

Pearls of Wisdom - Year 1970

Inspired in

Mark L. Prophet

and

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Chapter 1

Archangel Michael - January 4, 1970

Vol. 13 No. 1 - Archangel Michael - January 4, 1970

Miraculous Expectations

To Those Who Would Embrace the Miraculous Sense of Victory, I say,

Miraculous expectations often produce miraculous manifestations. Never before in the history of the earth has humanity, and thus the individual, had such a great need to know the truth. What we may call the force of human error, winding its way through many areas of life, has created a network of opaquing hindrances over the screen of man's mind and heart. Thus, true understanding and pure feelings often do not flow into the channels supplying the needs of humanity.

But, take heart. Heaven never sleeps, and heaven is never idle. Now, at the beginning of this decade, behind the screen of the appearance world, vital forces are preparing to reveal glorious new truths that will have far-reaching effects upon humanity and that will assist them out of their dilemma. Certainly, there must be acceptance in the hearts of the people if we are to succeed in these projects; and since the acceptance of things not seen is not always forthcoming, the old statement, "In your patience possess ye your souls,"¹ has never been more appropriate. For it has been our observation that the deeper humanity become entangled in the nets and wiles of the princes of darkness, the more they require assistance from our octaves of light and the more that assistance should be invoked.

I write this Pearl of Wisdom because Lord Gautama and the spiritual hierarchy have asked me, in the name of the Lord Christ, to set forth the initial impetus not only for the year but also for the decade.

I stood as a silent observer at the recent magnificent conclave of the Class of the Golden Cycle in Colorado Springs. I witnessed the lowering of the thought form for the year 1970 from Sanat Kumara into the hands of Lord Gautama at the gathering of the Brotherhood at the Royal Teton on New Year's Eve, and I know the expectations of the sincere and the illumined seekers for truth.

As I write I am reminded of the fact that during the conference the statement was made and approved by the Lords of Karma that among the embodied humanity of earth there are many who have had no formal religious training, yet who have in their hearts not only an inward respect for the great complexities of nature but also a silent outreach toward an invisible God whose power and handiwork they see and acknowledge manifest around them.

As a result of their deliberations, the hierarchy has appointed a special branch of cosmic workers who have been delegated to serve the needs of this group. Therefore, the fulfillment of the ancient prophecy, "If these [referring to those who count themselves among the religious] will hold their

¹Luke 21:19.

peace, then the very stones [those who have not been moved by organized religion] will cry out.”² It is our studied opinion that those whose minds are not clogged by an accumulation of mingled error and truth are often able to make greater progress in developing an awareness of God and serving with the ascended hosts than those who are in continual religious conflict within their own minds and with one another. Therefore, you should witness in the days ahead the fulfillment of the prophecy:” . . . many that are first shall be last; and the last shall be first.”³

We urge all, therefore, to recognize that the power of the Word, of the Logos, in the beginning formed all things. All things were made by him,⁴ the Logos Christ, the Only Begotten of the Father. This initial extension of the Deity from the realm of Spirit into the creative manifestation called life was brought about by the fullness of the grace and truth of God resident within the heart of the Logos or the Christ; and so the life of God in manifest form continues to the present hour.

Now, the letter killeth; but the Spirit giveth life.⁵ All can understand, if they will, that ignorant men through the centuries have tampered with the sacred writings, and by their alterations of scriptural texts they have produced a number of dogmas which were intended, by the dark powers who used these ignorant ones, to divide men against one another and to prevent the manifestation of Christ peace in their hearts. If the world were truly free to know the truth, and if the foundations of all civilization, which were laid by the servant-sons of God, had not been tampered with by thieves in the night, then the power of the Logos inherent in manifest form would have provided for the continual renewal of the currents of peace, right knowledge, and perfect wholeness of mind, body, and soul in all men.

Unfortunately, the powers of darkness that seek to enslave the minds of men have succeeded for centuries in turning the children of the light against one another; and thus they have prevented the manifestation of that harmony for which men call. The call, however, does compel the answer! Although men may sometimes feel that it is a slow answer and that heaven delays in producing the miracles of Christ-love for which they call, let me hasten to assure you that from the vantage point of our octave of light it is a blessing indeed that we are even permitted to answer the calls of embodied men.

Please understand that when we consider the mountainous accumulation of humanity’s vile feelings directed against one another and even against heaven and against the purposes of life itself, we are content to accept the fact that it is a literal miracle of cosmic mercy that has permitted us to sweep the earth clean each day of much of the grossness of human thought and feeling. Without the assistance of the angelic hosts, whose ministrations are ordained by the power of the spoken Word, this accumulation of mankind’s misqualified energies would long ago have produced great destruction upon earth according to the decree of men’s own minds and hearts and the ill will which they have exhibited to one another through the centuries.

The angelic hosts, unheralded and unsung, believed in only by the few, remain the best servants to mankind. We guard them against conditions of which many know nothing. We hold the matrix of right thought for embodied men and women when they themselves are unable to do so. Again and again, we have turned the tide from defeat to victory for the children of God. I plead, therefore, for a recognition of the powers of the invisible world by all men in order that we might enter into greater cooperation with those who have already espoused the causes of heaven but who have thus far failed to enlist our aid. We look forward to the awakening of millions by an intensification of the flame of faith in the hearts of men as even now some of your greatest scientists are turning toward the powers of the light and are recognizing in the intricacies of nature the invisible hand of an all-wise Creator.

Looking at the curricula of the secondary schools and universities, we remark at how lopsided the

²Luke 19:40.

³Matt. 19:30.

⁴John 1:3.

⁵2 Cor. 3:6.

studies of humanity have become. Almost ninety-five percent of the young people's energies goes into the study of the physical sciences and the visible world around them, the remainder being directed, usually as an extracurricular activity, toward metaphysical questions and the potential of revelation from on high. God has never ceased to reveal himself to man; therefore, progressive revelation continues even during the ages of scientific discovery. To close the door to revelation would be to withhold progress in any age.

The coming decade can be one of the greatest periods of spiritual enlightenment which humanity have ever known; but, in order to achieve that end, men and women must turn willingly to the spiritual side of life as never before, in the understanding that they will never receive even an intellectual satisfaction, much less a spiritual fulfillment, from outer conditions. However, when the inner powers of victory and wisdom join hands with the power of truth, even the outer aspects of life will be enriched immeasurably by the living Presence of the Spirit of God - by the Word that became flesh and dwelt among us.⁶

As I gaze upon the program of instruction for the coming year and the subject matter which the masters of wisdom will deal with through the Pearls of Wisdom; as I overhear what you might call the buzzing of ascended master conversation around the council tables, as they prepare to release great assistance to humanity through the power of the spoken Word, my own being throbs with the hush of expectancy.

You have heard it said, "Stand still and see the salvation of the Lord."⁷ I, Michael, tell you once again that the power of truth to penetrate error is being intensified in the world of form, that the power of the light to disperse the darkness is being increased, and that the implementation of the required assistance which mankind seek is forthcoming.

Therefore, the one condition we would create in all hearts is that miraculous attitude of expectancy that catches the vision and captures the divine plan while fulfilling the responsibilities of daily living. For all must understand the role that each one is expected to play in the forthcoming activities of the heavenly hosts. Whatever blessing you receive from on high must be considered an anointing made possible by your acceptance of His grace. As you put into practice the revealed precepts, there will unfold the spiritual blueprint of an arc of triumph in the world symbolizing, and at the same time magnetizing, a new and living way for all to conquer through the incorporeal body of the universal Christ; this is the way that will immortalize millions who shall accept it.

Religion and science, as they are currently being taught, have splintered the creative oneness of the Christ; much of religion has become a diatribe of selfish confusion, elevating lies to the position of truth, while science has probed the material universe and disregarded, for the most part, the realm of First Cause. Now, as the great sifting period of the sixties has passed, the councils of the great masters, acting under the direction of Almighty God, seek to bind up the wounds of mankind. They seek ways of helping each one to understand his role in accepting the universal energy; teaching men of science and religion to implement the things of the Spirit, they would open the eyes of men, blinded by myopia, to those cosmic realities that will replace fear with the blessed courage that is needed to carve out of the richness of life a universal image of perfection.

Without hope, without faith, and without love, men can do nothing. With these blessed aspects of the Deity, the great triunity of life can play upon the many aspects thereof until the thought form of the Golden Pyramid⁸ shall draw men toward God and the fulfillment of the universal life plan for

⁶John 1:14.

⁷Exod. 14:13.

⁸"What do you think the thought form for the year has become? A natural figure that some of you may have anticipated; for they say that coming events cast their shadows before them. In this case it is a Golden Pyramid with a white capstone with the eye of God looking every way within it; and the light rays are magnificently pouring out from it. Your Pyramid conference symbol, the symbol of the great seal of the United States, has now become a symbol of world building, of personal building, the building of the character of the individual, the building and raising

all. The curtain goes up; and soon the vital wisdom will be flowing, a great river of golden light, a crystal fiery radiance of transcendental glory moving ever forward.

In the fullness of Faith, I AM

Archangel Michael

of the Pyramid of Life, the elevation and construction of a new era as the decade begins; and all is centered in the magnificent capstone of life, light, and love. The eye of God, then, beholds the affairs of men, and whatsoever they do in secret shall be shouted from the housetops.” (Excerpt from the dictation given by beloved Lord Gautama at 11:55 p.m. MST, December 31, 1969, at the Class of the Golden Cycle, Colorado Springs.)

Chapter 2

Helios - January 11, 1970

Vol. 13 No. 2 - Helios - January 11, 1970

A Decade of Initiation for the Earth

Sons and Daughters of the Sacred Fire,

The cries from the earth must be heeded by heaven; for it is the call of the soul that, according to divine decree, we must answer. The soul cries out in spiritual hunger, pleading for progress when progress can and should be rightfully demanded. The call compels the answer. The soul is weary of sense delusion, of maya, and of human disturbances. Even the energies of God, locked in karmic weight, long to be delivered from the tension of the inwardly coiled springs.

That fiat of the light, “Glory to God in the highest, and on earth peace, good will to men,”¹ should be made the stirrup of the decade. Let the horse and the rider know that the right foot thrust in the stirrup will ever remind mankind of right action and of the necessity of forward movement over every obstacle.

The current solar disturbances will have far-reaching effects. Our sun system is radiating unique light, and in that light goes forth the demand for the casting down of old human momentums that have brought so much discouragement to the world mind, dispensed in minute portions as potions of human poison. Therefore, we say, let this era end! And let men clearly perceive the fruit of the ego that nestles in God, of the ego that refuses identification with aught else except the Divine Ego.

Just as gratitude is more than a “thank you,” so being one with God involves more than a statement of being which lacks the undergirdings of attainment. Being one with God is the infusion of the mind with the solar winds of precise and cutting cosmic purpose. Oneness with him compels the shedding of unthinking and unguided wanderings. It invokes the definition of the Absolute, outlined in consciousness and formed within as a hieroglyph of childlike wonder of the Father of all. Divine oneness is the soul’s breathing in of the solar flame that can be spun into a universal garment of Christ-magnificence by the willing-hearted.

The mission of the sun is to extend new hope to this age. The seventh decade of the century reveals the square and the triangle, the four points and the three making the cosmic seven, standing in awareness of the decade as one of initiation for the earth.

The current cycle of sunspots and solar flares affects the weather of the planet, the moods of its people, even business cycles and, of course, the release of spiritual light-energy to the earth. One should note, therefore, not only the negative interference to the radio networks of the earth but also the vast positive extensions of cosmic possibilities and revelations that shatter darkness with the brilliance of new and fervent hope for the overcoming of age-old problems. Sickness, sin, and death -

¹Luke 2:14.

all forms of discord, bigotry, tyranny, struggle, and degradation - must yield before the great cosmic burst of light, else those who continue to be advocates of darkness and shame will find the spiral of karmic recompense becoming a lash of such chastening as to almost annihilate that portion of their consciousness which persists in identifying with unreality.

“The Lord is in his holy temple; let all the earth keep silence before him.”² The trumpet of life sounds the approach of a new age and of an invisible overshadowing of the energies of darkness, currently in vogue, by the universal handwriting upon the wall that clearly says unto humanity, “You can go no further in material ways without acknowledging the power and perfection of your God Presence, I AM.” For the law of cosmos declares that true being requires true seeing - the perception of Truth.

We call, then, for cosmic morality and for thoughts of exaltation to flood the minds of the adults of every nation in order that the proper examples can be given to the youth; for all thoughts are cast upon the ethers as seeds upon the wind, and many spring forth for good or for ill in the fallow consciousness of the youth. Thus have many unknowingly sown good or bad karma according to the thoughts which they nurtured in mind and heart. Thus can hope be consciously strengthened in the world thought; and, hopefully, those who are responsible for making decisions of great consequence in the world community will become more receptive to the inevitable concept of the kingdoms of this world becoming the kingdom of our Lord and of his Christ.³

The universal Father of all, so adored by every God parent in the heart of every sun system, sets before the lifewaves of all worlds the singular example of Christ-magnificence; and he portrays to them, by that supreme example, the drama of perfection (of the perfect ion) which signifies completion of his divine plan for the individual throughout the whole range of heavenly thought. And thus the drama of the Son reveals the manifestation upon earth of the sons of God who shall see him as he is and thus be like him.⁴

When all perceive this living example of Christ-magnificence, the faith of the world will not be content to rest in the dogma of the letter or in philosophical struggles which create competition among theologians; rather will the unity of the Spirit, uniting East, West, North, and South in the holy purposes of the cross of life, create reverence and responsibility toward life in the hearts of all. As these qualities live and unfold in man, ministered to by the living angels, the flaming Spirits of fire, they will release cosmic distillations as of sweet incense within the temple of being. Thus in token are revealed the consideration and care of the Father of all for every aspect of creation, from the greatest sun system and sun center to the littlest sparrow that flies through the air and builds its nest in the trees.

