how often you repeat the process, the lessons will continue to reveal more and more to your expanding mind. So continue to absorb what they have to offer so you may face life eagerly and find it satisfying.

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"A city that is set on an hill" cannot possibly remain hidden; neither can one who consistently practices universal principles. If you have studied faithfully and are sincerely trying to make all you are learning a veritable part of your being, it is inevitable that the conditions of your life should grow more favorable and that you, personally, will stand out from others. "Ye are the light of the world." Seeking individuals will be attracted to you, and you will be in position to guide them to accept and adhere to cosmic law.

When we first find and use the means to advance, we are primarily concerned with self — our own progress and what we may gain. As understanding grows, we come to realize that it is not enough to have merely our own progress in mind. To advance further, our interest must be extended to others; we must *share* the "light" of understanding and not keep it "under a bushel."

When a candle is lit, it is to illuminate a room so that all in it may see — not just the one who lit the candle. When our mind is illuminated, we have a purpose to serve in lighting the way of life for others — not necessarily through talking of the Philosophy or by moralizing, but as Christ pointed out, *through good works* — the practice of the virtues, adherence to cosmic law, and the love and understanding of people.

In other words, through truly righteous and successful living, we encourage others to seek to emulate us and in time, they, in turn, will “glorify your Father which is in heaven.” They, too, will practice the virtues, abide by cosmic law, and endeavor to understand all God’s people. And “. . . whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”

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"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

"Think not that I am come to destroy the law . . . I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Christ speaks here of cosmic law, of course, and specifically of the fact that for every cause instituted, there will be a corresponding effect till all is balanced out. *Everything*, even the smallest action, has its reaction! “. . . *one jot or one tittle* shall in no wise pass from the law . . .”

Do not think that because no one hears or sees, or that you swear another to secrecy, that you can hide *anything*! Your most loving thoughts hidden in the recesses of your mind and never expressed in words, your most kind acts, though never witnessed by your daily associates, all make their impression on your Akashic Record, and by the

action of the Law of Cause and Effect, you are compensated, whether or not you give it a thought, and whether or not you so desire. This is the nature of the law. It could not be otherwise.

Just as inevitably, any and all thought or action that is unkind, critical or destructive in any way, physically or mentally, is also impressed on the record and, sooner or later, the Law of Cause and Effect reacts by bringing similarly injurious and painful circumstances into your environment.

So if you want your righteousness to exceed that of the Pharisees, keep this truth always in mind, for the righteousness that earns us entrance into the Kingdom of Heaven is not a matter of keeping the *letter* of the law and covering over destructive activity by pretense. It consists of understanding the law and living in accord with it. Anything less will not merit one Initiation. Our watchwords must be sincerity and devotion at all times.

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"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

"Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

As you now know, while the old Hebrew law reads, "Thou shalt not kill," it was a misinterpretation of the Mukulian one, "Thou shalt not kill another except in defense of life or state." Christ contented Himself with the Mosaic version, although He emphasized that angry and vengeful *thoughts* and *words* also place one in danger of judgment, as explained above.

Raca is an old Hebrew word of scornful reproach; such an attitude is not in keeping with cosmic principles, and the repercussion is inevitable. To term someone a fool is so belittling that others are persuaded to consider him or her beneath consideration. To use or imply the term may rob another of the spirit to continue life and brings serious consequences to the individual who in anger and scorn so hurts another.

Since this is true, when we bear ill will toward another, or hurt them by a disparaging action, nothing can be accomplished by *gifts* on the altar of good until these conditions are corrected. To take sacrifices to the altar was customary and fulfilled as a rite in Christ's time, but He wanted it understood that unless there is peace between us and our neighbor, or brother, there can be no true offering to God. If the heart is not right, material gifts are of little value, either to the individual or to God.

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"Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

"Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

Our adversary, of course, is our own negative thinking. It has prevented us from leading the sort of lives we should live, and it has been our greatest obstacle in attaining Initiation. So, let us come to understand the "adversary" by learning to recognize it and *agreeing* that such thinking leads only to disaster. Do this "quickly" when the first negative thought intrudes, for as you know, it is all too easy to add another and another until we can no longer control them and so succumb to depression, bitterness, fearfulness, tension, or another distressed state of mind.

To permit a negative thought to take possession of your mind is to allow the adversary first to deliver you to the judge and then to the officer until finally you are "cast into prison," the prison of your own thinking! Once in such a frame of mind, it is as if iron bars close you out from all the sweetness of free and happy living. And there you remain "till thou hast paid the uttermost farthing" in mental suffering.

At the first negative thought, start immediately to repeat some worthwhile affirmation over and over again. "I am constructive thinking, God in action," may always be used. Perhaps you have made up one for yourself by this time. The principal thing is that you repeatedly affirm good, leaving room for nothing else in your mind. Remind yourself you are a spiritual being and that you are surrounded by the love of God and that the Elder Brothers will not fail you. Remember that one of them has said, "Cease to worry. Worry is but a circle of inefficient thoughts whirling about a pivot of fear." Recall and repeat some of the quotations suggested in the Lesson Four chapter, "Transmuting Our Emotions."

Before very long, you will experience a comforting sense of well-being, while the "adversary" which, given the opportunity, would have caused you misery, is routed without a struggle.

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"Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

Now we know that when our thoughts are focused on something, we precipitate it into our lives. We literally *create* the condition or thing we have been concentrating on. To think covetously of another's money for a long enough time will result in our robbing him, for to covet what is another's, is mentally to rob him. Everyone knows it is wrong to commit adultery, but Christ states here that to *think* lustfully of a woman is to commit adultery. Here again, He desires to stress the power of thought, and that the reaction to it can be as great as the reaction to a deed.

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"And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

"And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Obviously, it is better to sacrifice the part so the whole may be saved. If one's right eye or hand is diseased and the disorder threatens to spread, creating almost unbearable pain throughout the entire body, it would be foolhardy to retain either of these "offending" members. But it was not Christ's intention to present such an obvious solution to a purely physical problem, and He trusted to the astuteness of His disciples to perceive that He was referring to a spiritual matter.