Every part of life is precious unto us; therefore, our role is to convey, through the ascended masters' councils and through the publishing abroad of the principles of the Great White Brotherhood, the everlasting gospel of the universal Christ that will open a new and living way, a high way of righteousness to the minds and hearts of men. Thus will their goals be standardized to the perfection of the golden rule, these same goals providing heaven with the connecting links that are required to channel the glory of God into the earthly lives of men. Then, as we send forth our rays to enrich their hearts and minds, we will not be confined by the limited aspects of organization or personality; but we will spread abroad the canopy of a living faith upon the earth and upon the hearts of her people.

I AM Helios of the sun system your scientists call “our solar system”; and, together with beloved Vesta, my consort, I release now in the beginning of this decade those energies which we have held in abeyance, waiting for humanity's acceptance of the light and for their “miraculous expectations,” as beloved Michael phrased it in last week's Pearl of Wisdom. This release has been ordained by the

²Hab. 2:20.

³Rev. 11:15.

⁴I John 3:2.

solar lords in order that a significant movement from out the Sun might also become a significant movement in the lives of each individual on earth connected thereby with us.

And so the Brotherhood in its many departments is coordinating a great inner network of life, light, and love directed through the Darjeeling Council, headed by beloved Master El Morya, with the glorious assistance of beloved Mary, the mother of Jesus, and the Ascended Lady Master Magda. The cosmic task of assisting the planet Earth out of the darkness and into the light is therefore being effected by the continual denial (through the decrees of the sons and daughters of God) of the network of darkness that has been spun over the planet, and by the lowering from the heavenly realms of such a new level of light into the world that cannot help but evoke a response in those who are attuned to that light.

It is our hope also to enlist the aid of countless individuals who do not, as yet, know our names and who are unaware of the great hierarchical network of universal light that is being invoked. These are ready, because of the inward response in their souls, to acknowledge that which they have not seen as yet; and, by a vital faith that no man can take from them, they are willing to hold our hands in the dark until such a time as that which is presently hidden to their eyes shall be revealed.

We give no power, therefore, to the dark and surly mongers of human gossip, to the sordid purveyors of doubt and anguish, to the false accusers of the brethren, or to the legions of darkness. Ours is an activity of light, and from the Summit towers that light shall blaze forth and evoke tidal waves of cosmic response in the hearts of the students until there shall form in the invisible world that dramatic reenactment of a universal ascension for a planet. This drama will show the life evolutions of Earth that in the heart of God there is a supreme and universal purpose, whose revelation will affect the lives of every man, woman, and child upon the planet.

Thus the wounds of the centuries and the millenniums shall be healed by the hands of infinite love that were expressed so nobly through the Nazarene carpenter. His voice still rings clear in the voice of universal truth, above personality yet in the light that unites all men in their inward parts to the sacred realization of the words, "This is my body, which is broken for you."⁵

I AM Helios, advocate of the Central Sun of beloved Alpha and Omega. I, together with Vesta, salute the evolutions of this Earth in that consummate sense of universal reality and peace which rings out the joys of cosmos everywhere, peeling the light and repealing those human edicts that have bound men and nations. That all may learn to be free and to cherish freedom is our living prayer.

Graciously, in the name of the living Christ, I AM

Helios of the Sun

⁵I Cor. 11:24.

Chapter 3

Kuthumi - January 18, 1970

Vol. 13 No. 3 - Kuthumi - January 18, 1970

Teaching by Example

To All Who Would Apply Their Learning,

The power of right thought to guide the lives of men is often overlooked; for the preeminence that men give to ego-centered emotions when making decisions that will affect their entire lives leads them into wrong thought patterns and negative spirals that can produce only more ego-centered emotions.

“He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.”¹ Emotional control is the need of the decade. This need must be recognized by those who would go forth as representatives of the World Teachers (Jesus and Kuthumi). You who would set the example for the age must also bear in mind that you cannot mold the thoughts of others by argument, nor will a display of the ego generate respect in those you would lead. Therefore, your only alternative is to follow the commandment of the Lord, to “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”² Teaching by example is the way of those who have attained self-mastery.

How well we know that the misinterpretation of an individual’s thoughts and motives often creates a false picture of his character. Therefore, blessed hearts, the Brotherhood explains that it is not necessary to classify individuals. But, if after reading our admonishment you still feel compelled to do so, will you not “reclassify” them if your first opinion should be wrong? Why be hasty or feel the need to shove everyone you meet conveniently into a niche of your own creation? Practice the Presence of God in your own life, we say, invoke the Spirit of his discernment in all matters, and you will more readily spread the balm of peace and beauty among your peers.

How easy it is for men and women to find fault with one another! Yet, how true it is that each such episode of faultfinding, when it is falsely based in any respect, brings forth a karmic recompense which may well create in the lives of the faultfinders those very faults that they so easily condemned in others. What, then, is the value of holding the immaculate concept for those whose lives are so impurely lived? Is it not in order to invoke the magnetization of benign energies throughout the universe? And, conversely, does not the sordid thought about another sully also the garments of the mind of the one engaged in the practice?

How quickly the vibrations of a building, or of a consciousness, are lowered as men and women continually dwell on the errors and shortcomings of others. Hierarchy does not say that there is anything wrong with the statement, “By their fruits you shall know them”;³ but in heaven’s name,

¹Prov. 16:32.

²Matt. 5:16.

³Matt. 7:20.

blessed ones, to know what a man is at a given moment should not forever defraud him of the mighty potential of improving his lot.

While the lives of men are full of shame, ending in blame toward one another, we would make them to be full of hope, that the dawn of self-improvement might appear daily to each human life. Why should we limit men when the balm of forgiveness can bring about a spiritual equity in the entire evolution of a planet? What applies to men individually applies to organizations, to nations, and to the split infinitives of purpose.

Purpose can be stated so succinctly as to equate the absolute. Yet, as it enters the functional levels of human consciousness, purpose must acquire relevance to those levels it order that is might elevate the various modes of man's thought, step by step, to a higher perspective. Men create and they recreate; and the revolving cage of human emotions often takes the mind, even at night, into subterranean levels where it cannot sleep. Where is purpose when men become lost in their own astral creation? It is there, even as God is everywhere; but it is not perceived as applicable to the plight, and thus the call, "Take up thy bed and walk,"⁴ is without meaning to the soul.

Let the balm of sweet forgetfulness soothe your consciousness in the simple meditation upon the law of God: "For whatsoever a man soweth, that shall he also reap."⁵ If this be so, and it is, you cannot change the past; but you can affect the future. Highly resolve, then, to mend past errors as best you can. But do not let the weight of past obligations so interfere with the functions of life that your frustration becomes an impairment to the lifting of the weight of error or to the balancing of personal karma.

Leave to God that which you should, and inch your way as best you can toward higher goals. Never give up because of past record or failure; for these may well be used as stepping-stones and spiritual advices that will speak to the heart even in the night and say to it, "Be still, be at peace, and plan for the high adventure of living in greater light and in greater awareness of the light."

Jesus, my compatriot and friend coordinating the office of the World Teacher, often said to the disciples, "I AM the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."⁶ Your own blessed God Presence, I AM, that is in you and above you, is the light of your world, individually and collectively. He is the light, also, of the whole earth; and, speaking through the Christ consciousness attained by many sons of God, he creates beautiful states of awareness such as those that have been brought forth in great works of art, music, and literature. These are designed to raise the individual's consciousness; but, beloved ones, cosmic consciousness, samadhi, bliss, call it what you will, is never given in order to absolve him of his responsibility or to make him a pariah before humanity.

We are not interested in building personality cults wherein the leader, usurping the position of the Christ, is looked to as the saviour of the members. We are interested in increasing the awareness of God in the life of each individual, so that out of his own knowingness can come the great rarification of the ethers of his own world that shall bring into his consciousness the things of the Spirit that have long been hidden.

When your attunement with the angels becomes an ever-present reality that is not confused with the psychic realm of ghostly phenomena, but rather is identified with the sweet ethereal consciousness of the Christ that is full of service and power, we are confident that the circle of disciples of the living God will be widened; and then the Christ-power, magnetized by the adepts in embodiment, will be utilized in the cleaning up of the astral body of the planet.

Then the coat of snakeskins will be shed and the sacred fire shall be raised as the brazen serpent in the wilderness of old, a symbol of the elevation of the life-force and not of its dethronement into

⁴John 5:11.

⁵Gal. 6:7.

⁶John 8:12.

the degeneracy of improper practices. Then we shall see the elevation of the serpent fire, the solar energy of God, into the beauty of the Holy-Family consciousness by which every department of life is gilded with the glory of the spiritually creative process. Then we shall see the divine alchemy transforming life into the conformity of the Holy Spirit and thereby creating among brethren and nations a true confraternity of the Spirit.

What do we see, then, in this aspect of the teachings of the Great White Brotherhood? Why, of course, a cloak of cosmic invincibility with which the adept is clothed. Now he observes that the Christ of his being can direct his life, not to the plane of the outer ego, but to the monadic plane of the Presence where the individually created son of God can seize upon the magnificent purpose of life. Thus, having caught the vision, he descends to the world of actuality; and there he allies himself with those of like mind to create the joint-heir concept of oneness with the living Christ, with the universal Logos, with the Only Begotten of the Father that works miracles both in and out of form consciousness.

These efforts will not only bring about the healing of the individual but they will also bring about the healing of the whole world; and thus, by example, the mission of the Nazarene master, blessed Jesus, will be translated into vital acceptance in the Christ consciousness of each man, woman, and child. Then shall the angels speak, then shall the cosmic teachers forsake their anonymity and come forth in mighty power into the lives of all humanity. Even the skeptics, the scoffers, and the scientists who have stood so rigidly behind those bars of so-called proven truth, which again and again have been altered, shall acknowledge the supremacy of the Higher Law; and at last the scales that have blinded the eyes of the soul, that have actually hidden his divine potential, shall drop away.⁷

Then, they will see that all of the seeming miracles of the Christ can be their own; for they are the natural graces and gifts that God gives to every man. They will see, at last, that by rescheduling their thinking and by exalting the mind out of the plane of dense and dark human creation and the discordant jungle rhythms of the world, they can find the peace of the kingdom, not as an empty room, but as one that is full of light and that always opens into another as the vista of consciousness is broadened.

At last, then, their mission will become a vital link in the passing scene. They will acknowledge themselves as one with God, and out of that sense they will pledge to do what they can to follow in the master's footsteps. Thus, the many illumined sons of God will become the voice of the World Teachers.

Adventurously, I AM yours through the seventies, and on until the symbol of perfection lives in you.

Kuthumi

⁷Acts 9:18.

Chapter 4

The Maha Chohan - January 25, 1970

Vol. 13 No. 4 - The Maha Chohan - January 25, 1970

The Sevenfold Temple

To All Who See the Holy Spirit as the Bearer of Truth,

The truth that frees scatters the chaff of human reason, revealing the perfectly formed matrix of the Eternal God for every individualized life manifestation. Let the souls of men welcome, then, their much needed scourging as the balm of Gilead, as a sweet anointing, as the bearer of glad tidings; for, whereas humanity seek for earthly comfort, those mighty sinuous men, that we would call the heroes of love, have one and all recognized their strength as coming from the chastening of spiritual realms.

There are no worldly explanations for the many miracles occurring even now in the daily lives of men - miracles that speak of divine care and consideration for every part of life. Let us summon, then, the classic culture of the elder gods of the race, of the historical, spiritual progenitors who, acting under the unity of the Almighty, have been his hands and his feet, and the mouth of his counsels. When he wrote, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night,"¹ the psalmist of old described these sponsors of mankind's divinity. To them the law of the Lord was revealed as a brilliant thread of truth whose presence, whether delicately intertwined or simply woven, could always be felt in the garment of the Lord.

We deal, then, with sensitivity. All men are not equally sensitive to the ministrations of the Holy Spirit; for all have not exercised their spiritual senses with diligence and gratitude for blessings felt but not seen. The natural unfoldment of the sevenfold temple of God-magnificence reveals the true being of man; twinkling as a diadem of reality and skillfully placed within the microcosm of the physical body, this temple is a starry doorway into the boundless reaches of cosmos. Man is not intended to be just an eye of perception or a compilation of senses fixed in space, gazing upon the panorama of universal existence. Man is intended to enter in to that spiritual experience that, in making him one with God, shows him the cosmic synthesis of truth and reality, blended by the Holy Spirit into the fabric of Allness.

Then man does not perceive the cloud: he is the cloud. Man is not just one cloud: he is all clouds everywhere, drifting in the movement of the Lord's Spirit. He is at once the tapestry and the living awareness of spiral nebulae, stars, worlds in birth and worlds awaiting rebirth in cycles ending. Man is terrestrial, he is also celestial. Man is earthy, he is also heavenly. The devotee sees the stairs leading to the stars as necessary for the ascent; but when they are no longer needed, he perceives

¹Pss. 1:1, 2.

them rolling up as a scroll, often leaving no trace of the ascending one or of his pathway. "Where are they gone?" men cry, when loved ones disappear from view. The scriptures reveal, "The wind bloweth where it listeth . . . so is every one that is born of the Spirit."²

Therefore, as man develops the Christ consciousness, he finds his feelings of reality increasing in all that he does. He is not robbed of life because he gives himself to the Deity, to the Spirit of life; for each sweet surrender is a movement of cosmic gain as the soul joins the march of the legions of light in the rhythm of planetary progress. Does he die unto the world? The Christ in him is born and reborn each day. And with what skill the angelic hosts weave the threads of contact between cosmic and planetary realms, lowering ladders of light upon which a trusting humanity may safely climb and move swiftly through all astral densities to escape into the purity of the etheric realm.

Man's role as an instrument of the Holy Spirit should be clearly perceived as a spiritual responsibility to manage the energies of life entrusted to his care. The world of form certified, "as below," is also a world whose potential should be recognized as the perfection of the world "above"; for the microcosmic world of Matter, form, and substance in which man lives and moves and has his being is intended to be a schoolroom where the joy of self-mastery can be experienced. But true spiritual experience can come only through contact with the macrocosmic world of Spirit, and this interchange between the Macrocosm and the microcosm of man's being is dependent almost entirely upon the development of one's spiritual faculties.

The untested, untried chela, who sits upon the mountain place meditating upon the perfection of God, might descend from his lofty position into the world only to find that he would scarcely survive the first test that came his way. Now, we do not say that retreat is not sometimes necessary; but we do implore the students of the light to comprehend the fact that the tests of life are given to them in order that they might first overcome the world and then retire to the mountains under the starry radiance of God, preferring this place to all others.

As long as mankind are attached by desire to the things of the world, the things of the Holy Spirit may seem as foolishness unto them. But when, through the testing experiences of life, they come to realize the emptiness of the dream that is without God, the search becomes for them one that is valid. Each step attained is then recognized as a striving toward the perfect hope of God for every creature.

With what love, what all-enfolding love, God has surrounded the universe. Why is it, then, that humanity does not recognize that his spiritual senses, like the sharpest swords of the finest steel, must be kept untarnished and radiantly sharp? If the cutting edge is lost, if the senses of the Spirit become dulled through continual involvement in the psychic battle between human wills and human desires, how can humanity find their freedom?

Hence, when individuals first begin to hear of the masters of wisdom, doubt sometimes fills their hearts. They doubt the chelas of the light, and they even doubt the messengers through whom we would speak because doubt is locked within themselves. This state of affairs is understandable, and we do not punish humanity for their doubts; for they are punished enough by them. What we yearn to do is to bring the comfort of the Holy Spirit into the lives of all men, that they may experience for themselves the tender, joyous, yet powerful reality of God.

He is ever giving himself to man. The law clearly states, "As you give, so shall you receive," and it applies not alone to the great giver, who will ultimately receive all that he gives out, but to man as well who must also learn to give that he may receive. When men give themselves to God, they shoot the arrow of self into the airy radiance of the realm of fulfillment. And God will answer, for the call compels the answer. But if it seem to man, as in the old poem, that "I shot an arrow into the air, it fell to earth, I knew not where,"³ then so be it, for the answer is in the call; and the arrow

²John 3:8.

³"The Arrow and the Song" (Henry Wadsworth Longfellow, 1845).

of the call will not return void to man unless his call be lacking in faith or direction.

Because he has wandered so long from the reality of God, the very law of love demands that man become engrossed in the search until he find, point by point, the lost and broken strands of his own wonderful reality. Through the ministry of the Holy Spirit, the severed strands are once again united and the body of divine radiance that composes the invisible garment of the servant-son is once again placed before him as the means of his goalfittedness for a lifetime. If he is able first to perceive and then to accept these graces, the development of the Christ consciousness, the eschewing of evil, and the exaltation of hope will be accomplished in him as he exclaims:

I AM free!
I AM free from all mortal density.
I AM free from delusion, confusion, doubt,
and discouragement.
I AM exalted by the universal Spirit of the Christ.
I AM encouraged by the spiritual care for me
That manifests through the consciousness
of the Good Shepherd.

He has given his life for his sheep.
I see him everywhere,
In the bushes waving gently in the wind,
In the changing color of the sky,
In the rise and fall of hope alternating in anguish
As the sense of struggle seeks to drown
The rising radiance of the light
within the chalice of being.

I AM always one with God.
I AM content to live under the rod
Of the spiritual discipline of the Christ
And to overcome the world.
I AM determined not to be overcome by the world,
For he that lives within me
Is greater than he that is in the world.

I recognize the understanding that is given
To the greatest masters
and humble beginners alike.
I pray, O God, that this understanding
may be sufficient unto me,
That I may become as a little child
To receive the crumbs that fall from thy table
And to recognize them as seeds
of magnificent cosmic potential.
They are like tiny jewels from the earth,
Yet, like flowers, these spiritual gems unfold,
Become a cosmos radiant with hope for every person.

Where I AM thou art.
O God, I AM thyself,
Crown me with the delight of thy Law

In my inward parts and in my outer actions:
O Holy Spirit, deliver me!

Lovingly, I AM

The Maha Chohan
Representative of the Holy Spirit

Chapter 5

El Morya - February 1, 1970

Vol. 13 No. 5 - El Morya - February 1, 1970

The Gathering of the Eagles

To Those Who Would Be Transformed by the Will of God:

Beauty pours forth from the furnace. Heated white-hot by the love of God, the energy of transmutation pours forth. In their lack of attunement, the dark ones huddle in rows; they lack courage and draw strength from one another's ignorance. But the shining lives of the avatars of God and the healing devotion of the many savants of cosmic law turn the great wheel and grind to powder the deeds of the dark ones. We cannot even use this powder to form a foundation for the future, and it must needs be consigned to the fiery furnace for transmutation.

Then comes the forward movement of the flame as the release of pure energy from God's heart vanquishes the dense desires of men, who have myopically pursued the pathway to extinction. Ours is the highway of constant vigilance. We know the meaning of the wave of the future, and the flaming ones echo the sentiments of the Most High. Now, as the rats scurry for cover, each one to his den of iniquitous doings, the eagles gather in the high nest; and everyone that is born of the Spirit bendeth his ear to give heed.

The fires of transmutation are lovingly and longingly invoked; but when they come forth, pleasantness doth not always accompany the gift, for the accumulated karma of the centuries must be sloughed off. Ours is the way of the whirlwind which sweeps away the vain desires of men and, by reorientation, crisply reveals to all the fashion of immortal renewal. For, if death is to be swallowed up by life, then life must be given preeminence. We cannot tolerate continual decay, for the very seeds of faith that are not exercised by valiant action will rot unless they are permitted to expand.

Now, if "permitted" seems to be a modifying word, let us use another; let us say, "encouraged" to expand. And thus let us realize that humanity, draining the dregs of the cup of karma unfulfilled, will unfortunately permit trifles to occupy their attention while they ignore the sign of the Lord.

Purpose thunders, and the cells of being respond. Life bursts forth in flashes only to be restrained by the pallor of human density. One asks oneself, what should be esteemed, what should be heeded, to whom shall we turn? The arm of flesh, encouraging self-serving, derives its satisfactions from the stooped gait that, turtlelike, totters to oblivion while saying, "In God we trust." The stench of darkness ariseth from the earth, but the challenging ones are ready with the crystal fire. Everywhere the straight arrows of righteousness shall fly, and the splendor of the Sun shall dispel the illusions of the senses.

We hear the cries of children, and we are glad that they have invoked light. We hear the cries of the uneducated as they ask for the bread of the Spirit. The callous ones heed not the cry, and all too frequently those who cry the loudest heed not the answer that is given. What shall I say of the

great books of light that have already been released? The world cries, "More!" and more is given; but the great gifts, moldering upon the shelves through lack of use, cry out, speaking of the cosmic adventure, of the opening of the solar stream, of the blossoming of the flowers of the Spirit in the garden of being, and of the awakening of the soul to the need to resolve conflict by the intimations of light.

Light has challenged and pushed back the darkness, and the arrows of the Anointed One shall captivate the earth. The armies of light shall move forward, the dark ones shall lie broken upon the sand; and the children of the sun shall shine forth in righteousness, reflecting the Father's intentions and admonishments.

Now, as we gather the great eagles for consultation, comes the banner of the God of Freedom into view. I deem it a privilege rare to announce to the student body the release of a series of instruction by the beloved Ascended Master Saint Germain, which we of the Darjeeling Council would call Intermediate Alchemy. This series of ascended master instruction, peering beyond the earlier Studies in Alchemy by the same author and awakening the soul to a greater cosmic potential, will commence next week in the Pearls of Wisdom as the keynote of a decade whose purpose is to unfold greater light to the earth and the individual.

Ours is no ordinary urge, but it follows the inherent meaning that is found in the interpretation of the word: "Ur" which is light, "G" which is God, and "E" which is energy. Our urge to illumine the souls of men, then, is valiantly expressed as an urgent sending forth of the needed energy of God - the light of God that never fails - into the world of form.

When all is said and done, the struggle for human recognition is always the revolt of the carnal mind against the light of the soul's recognition. He who would be recognized by his peers denies his God before men. Him will God deny before the holy angels. He who would bear silent witness to reality denies himself and follows after the destiny of his own soul. His name is recorded in heaven. Thus do the selfless ones evoke a cosmic response that is calculated to make them the friends of God by strengthening the bonds of divine friendship and by arraying them in the garment of God manifest as the Christ consciousness. Thus are the naked souls of men covered in safety, and thus is preparation made for the gathering of the eagles in the Holy Place.

In my announcement, I bring to the world great hope; for Saint Germain, as you will see, is determined to place the tools of freedom in the hands of the lovers of freedom, enhancing thereby the conduct of the affairs of the disciples of the ascended masters in order that they might obtain here and now "a better resurrection."¹ The energies of God, electrical in nature, always bow to the edicts of the soul; therefore, when the soul invokes the thread of cosmic purity, of cosmic reality, and of cosmic compassion, let it be for the creation of a bond of spiritual understanding between heaven and earth, a framework on which the millenniums can be builded.

What a pity that wise men of other generations could not perceive the great universal sweep of the immortal passion of God in the gathering together upon the planetary body of the children of his own heart and in the creation of a consummate band of devotees who would yearn to do his holy will. I tell you, then, that the will of God, seen but dimly by those who know not how to observe the processes of nature, has the capacity to raise those who pay heed to it into such a marvelous stature of cosmic identification that, as a result, the realities of the Christ and of the ascended masters are literally burned into the fabric of the soul.

There is, then, no question in the mind of the disciple concerning the reality of God or of the spiritual world, but there is a serious questioning of the material world that has seemed somewhat real to man at the selfsame moment that he has questioned its existence together with his own. Well might humanity gauge their conduct by the highest standards and perceive the power of love to endure. All carnal things, including the very fabric of the personality, shall pass away; but the living

¹Heb. 11:35.

Word shall not pass away: it shall remain as a fiat of the only begotten Son to all generations.

To call him blessed is to revive the image of the Manchild of self in the radiance that both precedes and prepares the servant-son for entrance into the Holy of Holies. This radiance is an anchor cast beyond the veil where the living Spirit and soul of man can identify with the changeless perfection of God. Here on the highroad of adventure all things in life are placed into that transcendent perspective which is the revelation of the kingdom of God to the individual monad.

“Come up higher, come hither!” The word goeth forth at a time when the individual can accept it - even when he cannot understand it; for he knows with an inner certitude that as he riseth, the wisdom to understand the will of God will be forthcoming.

Through a heart born of perfect love, from which has been cast out all fear and torment, the soul will be raised inch by inch toward the cosmic goal that, in one cosmic sweep, engrossing light-years of perfection, will carry men forward into the arms of God.

Toward his holy will we move,
By the power of his own love,
Through the grace of worlds unknown,
Heavenly radiance doth atone,
Purifying heart and mind,
Teaching each one to be kind,
For where I AM, there ye are.

Forever,

Morya

Chapter 6

Saint Germain - February 8, 1970

Vol. 13 No. 6 - Saint Germain - February 8, 1970

INTERMEDIATE STUDIES IN ALCHEMY

I

“Create!”

When the Great Alchemist’s Spirit breathed into man’s nostrils the breath of life, the fire of creative Spirit filled the clay tabernacle. An embryonic god was born.

The practical aspects of alchemy are to be found in manifestation only in the one who has developed the power to execute the design of freedom. Whatsoever bindeth is not the friend of the alchemist; yet it is the goal of the alchemist to bind the soul to its immortal tryst in order that the pact of life might be sanctified even as the precious gift of individual identity is accepted.

Now, the identity of the alchemist is to be found in the mandate “Create!” And in order that he might obey, the fiery energies of creation are dispensed to him each moment. Like crystal beads descending upon a crystal thread, the energies of the creative essence of life descend into the chalice of consciousness. Neither halting nor delaying in their appointed course, they continue to fall into the repository of man’s being. Here they create a buildup for good or for ill as each iota of universal energy passes through the recording nexus and is imprinted with the fiat of creation.

The fiat reflects the intent of the will of the individual monad. When the fiat is withheld, there is an idling of the great cosmic furnace as the talent of the descending chalice moment is rejected by the consciousness and becomes an opportunity lost. Where there is no qualification, no fiat of intent, the energy retains only the God-identification of the talent without the stamp of individualization; and thus it falls into the coffers of the lifestream’s record without having received so much as an erg of qualification.