All of us, when first we set our feet upon the path, have certain well-developed characteristics and habits that are detrimental to our advancement, and some are so a part of our natures that we cannot recognize them for what they are and cling to them tenaciously. To free ourselves of them is seemingly as difficult as it would be to pluck

out a diseased eye or cut off an infected hand; yet, by holding to these unfortunate characteristics, we deter the spiritual progress we desire and could otherwise make.

We may faithfully study the Philosophy to the point of being able to quote entire paragraphs and to discuss and write about it at length, and sometimes very beautifully, too. Yet, if we have done little or nothing to eliminate shortcomings and to become more Christlike, of what value is all this? If undesirable characteristics continue to be as they were when we first began the study, there is no improvement and no progress has been made. We are just about where we were when we started. We are no more balanced and have no greater control over ourselves than we had previously!

As we would undergo an operation to remove a diseased eye or hand that threatens to destroy our physical vehicle, we must do what is necessary to break the faulty habits that are ruining the opportunity we have to advance in this incarnation. To practice precision and efficiency when we have been careless and unsystematic all our lives is not an easy task. But simply because we find it difficult to cultivate these virtues does not mean we should cling to careless, indifferent habits. Nothing worthwhile is easily acquired.

While you may refuse to accept it as true in your case, all too many feel a certain satisfaction from discussing the personalities and affairs of mutual associates — not to praise and dwell on their admirable qualities, but to pick them apart and find fault! These conversations start innocently, but before long those involved find themselves experiencing actual pleasure as they get deeper and deeper into their condemnations of another human being!

This is an extremely destructive tendency and a shameful disregard of their own egoic natures. When persisted in, it becomes a habit difficult to eradicate. Still, to refuse to recognize this tendency in ourselves and to do nothing toward overcoming it is to defeat our own ends. Obviously, someone harboring even a slight inclination in this direction would not be considered by the Elder Brothers as eligible for Initiation. Instead, as we refrain from indulging in derogatory remarks concerning others and refuse, gently but firmly, to listen to those made by others, this undesirable habit can be broken, and surprisingly enough, quite easily when a determined attempt is made.

These are only examples of weaknesses that deter our progress; to continue in them means our purpose in incarnating is being frustrated, for they can result only in our failure to attain Initiation. So our

first task is to recognize our shortcomings, then to initiate a program of watchfulness so we can catch ourselves before we express them. This we *must* do or we destroy the possibilities for advancement just as surely as a diseased eye or hand when left to spread its poison throughout the system will eventually destroy a physical vehicle.

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"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matthew 6:24)

Mammon was supposed to have been the god of cupidity, and cupidity is the intense desire to gain for purely selfish ends. Although mammon is usually thought of as applying to wealth, it applies equally to power and domination — control over others. Since God represents the perfection of all that is unselfish and good, and mammon the opposite of these, it is obvious that to attempt to serve both would be like trying to go uphill and downhill at the same time, and that is impossible.

As Christ stated, and as has been the experience of all who have tried it, one cannot serve two masters successfully; when they are of such opposite natures, it is impossible. To try to be unselfish and serve God while at the same time attempting to accumulate wealth beyond one's needs is out of the question. One must choose between the two.

A less extreme and more personal application would be those who undertake the study of the Lemurian Philosophy but who believe a number of other pursuits are equally important to their well-being. Since there is neither time nor energy for all, something is going to suffer. Unfortunately, it is usually the study which must wait until other seemingly more important or interesting matters are taken care of. Then, if there is time and they are not too tired, these people pick up the lesson and try to read with some understanding. Naturally, they find it difficult to concentrate, and so gain little benefit from the information.

"No man can serve two masters." Material pleasures must give way to the desire for egoic gain or vice versa. The individual who sincerely wishes to learn of spiritual matters will withdraw from some of his or her other interests and activities so there is time and mental energy to devote to study and thought. If you really want to fulfill the purpose of your incarnation, you will let nothing stand in the way of doing all you can toward achieving this end. Yours will be a single-pointedness of purpose that serves only one master, the only one that can result in your contentment and peace of mind.

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"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

"Which of you by taking thought can add one cubit unto his stature?"

"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:"

"And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these."

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of all these things."

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. (Matthew 6:25-34)"

To many, this passage of the Sermon sounds very lovely, but appears to have little meaning in the practical, matter-of-fact lives we lead. Others who are overly idealistic take it to mean that all you need do is lead an irresponsible, happy-go-lucky life and God will take care of you. Feeling so completely spiritual they cannot condescend to perform any sort of labor, they expect friends and relatives to support them, contending that they are only following Christ's admonition to emulate the lilies and the birds He mentions.

But we are *not* flowers or fowl of the air. We are so superior to them that we are of a different and higher life wave. They live and thrive as they do because they are living life as they are expected to at their

level of consciousness. When humanity learns to do the same on *its* level, then we will thrive in God's infinite benevolence. Christ plainly stated that by seeking "first the kingdom of God, and his righteousness . . . all these things shall be added unto you."

To seek the Kingdom of God means more than simply looking for or passively expecting the New Order to become manifest. In this instance, to "seek" means to prepare and make ourselves ready for *participation in the New Order*. Unlike the lower forms of life, human beings have been endowed with power of mind, and through its use their needs are supplied; through its use in seeking the Kingdom of God and His righteousness, all the essentials to the good life "shall be added unto you."

Christ tells us there is no need to worry about tomorrow if we strive for the Kingdom of God and His righteousness today, for the future is determined by what we do in the present. You might ponder the following message given us by an Elder Brother: "Remember that one of God's greatest gifts is the ability to make of each tomorrow what you will, by the nature of the thoughts you entertain today."