The creative process, then, is of little significance to the individual who does not recognize the mandate to create, for by his nonrecognition he forfeits his God-given prerogative. As a result of man’s neglect of his responsibility, the fiat of God was given that is recorded in the Book of Revelation: “Thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.”¹

The fiat to create must be heeded, but let us pray God that men heed well the sovereign responsibility that Life has given them to create after the pattern of the divine seed. Well might they emulate the elder gods of the race and the royal priesthood of the order of Melchizedek in their creative endeavors, that they might convey upon the energy chain of life that peculiar and fascinating aspect of cosmic genius that is the nature of the eternal God.

¹Rev. 3:15, 16.

So long as individuals allow themselves to be kept in a state of constant fear, so long as they deny themselves the great benefits of universal hope, so long as they fail to take into account the meaning of the promise “His mercy endureth for ever,”² so long shall they continue in ignorance to deny themselves the bliss that exudes from the rightful exercise of spiritual privilege.

To belittle the soul of man, to cast it down into a sense of sin, frustration, and self-condemnation is the work of the princes of darkness. But it is ever the forte of the sons of heaven, of the Ascended Masters, and of the cosmic beings to elevate that supreme nobility which is both the fabric and the content of the soul into such prominence in the life of man that he might hear the dominant word of the eternal God in ringing tones, “Thou art my Son; this day have I begotten thee.”³

Man must enter into a pact of universal trust based on his own inner commitment to the grace of God that will not prohibit him from exercising the power of the living Word to emulate the Masters, to emulate the Only Begotten of the Father, to emulate the Spirit of comfort and truth. And when he does, he will find opening to his consciousness a new method of cleansing his soul by the power of the LORD’s Spirit. Then he will come to understand the meaning of the statement made concerning Abraham of old that Abraham’s faith “was imputed unto him for righteousness: and he was called the Friend of God.”⁴

And so it is “not by might, nor by power, but by my Spirit, saith the LORD of hosts,”⁵ that man accomplishes the alchemical feat of transmuting the base metals of human consciousness into the gold of Christed illumination. Human might and human power can never change man’s darkness into light, nor can they deliver humanity from the sense of struggle that bans from their lives the acknowledgment of the God-given potential that lies within the domain of the self.

The victorious accomplishments of the Master Jesus, together with the “greater works” which he promised that the disciples of Christ would do “because I go unto my Father,”⁶ remain in this age, as in ages past, a fiat of universal freedom. Thus the works of the alchemists of the Spirit beckon the souls of men to forsake their attitudes of self-condemnation, self-pity, self-denegation, self-indulgence, and overreaction to the errors of the past. For when men learn to forgive and forget their own mistakes, their hearts will rejoice in the acceptance of the word from on high “What God hath cleansed, that call not thou common.”⁷

Recognizing, then, that the potential of every man rests in his immersion in the great soundless-sound stream of living light-energy from the heart of the Universal Christ, we say: Let the power of the Holy Spirit, worlds without end, exert its mighty cosmic pressures upon the soul of the would-be alchemist until he emerges from the fiery furnace pliable, whited, and pure in the willingness to obey the fiat of the LORD to create first a clean heart and then to renew in self a right spirit.

God is a Spirit; and as the Supreme Alchemist who has the power to work change in the universe, he is able to convey his passion for freedom to the soul of any man who will accept it. His is the passion which produces in man the miracle of unfoldment through a sense of the real. His is the passion that will drive from the temple those money changers and bargainers who would literally sell the souls of men in the marketplaces of the world.

We are concerned with creating in the student of alchemy a conscious awareness of the power of the Spirit to convey the transmutative effect of the Universal Alchemist into the lives and beings of embodied humanity. It is through this awareness that they shall be exalted in a manner which they have never before experienced, for at last they shall have recognized that within themselves the cosmic key-seed of universal potential lies literally entombed.

²Ps. 136.

³Ps. 2:7; Acts 13:33; Heb. 1:5; 5:5.

⁴Rom. 4; James 2:23.

⁵Zech. 4:6.

⁶John 14:12.

⁷Acts 10:15.

To resurrect, then, the Spirit of the Cosmic Alchemist means that we must seek before we shall find, that we must knock before the door shall be opened. We must, in the ritual of true faith, be content to commit ourselves to him who is able to keep and to save to the uttermost those who believe in his manifold purposes. These are centralized in the one purpose of unfolding the consciousness of the stone which the builders have rejected, of the Christ that is the head of every man.⁸

In the concept of the abundant life is to be found the radioactive principle of the expanding God consciousness into which any man may drink without depriving his brother of one iota of his inheritance. There is no need, then, for jealousy or a sense of struggle to function in the lives of the true alchemists; and wise are they who will submit themselves to the pressures of the divine law, who will seek to purge themselves of all unclean habits stemming from mortal density and of doubt and fear, which are the root cause of man's nonfulfillment of his destiny.

Those who dare to submit to the will of God will come to the place where their souls can at last welcome, face to face, the overcoming Spirit that makes possible the transfer of the consciousness of the Great Alchemist to the consciousness of the lesser alchemist. Through this transfer, hope is amplified in the microcosm of self and the miracle of emerging chrysalis is beheld. Then the soul, feeding upon the living Word which throbs within, finally understands its *raison d'être* in the fiat of the light "Create!"

It is incumbent upon each life, then, to create according to the patterns made in the heavens.⁹ He who can produce the miracle of these patterns in his life is also able to have all things added unto him; for by his seeking first the kingdom of heaven, the earth herself yields to his dominion.¹⁰

In this series on intermediate alchemy, I am, in the name of Almighty God, creating in the consciousness of the disciples who apply themselves to this study a spirit of inner communion. Through this spirit - a focus of my own flame - the Most High God and the hierarchy of Light shall focus, by the power of universal Love, a climate within the consciousness of the student that shall enable him to obtain his rightful place in the divine scheme. Then the kingdom will flower and men will perceive that they need not engage in struggle or seek by violent means to obtain that which God is ever ready to give unto them.

The lingering fear in the worlds of men is of the dark, whereas faith, hope, and charity are the great triune bearers of light who exalt Reality and lead men toward the light.

Ready for action,

I remain the Knight Commander,

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

⁸Matt. 21:42.

⁹Heb. 9:23.

¹⁰Matt. 6:33; Luke 12:31.

Chapter 7

Saint Germain - February 15, 1970

Vol. 13 No. 7 - Saint Germain - February 15, 1970

INTERMEDIATE STUDIES IN ALCHEMY

II

Practical Alchemy

The history of man's devotion to the cause of freedom may never be written either for the planet or for the individual. Therefore, man will never know by outward study the true story of freedom. Nevertheless, through the outreach of the Spirit of God in man and its wondrous attunement with the central clearinghouse for every part of life, he may enter into the akashic records of those solemn moments in the lives of other men and thereby perceive how they obtained their victory.

Even as the alchemist builds on the discoveries of his predecessors, so there is an inner teacher within every heart who tutors the outer self, subduing it when necessary and guiding the fires of the mind in their search for the oftentimes invisible strands of reality.

When the subject of creation is given more than ordinary consideration, man begins to realize that his own destiny lies as a gift in his hands. He has always looked to God for assistance, and God has always looked to man that he might convey to him every good gift and all the support which man could reasonably receive and acknowledge. Unfortunately, even in those periods of their most advanced meditations, mankind have seldom glimpsed the necessary cosmic pattern of what they are and what they shall be.

The secrets of alchemy are always to be found in the domain of creation. If man has not the power to create, he is not truly free. Therefore, the stream of energy that God is giving to him in ceaseless descent must needs be channeled into matrices of creative desire patterned after the divine will; but when misqualified, these energies form the links of the chain that binds him.

Our first step, then, is to abort and to transmute the negatively qualified substance in the world of every would-be alchemist. The power of the violet transmuting flame, as an agent of the Holy Spirit, can be called forth from God for the purification of man's world.

It should be noted, however, that this power is seldom recognized until the alchemist has invoked the flame for a considerable period of time. But, practice as he will, his use of the flame will not be enough to transform his world unless the correct scientific attitude is maintained. The alchemist who insists on exalting his own human will and ego in contradistinction to the Divine Will and Ego cannot possibly receive the great gifts which the Spirit seeks to convey.

I know that many people are reluctant to release themselves completely into the hands of God. They are willing to go part of the way, and they gingerly step forward when the higher will seems to flatter their own; but because they have not let go of the human will, they find in the end that their

efforts are unrewarded.

Man cannot bargain with God. Nevertheless, Cosmos is far more ready to give every good and perfect gift to man than man is ready to receive it. The problem, then, lies not in the ocean that is filled with pearls, but in the diver himself, who must be willing to acknowledge the presence of the treasures of heaven in the cosmic depths - treasures that heaven intends man not only to discover but also to possess.

By incorrect attitudes, men have kept themselves from the kingdom of heaven. They have sought through magic and, unfortunately, even through witchcraft to win for themselves that which could be obtained on a permanent basis only by willing submission to the will of God, to his intents and his purposes.

How long will men deceive themselves? How long will they prevent themselves, by their fears, from surrendering to the living purposes of God? It is as though they would not relinquish their money to the merchants in the shops until they held in hand the intended purchase.

There is no bargaining with God or with Cosmos. Cosmos is ever willing to convey the highest and best gifts to man, but in order to receive them, man must change his attitude.

Those who are schooled in the knowledge of the world may believe in their hearts that they have found through academic pursuits the key to the governing of the senses and to gaining entree into the realms of the Spirit. We say, not so! For neither by intellect nor by self-righteousness shall men obtain the highest gifts.

These gifts will come as the natural unfoldment of the soul who submits to the grace of God and understands that having done so, he can rightfully expect the divine revelation to manifest within himself. And when that revelation comes forth, it is received within the hallowed circle of righteousness and reason - a righteousness that does not do despite to his neighbor, that seeks no harm to any, and a reason that understands that the best gifts of the Spirit relate to the realm of the practical.

The practicality of God must not be employed as a weapon to destroy the mystical beauties of the Spirit. On the contrary, it must be used to draw the divine mystery to the focal point of individual manifestation. As the flesh came forth and was animated by the Spirit, so practicality must come forth and be animated by the creative purposes of God.

Then God will take man by the hand and lead him through the realm of perfect order to a place where man will perceive that the world and all things in it were originally created according to a perfect cosmic pattern. Here he will be shown that each individual was intended to manifest a specific facet of the divine intent and that each facet of the grand design was created to complement the other and to produce thereby the miracle beauty of an everlasting kingdom, worlds without end.

How can men imagine that the Mind that created man in all of his wondrous parts - the universe, the stars, the suns, the spiritual realms - would be so lacking in foresight as to fail to provide a way of escape for those who might wander from the cosmic blueprint? Did not his practicality bestow upon man the fullness of the divine conveyance expressed in the command "Take dominion over the earth"?¹ Man, then, was and is intended to be a practical manifestation of God, learning how to master his environment by cosmic wisdom united with his own natural intelligence.

We have seen, however, that man becomes discouraged when he realizes that although he has exercised his mental faculties to the point where his mind is literally crammed with an encyclopedic knowledge of the world, he is nevertheless mentally muscle-bound and powerless to take dominion over his personal affairs - much less the earth - because he is spiritually anemic.

Now, such discouragement is the result of the individual's failure to recognize the fact that he is

¹Gen. 1:26, 28.

actually a monadic part of God. He does not know - for he has not been told - that in his silent eternal union with the mind of God, he is tied to a giant computer. Through this computer all knowledge is immediately available by spiritual transmission to those who will use it to do the will of God.

But the bounds of man's habitation - including the bounds of his mental probings - which are prescribed by cosmic law, cause this wisdom to be withheld from that part of the universe which is not yet ready to assume its role in taking dominion over the earth and in making itself functional with the powers of the Universal Christ.

The key, then, to the practice of advanced spiritual alchemy lies in the alchemist's understanding of the purposes of the Brotherhood and in his consciously yoking himself together with those who are pledged by word and deed to the fulfillment of those purposes.

Little do men realize when they begin to pursue the study of alchemy how deeply involved it will become and how deeply they will become involved in it. For unless there is an immersion of the self in the sea of universal wisdom and purpose, the soul cannot be saturated, the sponge cannot be wetted, and the energy so needed for transmutation cannot be evoked.

If I seem to be releasing the secrets of the ages slowly into the minds of the hurried and harried students who would like to overcome all things in a moment, let me say that you today are receiving from the retreats of the Brotherhood more information than we ourselves received in the past when we were undertaking our own novitiate.

In your patience, then, possess ye your souls;² but be diligent in studying the various aspects of being which from time to time will be pointed out to you - sometimes from the most unexpected sources. Be ready to find in the smallest gift an intricate treasure that, like a piece in a great puzzle, may not at first seem relevant.

Again I say, be patient. For time, in marching on, reveals eternal patterns. Therefore, to decline the search or to reject the means of cosmic study which makes possible the search is an error of the first magnitude.

Let all who are receiving this form of instruction rejoice and be glad, seeing in the very opportunity for self-study the need to render the service to the brothers of acquainting others with the teaching. Thus, by making available the gift of life to receptive souls, Heaven shall respond and give a greater gift to the souls of you who have proven that you are willing to labor and to wait.