When you are *earnestly striving* for Initiation, you are seeking the Kingdom of God. ". . . strait is the gate, and narrow is the way . . ." though, and we must be ever watchful of our thoughts, words, and actions. There is never a time, until you have attained Mastership, when you can relax your vigilance for it is all too easy to get off onto the broader, more traveled path "that leadeth to destruction." (Matthew 7:13-14)

Adhere undeviatingly and *unceasingly* to the instructions given by the *Lemurian Brotherhood* and presented through the Lemurian Philosophy, for only by so doing can you attain Initiation and citizenship in the New Order. Examine yourself daily to discover where you gave way to impulses of a lower nature that you may become more observant of what you are doing that places Initiation beyond your reach — and be *more* alert tomorrow!

When Initiation becomes the prime objective of your life, and you are influenced in all you do by the thought of its ultimate attainment, everything essential to citizenship — the physical, financial, mental, and spiritual security necessarily a part of the New Order — will be precipitated into your environment as part of the process. By the great laws governing all things, it can be no other way.

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"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

Christ rightly classified as hypocrites those who are quick to see the faults and failings of their associates, but fail to recognize their own shortcomings. Like the Pharisees, there are many of us who "say, and do not." We criticize the words and deeds of others, but do not seem to realize that in setting ourselves up in judgment in this way, we reveal our own lack — our own pettiness. We find it so easy to detect the "mote" in our brother's eye, but think nothing of the "beam" in our own eye!

And how we love to *magnify* what we consider the character flaws of others by freely discussing and bringing them to the attention of all who will listen. Don't delude yourself by thinking your sense of righteousness will prevent such acts from being etched on your cosmic record, for God is not deceived by pretense. And pretense it is, since the truly righteous would be tolerant, kindly, and charitable enough to refrain from such negative actions if they *even saw* anything to criticize! Remember that what we see in others is the direct reflection of our *own* thoughts.

Unfortunately and paradoxically, the disposition to judge others seems to be pronounced among students of truth. In the light of information they have gathered concerning what is essential for advancement, many appear to believe themselves well qualified to pass judgment on others, especially those who do not see eye to eye with them. For those aspiring to Lemurian Initiation, such actions are always lost opportunities whereby they might have used tolerance and exercised control over their thinking. As Christ pointed out: "For if ye love them which love you, what reward have ye? . . . And if ye salute your brethren only, what do ye more than others?" (Matthew 5:46-47)

You need not *extend* yourself to be kind and thoughtful of friends and loved ones. That comes naturally and is easy. But we who hunger and

thirst after righteousness (advancement) *must make the effort* to be equally as tolerant and thoughtful of *all*, and particularly those we are associated with and whether or not we are particularly drawn to them. The time will come when we must go even further and heed Christ's admonition: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you . . . That ye may be the children of your Father which is in heaven." (Matthew 5:44-45)

Does "*your* light so shine before men that they may see your good works" in all that you say and do, or is there beneath the surface, where you hope it lies hidden, a mean little quirk that from time to time causes you to think unkindly of certain individuals and make unkind remarks? If so, help yourself by deliberately sending these people loving, encouraging thoughts and by being pleasant while in their company . . . and *never* discuss them disparagingly with any other individual or group of individuals!

As has been suggested time and again, make mental note of their *good* qualities and concentrate on *them*. By so transmuting your thinking, you will be surprised to discover that they are really very fine, likable people!

"Judge not, that ye be not judged." Every student of the Lemurian Philosophy should recognize this as a statement of the Law of Cause and Effect applied to a specific action. Remember it next time you feel the urge to talk about another's faults and failings. No one can take this superior, negative attitude without bringing hurt, and the repercussions are inevitable.

And if the person you are talking to is no more broad-minded than you, such conversation can be detrimental to her relationship with the individual being discussed. Since this is a clear case of acting in the environment of another, you are violating still another cosmic principle and should beware.

All aspirants sincerely striving to overcome their *own shortcomings* will gradually come to realize more fully that everyone is handicapped by undesirable characteristics and is working out problems, just as they are, and with equal difficulty. They come to appreciate that what they deplore in another is often no worse than the faults within themselves that must be corrected. Gradually we realize that we have no conception of what may be another's troubles or background of experience, or purpose in incarnating. Perhaps this individual is working with matters we would be incapable of handling!

The advancing individual slowly comes to perceive how *little* he or she comprehends of human nature and how infinitely much more there is to learn of underlying facts. As this realization becomes a part of our consciousness, we grow humble . . . really humble . . . in the knowledge of how little, how very little understanding we had when we so often passed judgment on others, thereby taking to ourselves a superiority not rightfully ours.

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"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matthew 7:7-8)

The promise, "Seek, and ye shall find" applies to everything in life. If we truly wish to develop our abilities and make the most of our lives, we will find the means to achieve these goals. If we wish so earnestly to make a success of some line of endeavor that we seek with all our hearts and minds for the means of accomplishing it, the way will be opened.

If we seek happiness and contentment, we can learn the essentials to finding them. If, on the other hand, we think constantly of what is wrong in our affairs and focus our attention on how others might be different or do differently, we are actually looking for misfortune, discontentment, unhappiness! And we certainly will find them! Thoughts of this kind close the door to all that is good in God's universe, and for us, it is as if it does not exist, when in reality, it is there all the time. But not having sought the good, we cannot recognize it.

To look for the good in all things, being cheerful, hopeful, appreciative, is to employ positive thinking. Through continued thinking of this nature, life becomes sweeter, and with the habit developed, we are better prepared to face the trials that must come if we are to grow and build strong characters befitting Initiates and citizens of the New Order. In fact, to be able to look always on the bright side of things is in itself growth, for it requires no mental discipline to see the worst side of situations, conditions, and people, continually finding fault and grumbling because nothing is ever right. It never is, for the pessimist finds what he seeks just as surely as does the optimist.

In speaking as He did, Christ wanted people to also know that when they reach out for greater understanding of life, sooner or later, there

is a response to their mental seeking. There is an old saying in truth circles that when the pupil is ready, the teacher will appear. It is usually interpreted to mean that an individual teacher will appear, but this is not generally true, for in most cases, it is a *channel* that opens up through which those who are ready to advance may receive information that when properly used will aid them in their progress.