Perfection is forthcoming, and it is the perfection of a master mason - a builder who, in idealizing perfection in the universe, has no alternative but to idealize it in himself. This is the builder who sees the need to cleanse the very foundation of residue in his world, to submit to the washing of the water by the Word³ and to the cleansing of the sacred fire. This is the builder who sees the need to know what the tools of the aspirant are and how these tools may be employed in the service of self, in the service of humanity, and thus ultimately in the service of his God.

Let us, then, reiterate for all
That life is not so simple as men have dreamed.
But it is a scheme so vast and tall
As to literally enfold us all -
Men and gods and Masters, too,
Parts of life you do not view
Right now, but one day will
If you will only learn to listen and be still,
Knowing I AM God within.

²Luke 21:19.

³Eph. 5:26.

To his glory I live,

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

Chapter 8

Saint Germain - February 22, 1970

Vol. 13 No. 8 - Saint Germain - February 22, 1970

INTERMEDIATE STUDIES IN ALCHEMY

III

Spiritual Alliance

Little does the beginning alchemist realize the need for a spiritual alliance. If men are critical of the appearance of oppositional aspects in religious endeavor such as struggles among the brethren, their ungodly attitudes, their criticism, condemnation, and judgment of one another, let them realize that that which is below is not the product of that which is Above, but remains a part of human creation which is no real part of God.

It is to genuine spiritual brotherhood, then, that we would direct your attention, for the alchemist who seeks but his own unfoldment can never manifest aught but a relatively weak potential. Those who ally themselves with the Brotherhood of Light are utilizing the functional power of the Great Alchemist not as a mighty ocean pouring through a narrow inlet, but as the great ocean roaring to the perfection of itself. Thus in all true striving, the hand, aware of the head, blesses the feet that march in progress toward an appointed goal.

Freedom, then, is a name and a game, but the stakes are very high. The Great Alchemist demands absolute obedience from every adherent and from all who would practice the game of victorious becoming.

Man is a limited creature. He is limited by the mesalliances he has formed, often in the bane of ignorance. Therefore, we must commence by literally turning the being of man upside down and inside out. We must ferret out the little tricks that have been employed by the finite self in maintaining its own sovereignty over the lives of others, for it is the sense of struggle that has actually created a struggle in the lives of countless millions.

But when they shed that sense, when they perceive that the universe is a harmonious working-together of light serving light, they will hasten to be about the Father's business of transmuting the shroud that covers the earth, the shroud that is composed of the elements of mankind's own insanity and destructive emotional patterns.

The sacred fire has been distorted through the misuse of sex, and sacred music has been aborted through the introduction of astral and voodoo rhythms. The new moralities of the people must be seen for what they are - simply the old and sordid outworkings of Sodom and Gomorrah come again. Children are taught to pay homage to personalities, and thus they follow after rock 'n' roll idols who themselves are the victims of the demons of darkness. The brutal noises of these pied pipers jar the fine sensibilities of the soul and destroy the inner electronic machinery that would enable the youth

to attune with the Spirit of God and to decipher the tongues of angels.

The game now is to draw the youth into a spirit of rebellion before they have the opportunity of developing a correct understanding of life and of their destiny¹ as heirs of God. But I cannot honestly say that their elders have excelled in virtue, nor do I find that the power of example has been spread abroad in the world as it should.

The ancient proverb "Train up a child in the way he should go: and when he is old, he will not depart from it"² has failed of expression in many generations. Nevertheless, we must not destroy the foundation of hope in the world; for although there have been failures, there have also been numerous successes, many of them unchronicled in the annals of the race.

And so whereas we do indeed, and rightly so, condemn mankind's increasing lack of morality, their licentious spirit and struggle for ego-expression, and whereas we do condemn the violent and indiscriminate overthrow of institutions and standards long upheld by the Brotherhood as guidelines for the working out of karmic imbalances, we also accede that an enormous amount of God's energy has been misqualified in this and past ages. Therefore, the trends toward misqualification must be challenged at the same time that they are being reckoned with as karmic factors by those who are determined to override man's density and to bring into manifestation the long-awaited kingdom.

Have men failed in the past? Then the record of that failure is a magnet to draw them down, and strong counteracting forces must be kindled. The power of heaven must be reharnessed and men must turn from darkness toward the light.

There is, then, a purpose for spiritual alchemy. But before I go into it enough to enable you to draw forth greater measures of cosmic energy and to learn how to qualify this energy correctly, I must show the relevance of this study to the present age.

The destructive energies which poured through the Beatles and entered the subconscious minds of the youth, popular though they were in the world of form, are gradually working their way to the surface, revealing their true colors and Satanic origins. These unholy emanations have drawn many young souls into the mistaken belief that the taking of drugs, the practice of witchcraft, and illicit sex can give them freedom from all imposed limitations. Instead, these indulgences have held them in bondage to the legions of darkness.

Would it not be, then, of greater value and virtue if the resurgent power of regeneration were allowed to come forth through many hearts as a great cosmic flow? The forward movement of this flow is able to engender in men a spirit of willing acceptance of cosmic beauty, which in turn brings about the flowering of hope in the youth - hope for a greater measure of inward satisfaction, hope for a greater measure of attunement with the realities of the universe. For the tides of reality continually pour through the cosmos whether man is aware of them or not.

The certitudes of life are often unknown by the young in heart who, while they are borne upon the tide of human events, are seldom able to compass those events with a relevancy that would give greater meaning to their lives.

I am therefore advising all to eschew the evil and darkness that enter the forcefield of the four lower bodies when the attention is placed on the jangle of modern jazz. I advise all who would truly be alchemists of the Spirit to seek out the classical music of the world's greatest composers - of Beethoven, Bach, Chopin, Haydn, Handel, Wagner, Liszt, Mozart, Mendelssohn, Mahler, and many others who have been commissioned by the Brotherhood to bring forth the music of the spheres.

I advise all to learn to seek in meditation those peaks of cosmic elevation that will enable them to understand and interpret the language of the angels. I advise all to take the time to learn what is real and to develop passions of genuine love toward humanity. But let not these passions take

¹Destiny: Deity established in you.

²Prov. 22:6.

the form of mere devotion to communal efforts or to the raising of one segment of life into a more advanced state of economic development; rather let them take the form of raising men to new levels of spiritual appreciation of their own divine potential as sons of God.

Only by this form of devotion shall their hearts, touched by the hands of the Infinite Creator, be imbued with such reality and love that they will move with precision to execute the divine will. Thus shall men behold the outworkings of a Providence that has for so long yearned to find greater expression in mortal affairs, that those affairs might become truly guided by the power of Life from on high.

Then shall liberty live in human lives. Then shall freedom in honor raise men to a state where they can invoke, by the creative power of the Spirit, a golden age that will transcend the age of Pericles and every other golden age that the earth has ever known. This shall come about through the establishment of a fountain of living flame-power, -wisdom, and -love.³

That fountain shall inundate the souls of men and drench their garments with so much of the essence of freedom that they will perceive spiritual alchemy as the means to every cosmic end. And the glory of the threefold flame, now saturating their consciousness with a fiery brilliance, will evoke an equal response in the very heart of God.

The bond thus established between earth and heaven shall raise this star to a position of greater brilliance than the Star of the East that heralded the approach of the Master Jesus two thousand years ago, for this light will signify the victory of the Christ consciousness not only in one Son of God, but also in all mankind.

I am the exponent of freedom for this age, and in revealing these facts about the science of alchemy, I cannot restrain myself from voicing these sentiments as apropos of the struggles of the times. Are men filled with idealism? Let them turn that idealism toward the Light where divine ideas flow out from a central fountain of living flame. There let all kindle and rekindle the torches of being, and let the fires of their minds be saturated with new hope for a new age born of the Spirit.

Life was never meant to be a cesspool of defeat, but a pillar of victory whose crowning laurel speaks of a living abundance. Blooming within the soul, that abundance extends itself out of the lonely room of self into the larger domain of the universe.

The Ascended Masters' consciousness is a vital power which will assist the devotee in performing a more than ordinary activity of genuine service and renewal. For we are about the Father's business of renewing the consciousness of men - not by applying old patches over old patches, but by renovating the entire garment of consciousness.

As we prepare, then, to make the would-be spiritual alchemist more effective in performing the Father's will and in enhancing the value of freedom, let us say unto every man:

The LORD is your shepherd. You shall not want⁴ - if you will only understand that he longs to guide you correctly, if you will only understand that whereas evil has no real existence, its shadowed veil has been the means through the centuries of binding man to the earth. And you shall see that by cutting the bonds of evil and by acknowledging the power of Good, you will no longer strain at a gnat

³The establishment of a fountain of cosmic light over the city of Los Angeles was announced by the Great Silent Watcher at the Class of the Angels on September 21, 1963, "for a period of one hundred years or as long as the Great Law will permit." This tripartite etheric fountain extends thirty miles in diameter. The outer ring is composed of a blue fountain of cosmic faith rising one mile high above the city; the next ring, one mile within the blue, is a golden fountain of cosmic illumination twenty-eight miles wide and one mile and a half high; and in the center there is a pink fountain of cosmic love twenty-six miles across and two miles high. After the announcement, Mighty Victory said, "We are laying the foundation stone here tonight for mankind's cosmic victory." Such a fountain of cosmic light may be established by the hierarchy with the assistance of the angel devas and builders of form wherever students faithfully invoke and visualize the fountain described.

⁴Ps. 23:1.

and swallow a camel,⁵ but you will enter straightway into the City of God, into the consciousness that transcends the world and its options by recognizing the spiritual options that lie as a gift in your hand.

Man is the Divine Alchemist in physical form. In his right hand the gift of life lies beating. It is the pulsation of cosmic effort. Without acknowledging the gift, man fades away as a vapor upon the glass. By acknowledging it, the cosmic breath strengthens the manifestation of self until death is swallowed up in victory⁶ and Life stands forth transcendent and splendid to every eye.

Onward we move progressively toward freedom in action.

I AM

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

⁵Matt. 23:24.

⁶I Cor. 15:54.

Chapter 9

Saint Germain - March 1, 1970

Vol. 13 No. 9 - Saint Germain - March 1, 1970

INTERMEDIATE STUDIES IN ALCHEMY

IV

To Penetrate Matter

Ere we begin to school the alchemist in more advanced methods of producing the seeming miracles of love manifest right before his eye, we are duty-bound to make further exhortations calculated to prevent the spread of danger through the misuse of higher powers. What do you think the story of the Garden of Eden reveals to man if it does not reveal his disobedience to the divine mandates and his misuse of sacred power?

We will consider, then, the solidity of substance. Matter that presents so hard an appearance to the eye is actually composed of the whirling energies of Spirit. When the Higher Mind examines the nature of Spirit and makes known its findings to the mind of man, he becomes imbued with what we shall call his first awareness of the potential of the self to penetrate Matter.

Matter is no longer solid, but yields to the probing fingers of his mind and spirit. Its density can be calculated and comprehended by the self; and with the speed of light, the consciousness can reach out and pass through dense substance as easily as the swimmer cuts through the water with his arms in motion.

The more the individual becomes aware of the inner power of the self to sense the various shades of reality, the more his powers magnify. At this juncture, the astute and godly man is aware of the need to guard the way of the Tree of Life.¹ Gazing around him upon the world scene, he sees a mixture of good and evil and he knows within himself that in reality you can never blend the two; for whereas black and white may be mixed, their combination will always bring forth a gray tone.

In dealing with the human self, man has been convinced over the years that this blending of black and white is the true nature of man. It is almost as though mankind were stigmatized and hypnotized by the concept that the die of sin, like a die that is cast, is itself immutable.

It is to the shattering of this erroneous concept that I dedicate this rendering. Whereas the scriptures of the world are filled with admonishments against sin - and certainly the jangle and discord of the world bears witness to the diabolical inferno that can ignite in the consciousness of man - yet grace and mercy also appear, and beauty, together with the myriad and magnificent qualities of nature.

How, then, shall we distinguish between the darkness and the light as these take shape in mortal

¹Gen. 2:9; 3:24; Rev. 2:7; 22:2.

consciousness and combine in manifestation?

There are those who argue that the brilliance of the Absolute would lack definition without the tonal values that dilute the pure light into various shades of gray and even black. They say that the darkness is needed as a medium of contrast on which the light can appear.

Let me hasten to say that these individuals do not yet have the knowledge that the cosmic law would vouchsafe to them; therefore, let them hold their peace until they know whereof they speak. For they have not considered the introduction of the color spectrum and the emergence of the beautiful pastel hues radiantly functioning in the spiritual world without ever requiring a single shade of gray or black to delineate the many facets of the consciousness of God. Black is the absence of light and of the color-qualities of life, whereas white contains all of the rainbow rays as the prism clearly shows.

Let me say, then, that within the realm of the Absolute, within the goodness of God, within his power to create, lies a chromatic scheme so dazzling and so splendid as to literally propel the consciousness of man out of the socket of mortal vicissitudes. Why, then, do men and women tarry in the Troys of the denizens of darkness? I say it is through a common ignorance and the unfortunate spread of suspicion and doubt.

This distrust of the invisible yet all-powerful spiritual world by men and women is a strange phenomenon, for they are so easily persuaded to give their all in the cause of faithlessness. Contending that God is not and expounding and expanding upon their doubts, they never seem to realize that the energies that they use, if properly directed toward a higher faith, would produce the miracles of alchemy. And these tangible manifestations of the divine power would utterly convince them as to the rightness of the divine plan and ideal.