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

In these direct and simple words — the Golden Rule — Christ summed up His entire teaching. Here He gave an easy guide by which we may judge our own mental and physical activity. If all adhered to this simple rule, wrongdoing . . . wickedness, corruption, immorality, and more . . . would fade from the earth. If everyone did only those things in regard to others that he would like others to do in regard to him, all the present ills of the world would gradually disappear, and the Kingdom of God would manifest on earth.

By trying to suppress and use others for selfish purposes, people have stood in their own way, making it impossible for any to enjoy the greater riches and splendor God would bestow on His children. It is true that individuals who seek power over others and who are greedy and self-centered often appear to prosper, but inevitably the Law of Action and Reaction takes its toll. If those who today are among the oppressed could only examine their Akashic Records, they probably would not be so bitter, realizing that they themselves were once the oppressors and what they previously gave forth is returning to them.

Nor is the average individual leading the average life blameless, for he, too, is careless with words and actions, and their effects on others have contributed greatly to the general unrest and insecurity prevalent in the world today.

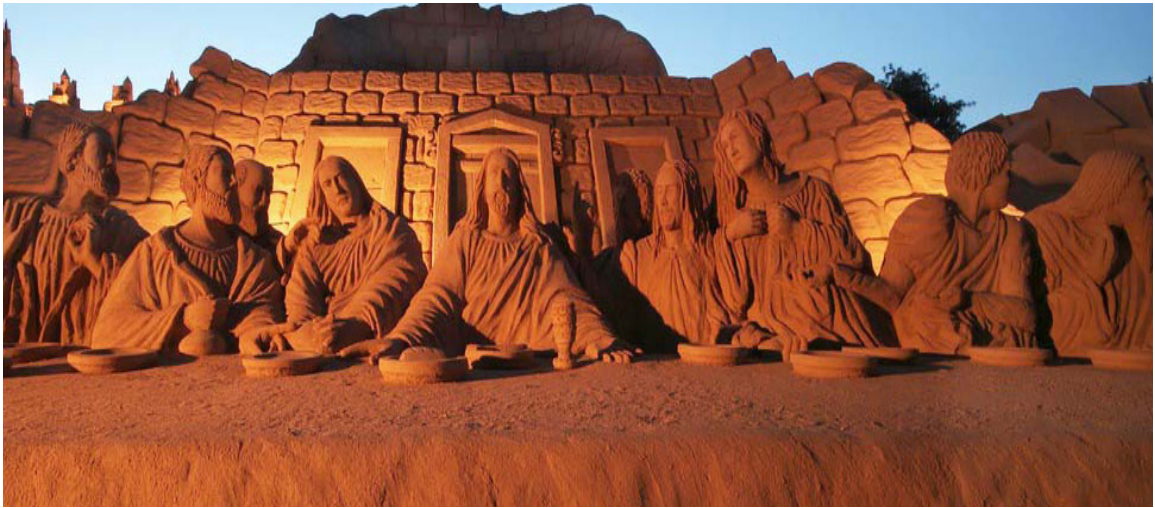
For thousands of years, people have tried every conceivable method for attaining their desires *except to change their thinking* and adopt the Golden Rule as their way of life. To uproot old, fixed habits, especially thought habits, is most difficult. It is so much easier to go the way of least resistance. But it does seem rather counterproductive, doesn't it?

If you wish to be a part of the New World, you *can* be. Through the devoted efforts of the few, such a world is coming into being . . . whether sooner or later depends on the degree of concentrated thought and effort focused on its various phases. The New Order is for those of vision. Because you think you will not see it in your present lifetime is no reason why you should disregard the principles expressed by Christ. You will see many of its beginning manifestations and will be better prepared to make a speedy return to enjoy the fruits of the good seeds you are now sowing.

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Although we have touched upon only a few of the facts Christ pointed out to His disciples, students can readily relate other portions of the Sermon in the Mount to what they now know of cosmic law. Christ was actually teaching cosmic principles, showing how God intended we should apply them every moment of our lives, for they are eternal.

If you will follow our recommendation and, making due allowance for changes made through translation and interpretation, make a thorough study of all that Christ said and did during His brief ministry two thousand years ago, you will find ample confirmation of both the truth and the value of what you have already studied in the Lemurian Philosophy. You will realize that it does not detract but adds to your understanding of the good, true, and beautiful Teachings of the great Archangel.



THE CRUCIFIXION, RESURRECTION, AND ASCENSION

"Then spake Jesus [Christ] to the multitude, and to his disciples, Saying, The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; *but do not ye after their works*: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." (Matthew 23:1-4)

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Matthew 23:25-26)

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." (Matthew 23:27-28)

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matthew 23:33)

Many people, even many students of truth, paint Christ as so meek and mild as to cause Him to appear almost weak, whereas, when occasion warranted it, He could and did give utterance to castigations that scorched and excoriated those to whom they were addressed. Any thinking person who reads the foregoing quotations thoughtfully will realize that He left nothing to the imagination in reprimanding the hypocritical scribes and Pharisees who, under the cloak of righteousness, so violated Divine Principle.

That He should so correctly discern their true nature and so fearlessly censure them added fuel to the flame of bitterness already raging in their hearts concerning Him. Again and again they plotted to have Him killed. Then, when He raised Lazarus from the dead (John 11:1-45), the last straw was added to the consuming blaze. This was altogether too much! The Supreme Council itself became greatly alarmed lest the teachings of Christ spread and influence the entire country and the Sanhedrin lose its hold over the people of Palestine.

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." (John 11:47-48)

"The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." (John 12:17-19)

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." (John 11:49-52)

There can be no doubt that Christ was well aware, even before He took over the body of Jesus, of what He would have to endure at the hands of those who could not and would not even try to understand that He was setting an example — was exemplifying the way by which they might find the Heavenly Kingdom and all it embraces. In His infinite understanding of human nature, He fully realized that in their blind ignorance, they would inevitably silence His voice by crucifying Him just as even today, so much that is good is crucified by those who cannot and will not understand. That He knew He was not to be using a physical vehicle for long is borne out by the fact that early in His ministry, He began preparing those who were to spread his gospel over the earth.

That He fully realized that He was to be betrayed, by whom and when, and the persecution He was to suffer is proven by the Bible quotation, "And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

"Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." (Matthew 26:1-2)

How His heart must have sorrowed as He prepared His disciples for the hostility He knew they must face in carrying forward His work! In the following verses, we see that He warned them of what they must be prepared to endure if they were to carry forward His Teachings.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles." (Matthew 10:16-18)

"But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matthew 10:19-20)

"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." (Matthew 10:22-23)

Previously, as you will recall, in His Sermon in the Mount, Christ had made clear to them what their own reaction should be, if they were to assume the same attitude as would He. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matthew 5:39)

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matthew 5:43-45)

That He was fully aware of the situation which was to confront Him in Jerusalem is evident from His words to His disciples as they traveled there. "Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again." (Matthew 20:18-19)

When He knew His hour "was come that he should depart out of this world unto the Father" (John 13:1), He did not think of Himself and what He would be called upon to undergo, but with gentle compassion, sought to comfort His disciples, saying:

"Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

"And whither I go ye know, and the way ye know." (John 14:1-4)

". . . I am the way, the truth, and the life: no man cometh unto the Father, but by me. *If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.*" (John 14:6-7)

"Verily, verily, I say unto you, *He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14:12-13)

"He that hath my commandments, and keepeth them, *he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*" (John 14:21)

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe." (John 14:27-29)

In this last verse, Christ shows His understanding that knowledge can be gained only through experience. Good, practical, and wise beyond the average though this man they knew as Jesus was, even His disciples needed some outward evidence to convince them of His true nature. Christ was fully aware of this very human need for some manner of proof and so told them they were to witness *in their own experience* the fulfillment of His prophecy. "And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

A little later, in continuing to reassure His disciples, He tells them of His love for them and stresses again and again their need to love one another just as He had loved them. While they knew Christ was aware of their weaknesses, they also knew He understood these undesirable characteristics and had been too big to comment on them, allowing each individual to discover and work with his own personal problems without interference from Him. So no words were needed to tell them of His love and friendship. Yet, Christ had an added purpose in speaking as He did, for He wished them to display the same understanding — the same love — for one another as He had expressed toward them.

"As the Father hath loved me, so have I loved you: continue ye in my love.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

"This is my commandment, That ye love one another, as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friends.

"Ye are my friends, if ye do whatsoever I command you.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

"These things I command you, that ye love one another." (John 15:9-17)

In these statements, Christ was repeating the commandment He had previously given them as is given in John 13:34-35. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

"By this shall all men know that ye are my disciples, if ye have love one to another."

No explanation is needed, for this counsel is just as applicable to aspirants today as it was to the disciples of that time. At present, your thoughts and actions may not be such as to identify you as a disciple of Christ, but having made the First Degree of Initiation the goal to be attained in the shortest time possible, naturally, you will wish to direct your efforts more and more along the desired channels.

So you may be helped to gain increasing control over your thoughts and actions, many suggestions for your use have been given throughout the lessons. Prominent among them are the discussions of Observation, the Law of Correspondence, the Law of Transmutation, the retrospection period, and the virtues explained in Lesson Five. In the measure that you work with the first four and strive to employ the virtues in your daily contacts will you come to understand what it means to love others.

As you may already have discovered, the practice of the virtues entails vigilance, and the more sincere our desire to attain Initiation, the more intense must our vigilance become. The age-long habit of concentrating on those things we do not like about some whom we contact and giving others the benefit of our questionable misgivings is a difficult one from which to separate ourselves. Time and again we must check ourselves so that while our reactions may be negative, we are careful to relay them to no one else.

To come to the point of being able to keep negative thoughts to ourselves with ever increasing frequency is a tremendous step forward. As this control is maintained, we gradually stop reacting negatively to others until little or no effort is required. Understanding begins to grow, and as it does, the love Christ wished His disciples to display toward one another also begins to manifest.

Before they went to the Mount of Olives, Christ spoke to the disciples as follows:

"If the world hate you, ye know that it hated me before it hated you.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

"But all these things will they do unto you for my name's sake, because *they know not him that sent me.*" (John 15:18-21)

In His great understanding of human nature, Christ wanted His disciples to know that because the masses had little or no comprehension of God or His universal principles, they would be hated just as He, Christ, had been hated and would be persecuted just as He had been persecuted. He wanted them to know ahead of time that if they were to help people find and fulfill their true purpose in life, the way would not be easy. They would be forced to endure great physical and mental mistreatment because they would be different from the average. Being unable to understand them, the world would resent and make life difficult for them.

At the same time, His perfect love and tender compassion for these men who were to carry forward His Teachings prompted Him to give them continued encouragement and greater understanding of what was to take place.

"Behold, the hour cometh, yea, it is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:32-33)

Then, while they were gathered about Him, He prayed to the Father, explaining that the disciples knew that what He had taught them was of God and that they had accepted His Teachings. He mentioned that because this was true, they did not think as the average person and so would be forced to face many ordeals. He asked that God bless and strengthen them throughout these tribulations that they might go forward to become one with the Father. Also He invoked God's blessing on those who would follow His disciples in the future that, in time, the world would come to recognize the purpose of Christ's advent and start consciously to fulfill the hopes of all the Great Ones.

The thought uppermost in Christ's mind was that, regardless of difficulties they would encounter, His disciples should continue to be assured of His love after He had departed and hold to the belief that they were always being led along the Path toward increasing attainment. While His supplications were addressed to the Father God, the words He spoke within the hearing of His followers were also designed to instill within them the greater understanding and faith necessary to encourage and inspire them in the future.

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee.