It has always been inconceivable to the many sincere and religious people that any man would succumb, as Faust did to Mephistopheles, and sell his soul to the forces of nihilism. But this is not so hard to understand if men will recognize that it is possible for faith and doubt to live side by side in the consciousness of the individual.

The presence of two opposing forces creates vacillation. Therefore in moments of faith, individuals are able to believe in the miraculous powers of nature and of alchemy; but when they allow projections of doubt concerning their own reality to be anchored within their consciousness, they are able to rationalize their selfish conduct.

Through habit, men use the energies of God to draw forth the elements of the good life which they desire. At the same time they take pleasure in preventing the manifestation of good in the lives of the innocent and those who may be far more virtuous than themselves.

Hence we warn of the degradations of witchcraft and black magic. Remember that the goal of spiritual alchemy is to create nobility in the soul and virtue everywhere, particularly in the realm of the self. For how can men extend to the boundaries of other lives that which they cannot manifest in their own?

Here lies the great error of the impatient black magician or the advocate of witchcraft. He is not willing to wait for the externalization of his own spiritual dedication and the release of the divine afflatus into the capsule of identity before exerting his energies on behalf of controlling the universe.

Now, this chapter is the last that I shall write in this vein. In succeeding ones it is my intent to release some very interesting keys to the students of the light. But cosmic law demands that I explain that the light must always be used to produce the fervent beauty of dedication to God, love for humanity, and those divine qualities that enable the soul to adhere to the tenets of the Great White Brotherhood.

When this is accomplished, we are certain that we will have not just a few students in our class on the science of alchemy - or the science of wondrous change, as our students have come to call it - but we will have many. And these many will also be forewarned and forearmed against the misuse

of energy so that all of their earnest efforts will cooperate successfully in achieving the divine plan for the golden age oncoming.

Only the few are aware of the enormous effort being made in the higher reaches of cosmos to assist humanity in awakening from the lethargy of their long sleep in the realm of the human ego - that fantastic and complex forcefield of individuality out of which a god can be born and out of which can emerge monstrous forms of discord and confusion - to the domain of the Real Self that has locked within it, waiting to be released, the greatest secrets of all time.

Today is the LORD's day. Today is the day of the God Self. The ages have not marred the power of him who has said, "I AM the same yesterday and today and forever."² Therefore, be assured of a kindly response to those efforts which are made in hope, in faith, and in charity, for the greatest Masters function in this domain.

To be a mortal adept, to move mountains for the sake of greed and the aggrandizement of the human person, is as nothing. For he who has said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you"³ meant every word of it.

Right now, today, you stand upon the thresh-old of fulfillment in your lives as you realize the beauty of nobility so ably stated by Sir Galahad of old: "My strength is as the strength of ten, because my heart is pure."⁴

Let us ready ourselves now for that purity which precedes the greatest alchemical manifestation.

For your advancement and achievement, I remain

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

²Heb. 13:8.

³Matt. 6:33.

⁴Alfred Lord Tennyson, "Sir Galahad," stanza 1.

Chapter 10

Saint Germain - March 8, 1970

Vol. 13 No. 10 - Saint Germain - March 8, 1970

INTERMEDIATE STUDIES IN ALCHEMY

V

Formulas for Precipitation

Not what might be, but what will be because man envisions, invokes, and equates with universal law. Alchemy! The wondrous science of change that fulfills the heart's deepest desires, orders man's affairs, and renews the sweet purity of his original communion with the Great Progenitor.

The concept of the multiplication of cells points to the law of nature that provides for a continual addendum. This law which governs the reproduction of life after its kind does not involve the physical body alone, but the mind, the feelings, and the memory as well as the pure Spirit of man. Coordination between the four lower bodies and the higher vehicles enables man first to control his environment and then to create - on condition that he can understand and not be hindered by the obvious illusions of the appearance world whose point of reference is time and space.

Now, the presence or absence of certain factors may either lengthen or shorten the time of precipitation even though all other components be in order. Therefore, when these factors are known, they can be systematically eliminated in order to shorten the time of manifestation. The primary deterrents to precipitation should be recognized as (1) inharmony in the feeling world, (2) a sense of loneliness or abandonment, and (3) a sense of smallness or insecurity and doubt.

Sometimes the presence of these factors can be minimized by a simple act of faith. At other times it may require more earnest application to the Deity and a strengthening of the positive counteractions which are designed to eliminate completely the negative influences manifesting within and without one's world.

It may seem strange to some of you that I call to your attention these simple facts. But may I honestly say they are not so simple, for the effects of these mood energies upon the creative intent are of far greater consequence than humanity are willing to admit.

By pointing out the need to correct these conditions and making the would-be alchemist aware of the influence they exert upon his desired manifestation, I feel that we are taking a big step in the right direction. For this knowledge applied will avoid the introduction of discouraging factors at a later time when for some the anticipated results will not be immediately forthcoming for the very reasons I have stated.

This brings me to the place where I want to amplify, at the beginning of my instruction, the need for perseverance. Frequently, failure to persevere in the correct course has nullified all fruitage just before the harvest from the invisible world was ready to release itself into the hands and use of the

seeker.

We would mention now some of the great and vital alchemical factors whose positive power should also be considered. Chief amongst this list is faith. This includes a belief in the whirling power that keeps the electrons in vital motion revolving around their nucleonic centers.

This power resembles a tightly compressed, almost omnipotent spring. It is central to every solar system and atom whose magnetic flux and emanation, while centered in its own nucleus, is able under cosmic law to tie into limitless energy fields to produce whatsoever miraculous manifestation is the requirement of the moment - when the individual is able to convince himself and the universe that his course is right.

Now, we have all seen men who were remarkably successful in producing wrong action simply because they were convinced that their course was right, even though they were actually wrong. This does not mean that Cosmos itself is proverbially blind; it is simply indicative of the cosmic need to protect the secrets of creation from the eyes of the curious and to guard the treasures of heaven through the systems of initiation evolved by the Brotherhood.

For this very reason the fiat of God went forth "Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take also of the Tree of Life and eat and live for ever: therefore the LORD God sent him forth from the garden [guard-in] of Eden, to till the ground from whence he was taken."¹

The inner necessity of the universe to protect its secrets from the profane can be seen in the activities of the Luciferian hordes who, from time to time during the long history of the planet, have involved the sons of God in a misuse of the creative and sacred power of life. This they have done through psychedelic perversions, dangerous drugs, their infectious spirit of rebellion against order - which is heaven's first law - and the spread of chaos, often in the name of idealism.

But this brand of idealism has always been based on intellectual pride; it is put forth as the counterplan of the carnal mind that competes with the Divine Mind, considering itself superior thereto. Therefore, if I have seemed overly protective in this intermediate course in alchemy, heaven knows there is a reason for it.

And now I say to each one, taking into account the semantics of alchemy, let us recognize that the word altar signifies a sacred place of change. Here all change is wrought by God's law. God is law. His law does not exist without love. But unfortunately, owing to the very generosity inherent within the Divine Nature which allows various functions of the law to be used by evolving humanity, it has been possible for man to separate the law from love.

Thus, the more mechanical aspects of alchemy, called magic, have been employed down through the centuries by those who have used their knowledge of God's laws for selfish ends. This was demonstrated at the Court of Pharaoh when Aaron, a true alchemist of the Spirit, was challenged by the magicians who cast down their rods that also became serpents.²

The mechanical aspects of the law are often combined with trickery to produce phenomena which in the eyes of God are meaningless. Once a man has attained the position of a true spiritual adept, he has developed the powers of love and wisdom within the framework of universal law. He is innocent of harm to any, and his alchemical feats reflect his selflessness. Then the miracles he produces are of far less importance in his own eyes than the miracle of his oneness with his Creator.

So now as we face the altar, the place consecrated to the science of wondrous change, we must recognize the two courses before us. The first is to choose a course of action based on the highest knowledge made known to us. We decide what we wish to change. We decide why it needs to be changed. This gives motive power to our alchemical experiment.

¹Gen. 3:22, 23.

²Exod. 7:8-12.

At the same time, we recognize the limitations of man's knowledge and the superiority of the God Self and of the elder brothers of Light to assist him in working out his individual destiny. Therefore, the second course of action is to be aware that right change can be produced without conscious knowledge of what that change ought to be. We simply invoke from God the purity of his divine plan for right change.

In other words, we command in the name of the LORD - which man as a co-creator with God has the right to do - an alchemical precipitation of the gifts and graces of the Spirit that will endow the blessed son with the qualities of the Christ, thereby making him more capable as a spiritual alchemist and more integrated with the universal plan. I have found that wherever the second alchemical technique is employed, it strengthens the first course of invocation (invoked action) and fills the gaps in man's forte of knowledge, covering his ignorance by the cloak of true spirituality.

As we face the altar, aware of the realities of God and of the potential for their realization in man, let us also take into account those masterful beings who have already secured for themselves the ability to produce change at will. Surely the assistance of those who have been successful in the alchemical arts will be invaluable in producing the fruit of our desires. Invocations and prayers of one's choice are then in perfect order.

With an awareness of the law, faith in its impersonal operation, and a determined intent that once the formula has been developed the desired manifestation must be released into form, we shall proceed with the business of creating change.

Now, one of the most effective means by which change can be produced - and this which I here make known to you is a deep and wondrous secret held by many of the Eastern and Western adepts - is through what I will call "the creation of the cloud." Saint Paul referred to a "cloud of witnesses."³ I am referring to a cloud of infinite energy which, somewhat like the ether so popularized by the scientists of a century ago, is everywhere present but nowhere manifest until it is called into action.

At first reading, to those who are empirically minded - skilled only in the material aspects of science and in what the senses can perceive - my foregoing remarks may seem to be just so much foolishness. If any think that, I can only have compassion for them.

I cannot help them, nor does the law require me to apologize; for I have proved this principle many times with the greatest of success. And I think that where the great adepts do not consciously use it, then it is automated for them through their contact with the Higher Mind. But for most of our beginning and intermediate students, it will be essential that they learn the process carefully in order that they can first consciously create the cloud and then wait until its appearance becomes an automated process in their beings.

I shall continue next week with this very important activity - "Create!" and the cloud.

Onward,

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

³Heb. 12:1.

Chapter 11

Saint Germain - March 15, 1970

Vol. 13 No. 11 - Saint Germain - March 15, 1970

INTERMEDIATE STUDIES IN ALCHEMY

VI

“Create!” and the Cloud

How deeply, how deeply many have yearned to know how to produce constructive change both in themselves and in the world. Let them realize, then, that to bring about change is a creative act. Alchemy is the creative science whereby man is enabled to obey the original fiat of God “Take dominion over the earth!”

This command was indicative of the Father’s plan for his son, and the means to implement it are discovered as one learns the ancient secrets of this sacred science. Practicing the principles of alchemy, the individual is able to rise from being a puppet to the will of other egos, to the will of disobedient spirits, to the passing fancies of the times, or to the dictates of the brothers of the shadow who induce the young adept to practice black magic and witchcraft, flattering his ego and often quoting scriptures, saying, “If thou be the Son of God, command that these stones be made bread.”¹

Now we are on the verge of taking our initial steps in producing change - not a change that gears man to the contemporary scene where his every effort is molded by environmental factors, but a change that will bring him closer to his Real Image. We will create the means whereby change can be produced by our sovereign will, whereby we can take dominion over the earth. For it is here on earth that we are obliged² to create the desires of our hearts. It is right here and now that we are indeed obligated to become co-creators with God, thus to fulfill the purity of his intent.

Whereas I recognize that there may seem to be mechanistic factors in the scientific direction that I am about to give you, I am sure you have noticed the many safeguards which I have inserted into this course to make certain that you are never of the wrong opinion; for none should ever assume that by a mere scientific or mechanical ritual he will be able to perform the highest types of alchemical manifestation.

Not so! For the highest alchemy, the greatest change, is that which changes man into a god, wherein the son becomes one with the Father; and this can never be accomplished by mechanical

¹Matt. 4:3.

²Webster’s Seventh New Collegiate Dictionary defines noblesse oblige (literally, nobility obligates) as “the obligation of honorable, generous, and responsible behavior associated with high rank or birth”; that is, the sons of God, because of their high birth and heritage, are obliged to invoke the will of God and to practice the science of alchemy selflessly on behalf of all mankind.

means.³

Stand now before your altar, honoring the living God and his fiat. For he who is God has commanded it: "Take dominion!" You are rightfully functioning, then, as you do just that. You are about to create, and you will first create the cloud from the enormous power of God stored at every point in space, waiting to be invoked.

The power of vision is central to our invocation. Therefore, we shall create in our minds first a milky white radiance, and we shall see this milky white radiance as an electronic vibratory action of vital, moving, ineffable light. The concentration of the light, which we call the density of the light, is that which makes the milky white color. If the cloud were attenuated, we would be able to see through it as though the scenes around us were enveloped in a fog.

Now, having created in our minds this form of a bright translucent cloud, we allow it to enfold our physical bodies and to occupy our forcefield. For a moment we become lost in the midst of the cloud, and then it seems as though it has always been there. Its atmosphere is familiar, comfortable.

We recognize that the mind has the power to expand its circle of influence, but we must not try to move far from the parent tree of self. Let this bright and shining cloud at first be nine feet in diameter around oneself. Later, perhaps, we shall expand it to a diameter of ninety feet, then nine hundred feet and further.