"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

"And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

"O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

"And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (John 17:1-26)

The night before the day of the crucifixion and before going to the Garden of Gethsemane, Christ addressed his friends as follows:

"All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee." (Matthew 26:31-32)

"Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

"Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

"Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples." (Matthew 26:33-35)

In the Garden, as Christ talked for the last time with His disciples, only Judas Iscariot was absent, for he had gone to betray the whereabouts of Christ to the chief priests! For forty pieces of silver, he betrayed not only this kindly and understanding man, refuting the beautiful principles which would have lifted him to the heights of glory, but also the Father God who sent Him! *How many* are the Judas Iscariots of today who forsake the principles of truth through a selfish lust for money and power, but who, in the final analysis, hang themselves by the rope of their own avarice!

Even as none can hide his true self behind the mask of pretense from those who understand human nature, so Christ knew His betrayer, *and*

awaited his coming in the Garden of Gethsemane. To His disciples He said, "behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

"And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders." (Mark 14:41-43)

"Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

"As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

"Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:4-11)

Touching the ear of the servant, Christ healed him. Then, turning to the chief priests, captains of the temple, and the elders, asked, "Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." (Luke 22:52-53)



"But this is your hour, and the power of darkness." In other words, Christ allowed the Sanhedrin to have its power over Him. He might have said, "This is the time when I shall permit ignorance and error to have power over me."

Well do we know that so far as He personally was concerned, He could have confounded them by simply disappearing as He had often done before, or by putting into operation those forces once used in India He could have destroyed them. However, to have done something of this sort for His own personal protection would not only have been totally at variance with His Teachings, but would have defeated the final great purpose of His ministry — proving the immortality of the Ego as exemplified by the Resurrection.

In the hours of early morning when the people were asleep and would not be aroused in His behalf, those who were of the Sanhedrin, together with their hirelings, came to arrest Him. And His disciples, when they found they were not to protect themselves or Him by physical means, fled after Christ instructed Peter, "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?"

"And they all forsook him, and fled." (Mark 14:50)

Regardless of the teaching and preparation given them by Christ, the disciples were not yet advanced enough in their thinking to be able to stand unflinchingly in the face of danger. This understanding and moral courage were to come bit by bit as they experienced the results of right thinking and, just as is true of those who strive today, is something no one can give another. Each must build it within him or herself. Great as was Christ's power and love for His disciples, He could not endow them with this abiding faith in the good. Nor can the Fellowship, nor even the Elder Brothers, do this for students of His Philosophy, for all understanding — all advancement — is a matter of *personal development entirely*.

It was not that the disciples were necessarily physical cowards who feared bodily harm to themselves. But they felt so futile, and being forbidden to defend or help Christ, they felt confused and frustrated, and could not bear to stand idly by to see Him led away to suffer. This was the first time they had ever seen Christ when He seemed unable to command the situation, and they could not know that what was occurring was the working out of a definite plan.

Only in retrospect after it was all over were they able to piece together the complete picture and arrive at some realization of the nobility and

courage Christ displayed in meeting this situation. Then they awakened to the fact that it could have been no other way if He was to demonstrate the greatest of all Truths He came to teach . . . that no matter what the appearance, the Ego eventually emerges triumphant and death only marks the entrance into another phase of life.

It was Peter who first demonstrated an awakening realization of the truth. As you will recall, he had said to Christ, "Though all men shall be offended because of thee, yet will *I* never be offended. Though I should *die* with thee, yet will I not deny thee." When Christ was bound and led away, "Simon Peter followed Jesus, and so did another disciple; that disciple [very likely John] was known unto the high priest, and went in with Jesus into the palace of the high priest." (John 18:15)

"But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself." (John 18:16-18)

"And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

"And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew." (Luke 22:58-60)

"And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." (Luke 22:61-62)

Apparently, it was not until the fulfillment of Christ's prophecy regarding him that Peter fully realized Christ was more than just a wise and good man — that He and the teachings He had given them were really of God, and divine! From that time forward, and even though fully forgiven by Christ, Peter was ever conscious of his thrice denial of this Great Being. Consequently, within him flowered that blessed awareness — that *knowing* — for which we all so diligently strive!

Following this experience, the last lingering doubt that Peter entertained disappeared. So changed was his entire manner of life that he became known as a pillar of strength and undying faithfulness to

Christ and His Teachings. He even dared stand before the Sanhedrin, hurling into their teeth the accusation that *they* were guilty of Christ's crucifixion. Many other subsequent acts clearly indicated his complete belief and undaunted courage in spreading the Christ Teachings. These he carried even into Rome where he finally died a martyr although he had demonstrated many times before that he was fully capable of escaping had he so desired.

The example of his Lord remained always before him, and it is recorded that he said, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do *well*, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." (1 Peter 2:20-23)

How well did Christ display His great advancement when falsely accused and shamefully abused by those of the Council. ". . . the high priest stood up in the midst, and asked Jesus, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?" (Mark 14:60-61)

". . . And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.

"Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am." (Luke 22:67 and 70)

"Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

"And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands." (Mark 14:63-65)

Christ, who could have healed and did heal the most dreaded diseases by the spoken word and who could have annihilated *by thought* all the legions of Rome, offered no defense for Himself, nor murmured one word of resistance against the cruelties imposed on Him. Functioning through the physical body of Jesus, He demonstrated for all Egos

who would follow in His footsteps the utter disregard for self one must portray in order to ultimately become one with the Father. He wanted His disciples and all those who would follow them, even as we do, to realize how very selfless we must become.

Christ willingly went through His appalling ordeal that we might begin consciously to elevate our thinking so that progress toward our final goal in life may be made. *And what have we done to justify His great sacrifice?* How many have really taken themselves in hand to transmute and invest their thinking with benevolence and goodness? The unrest and insecurity everywhere tell us there have been only the comparative few.

With the release of the Lemurian Philosophy, another attempt is being made to awaken humankind to the great need for training ourselves to think positive, affirmative, constructive thoughts that build and improve character and situations, bringing peace to ourselves and others. Among you who are studying it, how many awaken each morning determined that for today, you will be Lemurian in thought, word and action, and alert to any and all tendencies to deviate from Lemurian principles?

Or has there been no change in your way of thinking and acting? Aside from the fact that you now have a greater speaking familiarity with truth, are you the same as you were when you registered for the study? Or are you a little finer and a little happier because of your efforts to control and correct negative, destructive thinking?

Although the Sanhedrin had power of life and death, it was not actually permitted to pass the death sentence until the case was first submitted to the ruling Roman dignitary. In this case, it was Pontius Pilate to whom they delivered Christ, demanding the sentence of death.

"And they began to accuse him, saying, We found this fellow perverting the nation and forbidding to give tribute to Caesar, saying, that he himself is Christ a King." (Luke 23:2)

Pilate then asked Christ, "Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

"Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews and saith unto them, I find in him no fault at all." (John 18:33-38)

"And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilaean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time." (Luke 23:5-7) (This was Herod Antipas, ruler of Judea when Christ's trial was taking place and should not be confused with Herod the Great, who reigned at the time of the birth of Jesus.)

"And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." (Luke 23:8-11)

"And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him." (Luke 23:13-15)

"The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

"When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

"Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." (John 19:7-11)

"Pilate then went out unto them, and said, What accusation bring ye against this man?

"They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee." (John 18:29-30)

Pilate used every means to dissuade them from their determined course of action, even to the custom of the Feast of the Passover when he was "wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas.

"Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him." (Matthew 27:15-18)

"But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

"The governor answered and said unto them, Whither of the twain will ye that I release unto you? They said, Barabbas." (Matthew 27:20-21)

"And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) (Luke 23:18-19)

"Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

"And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." (Matthew 27:22-24)

While Pilate had the power to release Christ, he yielded to the will of the people he governed. "When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for *I* find no fault in him." (John 19:6)

It was the chief priests and elders who persuaded the people to demand that Barabbas be released and Christ crucified. Great as is the

responsibility of all who had a voice in this, the greater crime lies at the door of the supreme council of the Jewish people — the Sanhedrin!

"Then came Jesus forth, wearing the crown of thorns, and the purple robe . . ." (John 19:5)

". . . they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him." (Mark 15:19-20)

By their actions at the trial of Christ on the way to, and at the place of execution, many Egos incurred a huge indebtedness for which they must atone — and severe indeed is the retribution for inhuman action!

In these acts they expressed the evil *within themselves*, for Christ had gone about doing only good during the three years of His ministry among them. Some there were who had not even seen Him prior to the hour of His crucifixion, yet so unreasoning is mob psychology, so intense the uncontrolled feelings of violence when incited to mob activity that the action of one is followed simultaneously by dozens of others, much as the first ripple upon smooth waters can be amplified until it becomes a devastating tidal wave.

Christ, who had already suffered the indignities of the most infamous trial on record, staggered along the way to Golgotha, the crushing weight of the heavy beam which was to be His cross on His shoulder, the crown of thorns pressing down hard on His head, causing streams of blood to run over His face and neck. The heat of the day grew intense; the strength of the physical body Christ was using ebbed, and He fell to the ground. As one of the spiteful mob struck the exhausted and bleeding figure, even the hardened Roman soldiers experienced a sense of repugnance and, calling to one of the crowd who looked sympathetically on, the Roman leader, Longinus, commanded him to carry the beam.

Time and again, the mob accompanying this unholy procession broke through the surrounding guard of soldiers to strike Christ with sticks or to spit upon Him. It was the bravery (!) of mob action against One who offered no defense! And lest there be any misunderstanding, the physical body of Jesus which Christ was using sustained the *full effects of the physical pain inflicted upon it!* Yet not a groan, or cry, or word of remonstrance did He utter. Not even when He was pitilessly stretched upon the cross, and the spikes driven through His hands and feet did He cry out. Not a word for Himself — only the most divine of

all recorded exclamations, "Father, forgive them; for they know not what they do!"

The next time a thorn or sliver is being removed from your finger and you protest the pain, think of the suffering Christ must have endured as the great spikes were first driven through His sensitive hands and then through His feet, cruelly crushing the bones and tendons! And yet, by not so much as a single groan did He betray His anguish. Instead, He asked God to forgive His tormentors who, had they realized the enormity of what they were guilty of doing, would have fled in terror!

Well knowing the terrible repercussions their actions were incurring and despite His own agony, Christ pled, not for relief for Himself, but that God forgive those who were causing His suffering. Could He possibly have demonstrated more effectively what He had taught regarding the forgiveness of those who despitely use us?

Although we have gone to great lengths to explain the events leading to the Crucifixion, and important as this tragic event was, it was but a necessary preliminary to the greatest and most important event of all . . . the Resurrection! This was to be a demonstration that all might witness proving that so-called death is not the end of life and that the Ego is immortal.

As Christ's head dropped on His chest and the Ego was released from the body, the ominous darkness that had been hanging over the earth throughout the period of His torture broke into a storm so terrific as to cause the very ground to tremble. The veil before the Ark in Herod's Temple was rent and the Ark itself overthrown, while the soldiers who had so cruelly increased the pain He bore became afraid, saying to themselves, "Truly this was the Son of God."

The crowd, many sickened and terrified by the ordeal and subsequent events, fled the scene, but the friends of Christ remained to take care of the body. Under the supervision of Joseph of Arimathaea who had received permission of Pilate to bury the body, it was wrapped in linen and spices as was the Jewish custom of that day.

There are those who would have us believe that the body of Christ was not actually dead when removed from the cross, citing among other things that the inhuman practice of breaking the leg bones was not carried out in His case. Whether the Roman soldiers neglected to break the leg bones because Christ had already left the body when they reached it, or because of their growing fear and confusion as the powerful storm descended rapidly on the scene, this mutilation was

not performed on Christ's body, and it was removed from the cross immediately after the Ego had vacated it.

In those days, caves, both natural and artificial, were used as tombs, the stony nature of the countryside making other means almost impossible. Joseph of Arimathaea was a wealthy disciple who owned one of these nearby which had never been used. They placed the body in this sepulchre and because Christ had stated "after three days I will rise again," the priests and Pharisees came before Pilate that they might make sure this would not happen. "Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead" they said.