In our early meditations we shall concentrate on intensifying the action of the white light in our minds. From thence we shall transfer that action to the nine-foot area around the physical form. Once we have developed the sense of this cloud being around our physical forms, we shall understand that whereas the cloud can be made visible to the physical sight, our primary concern is to keep its high vibratory action purely spiritual.

Those of you who are familiar with electronics and the workings of a rheostat will understand that by a simple twist of the dial of consciousness, we can intensify the vibratory action of the cloud. In this case, we coalesce more light around each central point of light; for our cloud is composed of many light points whose auras diffuse and blend with one another, making the total effect one of a lacy yet highly concentrated white radiance, a pure swirling cloud of cosmic energy.

What is this mighty cloud that we have created, this forcefield of vibrating energy, and why did we create it in the first place?

Actually, whereas I have used the word create, it would be more appropriate if perhaps I used the word magnetize; for we are actually magnetizing that which is already everywhere present in space. We are amplifying an intense action of the light from within its own forcefield - more than would normally manifest in a given area. We are thereby drawing upon universal God-power to produce this cloud that first penetrates and then hallows our immediate forcefield in order that we may have a spiritual altar upon which we may project the pictures of reality that we desire to create.

Bear in mind that this cloud can be used therapeutically for the healing of the nations and the soul of a planet, or you can use it as a platform to invoke, as Christ did upon the Mount of Transfiguration, the presence of the Ascended Masters - of beloved Jesus, Mother Mary, the Master Serapis Bey from Luxor, the Maha Chohan, Lord Maitreya, Archangel Michael - to assist you not only in your alchemical experiments, but also in your ministrations to life.

Where you are yet ignorant of just what you ought to produce for yourself and others, you can, in a gentle, childlike manner, ask God to produce out of the great pool of his light-energy the miracle of his healing love not only in your life and in the lives of your loved ones, but also in the lives of the multitudes in the world at large.

You can ask the power of God and of the kingdom of heaven to come into manifestation upon

³See the Great Divine Director, "The Mechanization Concept," in *Pearls of Wisdom*, vol. 8 (1965), pp. 9-142, also available in paperback, *The Soulless One* (Los Angeles: Summit University Press, 1981).

earth. You can ask for the golden age to be born, for an end to strife and struggle and all negative and hateful manifestations. You can ask for Love to take dominion over the world. If you will open your heart to the needs of the world and to the love of the Divine Mother that seeks expression through your uplifted consciousness, limitless ideas for universal service will flow into your mind.

But here again, let me hasten to sound a note of warning, especially for the benefit of those who have been psychically inclined or who have a tendency, as humanity would say, to “go off the deep end.” Beware! You are dealing with sacred creative power. Beware! It is better for you to ask the Masters to interject their ideas for you - without necessarily defining or releasing them to your conscious mind - than for you to be carried away from the tether of the alchemical norm.

The Ascended Masters are not only sane and well organized, but they are also godly and profound to the nth degree. It is essential, then, that you become likewise. Above all, be not carried away by pride or by the exaltation of the self over others.

As you gain spiritual power through these periods of meditation upon the cloud - which at first should not exceed fifteen minutes a day - try to understand that the creative cloud, once it is dispersed by your fiat at the conclusion of your creative ceremony, will continue to expand and expand and expand throughout the universe as a globe of translucent white fire, eddying in ever-widening spheres to contact all that is real and that is really yours.

The cloud, as the manifestation of the power of your creative energy, the fire of your Spirit, will draw into your world the very consciousness of God himself. Evoked from the central pores of being and beautifully expanding as an altar of God, the cloud will hallow space wherever it expands.

Christ was able to produce the miracles recorded in the Gospels, and many more, because he had first mastered the correct use of energy. He called the holy energy of Spirit “Father”; and of a truth, father the Spirit is to all manifestation.

The Father is all-loving, all-knowing, and all-powerful, and he will make you all that he is. But we have only begun to touch upon the correct use of his energy. Therefore, I seek to develop in your consciousness, through your reading of this material, a proper attitude that will enable you to function, under the guidance of your own God Presence and Christ Self, as an efficient co-creator with God and the Brotherhood of Light.

We need alchemists of the Spirit - men and women who will produce physical, mental, emotional, and etheric alchemical manifestations. Welding them all into one creative act of abundant living, these shall at last understand the meaning of the Master’s words “I AM come that they might have life and that they might have it more abundantly.”⁴

Alchemy is not a devilish means of bringing forth riches and honor. It is a spiritual, all-loving science of changing the base metals that make up the synthetic image of man into the pure gold of the Real Image that he may implement his wise dominion over the earth.

Eventually the Great Alchemist will teach the apprentice the seraphic science whereby man shall produce that wondrous final change of which Paul spoke: “Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.”⁵

Bear in mind that I have only lightly touched upon this great creative energy that is within you even now.

In the name of the Master of Masters, in the name of the Lord Christ, I remain his servant and your advocate forever,

Saint Germain

⁴John 10:10.

⁵I Cor. 15:51, 52.

[Taken from the book version, Saint Germain On Alchemy]

Chapter 12

Saint Germain - March 22, 1970

Vol. 13 No. 12 - Saint Germain - March 22, 1970

INTERMEDIATE STUDIES IN ALCHEMY

VII

The Science of Picturization

Remember that once you have held the vision of the cloud and turned it over to your Higher Self to sustain, to the latent God-faculties within you, your God Presence will sustain it for the required period. In time you will find that the glow of the cloud will softly suffuse itself through your physical body, and as this takes place there will come a sharpening of the mind and a new sense of awareness of all life everywhere.

As you perform this ritual-exercise of creating the cloud through attunement with the creative power of the universe, becoming thereby a co-creator with God, you will gain a feeling of detachment from the world as though you were merely an observer to what is taking place around you. This will occur as you allow yourself to flow automatically into the great creative power of the Macrocosm.

This experience in flow, whereby the lesser consciousness of man flows into the greater consciousness of God, is what is known as “going up into the mountain.”¹ It is called a mountaintop experience because through it man discovers the Summit of his being, the place where the lower self is wed to the Higher, and Matter and Spirit merge.

Therefore, throughout this ritual your consciousness must be kept pure, charged with love, aware of the infinite potential of the cosmic mind of God, and completely identified with all constructive momentums. If there is an introduction of hatred or even mild dislike of any-one or an attempt to interfere with the cosmic flow of the infinite plan through any part of life, such activity will, of course, create a karmic situation that will prove most unfortunate to the individual who allows his energies to become so engaged.

Those who have irresponsibly used alchemical techniques, whether in ignorance or with the intent of bringing harm to other lifestreams, have in fact brought about great harm to themselves. Others who harbor feelings of criticism, jealousy, and irritation concerning the actions and accomplishments of friend or foe may create just as much harm as those whose malice is intended. Gossip itself is one of the most deadly forms of black magic and can bring about the physical death of its victims.

Seeing that all harm eventually returns to the one sending it forth, would it not be well for all true alchemists to take the vow of harmlessness, at the same time recognizing that the defense of truth and freedom sometimes necessitates making a choice between the lesser of evils?

¹Matt. 5:1.

I urge, then, that all understand the need to magnetize the grand design of God for all parts of life. Naturally, everyone cannot be expected to be in sympathy with your aims. After all, on the great ladder of souls ascending progressively (hopefully toward the light of purpose), there are many levels of attainment.

None should condemn those of lesser understanding or do aught except to emulate those of greater understanding. Above all, do not be jealous of those who may be more successful than you in their application of the science of intermediate alchemy. Remember that it is practice that makes perfect, that it is motive that transfigures design, that it is beauty that transfixes the soul.

Thus the loving purposes of God come to fruition in man as he originally intended them to do, for the Garden of Eden was a place where the beauty of communion with the LORD and the understanding of his laws could be imparted to man. It was intended to be the most beautiful school in all the world, where the dreams of God could flow through the branches of the tall trees, where the billowing clouds of morning, of noon, of even would be highlighted by the sacred glow of the luminous sun, "a light to light the day."

Lament not, for the Edenic school shall be reestablished in this day and age to fulfill the plan of paradise ere the golden age shall manifest. And it shall appear when enough alchemists of the Spirit unite in the common goal of bearing witness to the truth.

Now let us place our attention upon the science of picturization, for without it nothing shall appear. You will find this science illustrated in the story of Jacob, who used alchemy to increase the numbers of his cattle.² Visualization is important to the alchemist, because it is the overlay of his visualization upon the creative cloud that actually produces the miracle of alchemical manifestation.

If you wish a more youthful appearance, you must visualize yourself as having just that. If you wish more vitality, you must visualize yourself already having that vitality - your muscles rippling with God's energy, your mind brimming over with vital ideas, tingling with life and light and love. You must feel and know that the energies of God are flowing through your fingertips and toes, emanating into space the glow of abundant health and a transfiguring countenance.

As you proceed with this exercise, there will be produced, without additional effort on your part, a beneficial effect upon those whom you contact. But you must be very careful not to seek recognition for this service; otherwise, as it is written in the Book of Life, "ye have no reward of your Father which is in heaven."³

I know that you will smile when I say that we are aware of some students who, when they are given this material, may become so enthused with it that they will say to those who are uninformed of their efforts to become more godly, "Do you feel something when I am near?" And of course this will spoil the whole effect of any virtue they may have developed during their study.

Calling attention to one's accomplishments produces a concentration of energy upon the personality and away from the soul whence the radiance of the source is derived. Whereas the inherent God-qualities of the soul are like radioactive substance imbedded in and composing the soul, the radiant cloud is the soul's own alchemical altar which makes possible the soul's expansion - like unto the expanding universe - from the fires of its own central sun out into space.

Some may ask, How can we produce miracles that affect others without taking that energy which belongs to them or without depriving them of the opportunity of producing their own wondrous changes? These seem to be of the opinion that the fires of God have a decay rate and that sometime, somewhere these fires will come to an end or burn themselves out.

Let me hasten to assure you that though all of the suns in the physical universe were to fall as burning cinders into the central sun and the central sun by God's law were to be dissolved in its

²Gen. 30:25-43.

³Matt. 6:1.

physical manifestation, the fires of the soul of God would never burn out. They are immutable, infinite, and eternal. Have no fear, then, that you are using up God's energies or that you are taking that energy which might be used more profitably by another.

When the fiat "Create!" went forth, it was the signal of God's gift of freedom to man. Therefore, man should be free to create. Moreover, he should be free to create without condemnation. To insure his freedom from the impinging thoughts of others, the matrices of his mind must become receptive to and fortified by the thoughts of God and there must be spaces in the time of the day when, apart from the creating of the cloud, the alchemist attunes with the mind of God and drinks in the fragrance of his being.

True alchemy draws man close to God and to his Christ, and it enables him to fulfill the ancient fiats "Man, know thyself!" "Create!" and "Take dominion!" The benefits of man's communion with all life through the sacred science can and will spread abroad throughout the earth. These benefits can and will exert the pressure of the higher techniques of heaven upon the world below.

Have you not read "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares"?⁴ Let men entertain you as angels unawares. Do not sully your alchemical results by imposing the dregs of the human personality upon any man; rather continue in the joyous faith that God will expand and expand and expand the domain of yourself in limitless light and love.

One of the most important points for you to understand in the science of intermediate alchemy is that whereas you are only beginning your training, this is not the only opportunity you will have to use these laws. For you will be able to use them not only all the days of this life, but should you not win your ascension at the close of this embodiment, you will find that so long as you live upon this earth, the science of God's alchemy will help you to be changed "from glory to glory, even as by the Spirit of the Lord."⁵ You must understand that there is nothing counter to his law in the correct use of alchemy, for true alchemy is the change from glory unto glory by his Spirit.

I know that some who are reading this course may not have considered themselves religious at the beginning. Perhaps the intended functions of the spoilers, the brothers of the shadow, to ruin the purposes of religion by ruining the lives of those who profess to follow religion may have corroded your acceptance of the laws of cosmos.

But I think that some of you have already begun to experience profound results in your lives through the practice of the rituals I have given you. And I am certain that those of you who have not will begin to do so as your faith mounts and as you counteract all your negatives by the exhilarating sense that you can change your world and that you can make your life what God wants it to be and what you, deep inside, want it to be. For you can find success in all that you are doing. And that success need not be confined to the spiritual side of life, but it can also include the material.

The Lord has said, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Therefore, fear not to ask that ye may receive of the earthly things that you need even as you have first sought the heavenly.

Remember the story of our Lord who, when he would ride into Jerusalem, told two of his disciples to go to a certain village where they would find "a colt tied, whereon never man sat." They were instructed to fetch "the colt, the foal of an ass,"⁶ and to tell those who might question them, "The Lord hath need of him."⁷

Will you develop this sense of knowing that what you have need of, God will supply? Oh, build and build, brothers of Light! Build, sisters of Light! For God needs you. The kingdom needs you.

⁴Heb. 13:2.

⁵II Cor. 3:18.

⁶Matt. 21:1-7.

⁷Mark 11:1-7.

Lovingly, I AM

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

Chapter 13

Saint Germain - March 29, 1970

Vol. 13 No. 13 - Saint Germain - March 29, 1970

INTERMEDIATE STUDIES IN ALCHEMY

VIII

What Alchemy Can Mean to a Decaying World

The moon rules the night side of life and is the lesser light, the reflective light of the solar energy of God. In its reflective state it exerts enormous control over the tides and over the water element.