And Pilate had a Roman seal placed on the heavy stone that closed the sepulchre and gave the priests and Pharisees permission to place a guard of their own to watch the tomb. Day and night they remained on duty that the body might be neither removed nor disturbed, and at no time was it left unguarded.

Now, as we know, when the body was interred, no Ego occupied it. It was just as any physical body which, when the Ego leaves it, becomes, as we say, dead. When the Ego Christ left the body He was using, it became lifeless . . . a mere physical vehicle. We know also that it was the body of Jesus who had been using his astral body during the three years of Christ's ministry when he studied in the Temples of the Elder Brothers. The time had now come for Jesus to take over his physical vehicle, for Christ's purpose was almost accomplished and He was to return to the Archangelic Plane whence He came.

Following the interment, Jesus entered the tomb, the sealed stone closing it offering no barrier to his astral self and, with the aid of Essene Elder Brothers, proceeded to transmute the lifeless flesh and bone into the immortalized body he was to use from that time forward. In the early morning of the third day, they caused a heavy sleep to overcome the guard, rolled aside the stone closing the tomb, and Jesus, now occupying the rejuvenated body, walked forth and disappeared before the guard was permitted to awaken.

Unfortunately, the biblical records of what transpired during the forty days following the Crucifixion are so fragmentary that it is extremely difficult to piece these fragments together into anything like a comprehensive narrative. So we will merely present the information supplied us by the *Lemurian Brotherhood*.

Mary Magdalene, believing Christ to be Jesus, and following the time when He, Christ, relieved her of her serious obsession (the Bible speaks of it as "casting out devils") conceived for Him a deep and abiding love. Consequently, she was the first to arrive at the tomb the third morning after the burial. Finding it open and the body gone, she was very much alarmed and hurried to the disciples, or Apostles, as they were called from then on. Aware of her distress, Christ assumed Jesus' astral body and visited her. Although even the Apostles did not fully understand what had taken place, as revealed by their writings, they made particular mention of the fact that Christ admonished her not to touch Him. Yet, His appearance brought her the comfort He intended.

Almost immediately after her departure from the tomb, Mary, the mother of Jesus, and other women, as was the custom, arrived with especially prepared spices to anoint the body in order to preserve it as long as possible. At the tomb, they encountered two Elder Brothers clothed in shining, silvery robes and whom all, except Mary, believed to be Angels. Being an Adept, Mary knew who they were, but realizing the others would be unable to understand, she made no effort to explain. Neither did she betray her great joy upon finding that the promise of the Resurrection had been fulfilled.

After a brief visit at the Essene Temple where the Elder Brothers helped him complete the restoration of his body, Jesus appeared to certain of the Apostles. It is a matter of record, though, that despite all Christ had told them and all they had witnessed, they still found it difficult to believe that the body Jesus was using was the same as had hung on the cross. Only as Jesus ate with them and displayed the wounds on his hands and feet were they convinced that he was flesh and blood and not spirit.

This is not surprising when we reflect on our own lack of faith and reluctance to accept those things we do not understand. It was difficult for them to reconcile Christ's Crucifixion and burial with the promise held forth by His Teachings. So, although they knew this man who stood before them to be Jesus, yet so enmeshed were they in customary habits of thought concerning life, that they found it hard to believe the evidence of their senses.

Realizing that there would be this confusion, and that few could or would accept Him as "risen from the dead" without some physical confirmation or evidence, Jesus and the Elder Brothers had not removed the wounds from hands and feet, nor the spear thrust in His side, although they were painless and immune to infection due to the transmutation process through which the body had gone. Once fully

convinced that the seeming miracle had come to pass, the disciples were ready to become in reality the Apostles they were subsequently recognized to be.

It must be borne in mind that during the period Christ was using his body, Jesus earned the advancement that merited his becoming an Elder Brother. He continues to use that transmuted physical vehicle and as a Master of one of the Seven Lesser Schools is among those other advanced Egos who operate on this plane in order to help mankind advance.

During the ensuing days, Jesus assumed Christ's place as their teacher, expounding many unrecorded things only vaguely hinted at in the writings of John and Luke, and not mentioned in those of Matthew and Mark. With the incontrovertible evidence of the Resurrection thus almost constantly before them, it was much easier for Jesus to instruct the Apostles than it had originally been for Christ to bring them to this point in their unfoldment.

Then, on the fortieth day, *Christ* appeared to them on the Mount of Olives using the astral form of Jesus, apparently dissolving it before their very eyes, and in what seemed to them to be a blaze of superlative glory, made what they ever afterward called the Ascension to sit on the right hand of God.

So much for what actually happened as a matter of what might be termed "material history." We should know that it was entirely unnecessary, so far as Christ Himself was concerned, to go through any such ceremony in order to return to the Archangelic Plane. Yet He did so because He wanted His Apostles to witness it that they might *know* He had ascended as He had said He would. Also, there was a far deeper significance to the Ascension — and the Crucifixion — than was apparent to even the Apostles at the time. As has been previously stated, it was only in retrospect and with the passing of time that the complete pattern became clear to them.

During the entire period of Christ's ministry, His disciples believed it was Jesus who taught them and that it was he who made the Ascension. To them, it was a demonstration of the fact that death is only the *apparent* end of life, but that the Ego lives on. In this case, and as Christ had mentioned several times, He left them and went to the Father. Since the disciples believed it was Jesus who had ascended, from that time forward he retired to the Essene Temple and as one of that great Brotherhood, took up the work for which he had been preparing himself during the period while Christ was using his physical body.

The Ascension is symbolic of what happens to all who truly abide by cosmic principles. By our strength and endurance in holding fast to all that is true, good, and beautiful, we merit Initiation, and in attaining it, we also ascend. The greater the wisdom and understanding we display in the use of God's laws, the higher the degree of Initiation we attain, until eventually, just as Christ illustrated, we, too, shall make the Ascension and "sit at the right hand of God."