Luna, the moon, the great whirling satellite that rules the night, governs in part, then, the emotional body of man and can easily become either his greatest enemy or his best friend. For when properly harnessed, the energies of the moon (being put under his feet¹) can help him to achieve alchemical control over his emotions (over his energy-in-motion). Let us see how this is so.

The moon reflects the astral body of earth. When dealing with the moon, then, we deal with the reflected light of the sun. When the astral body is under the dominion of the Christ, its power becomes limitless. When its purified energies are magnified in turn by the moon, which is nothing more than a giant reflector, their power is multiplied in almost infinite proportion.

But until such time as the mass consciousness is ruled by the light of the sun instead of being ruled by the night, the moon will reflect the astral effluvia of the planet. Thus men will continue to be the victims of their own horrendous miscreations, and that to an even greater degree during the cycle of the full moon.

Now, the alchemist uses his purified consciousness as a reflector of solar energies much like the moon reflects the light of the sun. The waters of his mind reflect the light of the day and the night even as the waters of the sea reflect the golden pathway of both the sun and the moon. But the Christ consciousness, the prism of purity like the "sea of glass,"² filters out the impurities of the moon even as it refracts the light of the sun.

All energy being God's energy, the humanly misqualified energies reflected by the moon (sent back to the earth from whence they came, according to karmic law) may be freed from the impositions of the carnal mind through the process of transmutation. They may then be used to create, in the tradition of the Great Alchemist, more perfect works of art until the patterns in the heavens transform the patterns in the earth and the moon becomes a golden orb of rarified power.

Most of you know only too well that when your emotions become disturbed over outer conditions, feelings, or concepts, there is a moment when you are yet able to wrest control of your energies

¹Rev. 12:1.

²Rev. 4:6; 15:2.

from your own emotional body. Subsequently, if these energies are permitted to continue to rage unabated, that moment of control is lost; and then it is easy for people to do, to think, or to say that which they will one day regret.

Conversely, most of you are aware of the great joy and peace that has come to your souls when you have been able to accomplish something for someone else. This happens because deep within yourself there is a loving desire to serve your fellowman.

This desire is what prompted the descent of the Christ, the son of David, in his role as the Messiah of old. The shepherd king, a man after God's own heart, communed with God and prepared himself for greater service as he tended his sheep. Nowhere was the luster of his soul more apparent than in the beauty of his meditations upon the Spirit of the LORD recorded in the Book of Psalms.

One of the most skillful ways in which the tired businessman or executive, the frustrated mother or wife, the confused young man or woman can find integration and wholeness for themselves is to develop the discipline of being able to direct their emotions to do for them exactly what they want. Such discipline will completely change their outlook, for they will then face life with joyous expectancy, not with dissatisfaction.

For example, if it is love for another that you would express, then you must always guard against that love which is selfish, which would exact from the beloved the expectancies of your own mind and heart without ever understanding the givingness of love. In order to love as God loves, you must first give freedom to all parts of life, including yourself; and then you must place your trust, as does a nestling bird, in the heart of God, in the heart of goodness and mercy.

Having given all, you will then receive the most joyful, eternal gifts from God that you could ever imagine - and some even beyond that which you could imagine. These will come not only through the chalice of your own heart, but also through the hearts of your compeers. If, then, you would truly love, you must learn to discipline the base emotions of selfishness, envy, jealousy, resentment, stubbornness, and ingratitude.

We urge, therefore, at this juncture in our alchemical studies that the control of the emotions be considered, for the emotions will play a very important role in the creative cloud action which we are considering and out of which we are functioning.

The only way to be truly happy is to give oneself totally to the universe and to God, at the same time being aware of and expecting from God the return gift of one's Real Self. One of the greatest dangers in the religious quest has been brought about as men have given themselves to God, thinking that that was all they had to do. Not understanding the responsibilities of free will, they then acted the part of the nebulous ninny. Having no will of their own, they would flip and flop back and forth, blown by every wind, obsessed with what we will call the law of uncertainty. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"³

Men should understand that although their surrender to God be complete, following surrender they must wait for the fiat of bestowal that is pronounced by the God Presence as a restatement of the blessing given by God at the birth of his offspring: "Thou art my beloved Son: this day have I begotten thee." This takes place when one has relinquished the control of his four lower bodies to his Christ Self, thus enabling his True Self, the Christ, to obey the fiat "Take dominion over the earth!" - the earth being one's own footstool kingdom, the four lower bodies.

Remember that even Jesus the Christ came to the moment of his anointing. The Holy Spirit descended and the voice of God renewed the ancient covenant "This is my beloved Son, in whom I AM well pleased."⁴ This is the timeless fiat of creation uttered from the foundation of the world, reconsecrating the soul who has pledged to renew in service his vow taken at inner levels to do the

³I Cor. 14:8.

⁴Matt. 3:17.

will of God.

Therefore, when man's right to function as a son of God is restored, the moment of creativity is born because he has once again recognized the power of God's love to forgive his sins (to set aside his karma until such time as he has gained enough self-mastery to stand, face, and conquer his human creation). Now the bond of life within itself weds him to the highest purposes of alchemy and that, mind you, without ever robbing him of his true identity.

What shall it profit a man if he shall gain the whole world through the use of alchemy and lose his soul?⁵

We ask the students to understand that gaining control of the soul (of the energies composing one's identity pattern) is one of the most essential functions of alchemy and that this control is gained through surrender and through humility. When the Christ entered the Holy City riding upon "a colt, the foal of an ass," as we mentioned in our last lesson, his mien was one of utter humility; yet he was crowned by God and man with the highest honors.

And so it is essential that we develop in the students those same Christlike qualities that will make them pillars in the temple of God that cannot be moved by human emotions, no matter what their guise: criticism, condemnation, judgment, self-pity, gossip, treachery, tyranny, or human deceit. The alchemist must be oblivious to all human conduct yet not unaware of worldly thought to the point where he plays the fop. To him the fulfillment of the fiat "Be wise as serpents and harmless as doves!"⁶ is the order of every day.

But we are concerned with the sinews of mission, and the mission is freedom for all. If we would have freedom be the joy of all, then we must give freedom to all, for then none can exclude freedom from us. It is therefore to the passions of freedom that our experiments in alchemy must be dedicated. We must rise to emotional control; for when God said, "Take dominion over the earth!" He meant individual dominion over one's energies, consciousness, and one's four lower bodies.

Collective dominion comes about when the contributing spirit of the group, the nation, the planet - recognizing all that it has received from life - joyously offers itself and all that it has received to the Great Spirit of life. At that point, man the individual and man the collective unit ponder the enrichment of the Real Self and the true mystical identity of the group through the increase of individual talents. These gifts of God, when multiplied, are like stars in the firmament of being that glow in the grand design of universal destiny.

When man becomes one with God, he realizes that he truly is God. This is not blasphemy, but the fruit of total surrender. The return gift of Life's own identity, as God gives himself to his son, is far greater than the token sacrifice of mortality left on the altar by the beloved son. Nevertheless, it is typical of the Deity to be the Great Giver and thus to precipitate the highest alchemical manifestation - the prism of the Christ consciousness. This must be and always is the reward for the relinquishment of human error and the full realization of the divine life in every man.

All nature then trembles within the cup of the Christ mind. The heart of the Christ is brimming with the creative essence which pours out the unifying experience that identifies him with life, him with the alchemist, and the alchemist with him. Who can hurt or destroy in all my holy mountain?⁷ Who can aid in all the holy mountain of God? Why, every atom, every electron, is a rushing unto God!

"And a cloud received him out of their sight. . . .Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."⁸

⁵Matt. 16:26.

⁶Matt. 10:16.

⁷Isa. 11:9.

⁸Acts 1:9, 11.

The Second Coming of Christ is antedated by the fulfillment of the prophecy “One shall be taken, and the other left.”⁹ For when one is taken and another is left, it denotes that the world lieth yet in wickedness and that only the few have accepted the kingdom. But when the Second Coming of Christ comes to the quickened world, it will be because the nature of the Divine has be-come understood as a priceless gift of freedom to every man.

When this miracle of Christ-love is produced in the world, it will be because the students of alchemy - whether known by that name or any other, whether in the churches or out of the churches, in fact whether in the body or out of the body¹⁰ - are expressing universally the radiance of the Christ-design. Imbued with the fires of the Holy Spirit, their minds will then become a cosmic reactor, a central furnace of universal ideas for freedom and for the breaking of the chains of bondage that a recalcitrant humanity have forged.

Now we reveal in this eighth lesson what alchemy can mean to a decaying world, what it can mean to slaves in bondage to the senses, what it can mean to the self surrounded by confusion and chaos as it becomes an ordered, purposeful exhibit of universal grace expressing through the forcefield of the individual identity of man.

Do you see now why El Morya and Mother Mary and all of the Ascended Masters are offering their energies freely for the good of humanity? Do you see why the creative cloud invoked by us, literally an individualized cloud of witness by day and a pillar of fire by night,¹¹ enables man to understand that the crucible of identity, while it may at first be nothing but an experimental test tube, can become a radiant altar of Reality?

Faithfully, I AM

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

⁹Matt. 24:40.

¹⁰II Cor. 12:2.

¹¹Exod. 13:21.

Chapter 14

Saint Germain - April 5, 1970

Vol. 13 No. 14 - Saint Germain - April 5, 1970

INTERMEDIATE STUDIES IN ALCHEMY

IX

Anxiety and the Anxiety Syndrome

For this lesson we will permit the students to experiment with and develop proficiency in the creation of the cloud while we go afield for a moment to discuss one of the major deterrents to successful alchemy. I refer to anxiety and the anxiety syndrome.

Strange as it may seem, most negative manifestations stem from anxiety, including the awful sin of masochism.¹ Since it is generally acknowledged that humanity have a desire to be happy and that they have the right to pursue happiness, we ask this question: Would it not be wise for people in all walks of life to work toward the healing of those conditions which they bring upon themselves through their unfruitful anxieties?

We avow that there are lawful concerns and that men and women should make reasonable provision for their future and for eventualities which they know from personal experience may arise. But it is so unnecessary for them to become apprehensive about life in general, or even life specifically, to the point where their apprehensions unbalance their thinking, their emotions, and their entire psyche.

Anxiety is the great warp of life. It warps perspective without producing any perceptible benefit whatsoever. Anxiety is the cause of people's tendency to hoard the goods of this world. Like frantic squirrels they pile up their winter's supply of nuts. They accumulate an oversupply of every imaginable item, and they deprive themselves of happiness by their unwarranted concerns and their unnecessary and time-consuming preparations for every eventuality.

Just as we do not expect that the students will cease to be providential, so we do not expect that they will become unduly involved in anticipating a doomsday that never arrives. Anxiety is a symptom of insecurity; it stems from man's incorrect concept of himself and from his lack of perspective. Many people feel unfulfilled, unloved, unwanted, and they are not sure of just what they should be doing with their lives. Their uncertainties under adverse conditions are easily turned into mental and emotional states of depression bordering on extreme self-deprecation.

Considering these facts and bearing fully in mind the power of creative energy, we have decided that before going more deeply into our study of alchemy, we shall advocate for all of our students an utter mental, emotional, and even physical catharsis. We shall achieve thereby a purification of the consciousness and being of man - an emptying, if you will, of unstable conditions so that our

¹Saint Germain is using the term in its broad interpretation, "any pleasure in being abused or dominated" (Webster's Seventh New Collegiate Dictionary, s.v. "masochism").

alchemical creation may take place under the most sterile and clinical conditions possible.

You see, it is so easy for a negative ingredient to creep into our formulae that we must take every possible precaution before we begin our experiments. Without first purging ourselves of all undesirable qualities, we would find ourselves, with the best of motives, amplifying our negatives instead of our positives as we proceeded to employ the wondrous power of alchemy.

This is one of the problems that arise among those who follow some of the so-called mystery schools where the ego is catered to at the personal level instead of being disciplined at the impersonal level. As these students develop “soul power,” it is inevitable that they amplify their negative momentums along with the great positive qualities which they seek to manifest. For whatever is in their worlds when they are brought into direct contact with the sacred fire must expand even as their total consciousness expands.

In some cases the negatives completely cancel out the positives; and many times, because of earthly affinities, the additional boost of power that comes about as the result of experimentation will make a magnet out of their negatives even when they are completely involved in the divine search. Thus will their own negative momentums, hidden in the recesses of their subconscious minds, draw to themselves more of their kind from the thoughts and feelings of others. This phenomenon is often the underlying cause of disharmony in religious groups.

Now we earnestly desire to have the body of God upon earth forewarned about these conditions, for unless the deterrent forces which are imbedded in the psyche of man are brought under the power of divine grace and emptied of their content (i.e., of the misqualified energies which sustain their forms), they will peer as haunting specters waiting to devour the offspring of all benign activities and to literally turn man’s light into darkness.

We would do the opposite. We would create in the lives of the would-be alchemists the transmutative effects that will enable them, through awareness and through dedication to the Christ Spirit of living harmony, to manifest all good things under divine control. Thus shall divine grace fill the temple of the mind and heart of the alchemist and make him truly a wonder-worker for God.

How many times have we seen concern for his fellowman take shape in the consciousness of the student. As he gazes upon world conditions or upon the problems of his own family, he is often almost obsessed with the desire to produce the miracle of saving grace for his loved ones as well as for those who are in need in the world around him. So strong does this desire become that his brotherly love is many times the central motivation behind his search for greater spirituality and self-realization.

Ours is not to discourage those who would serve, but to help them realize their objectives in peace and in honor. Therefore, “consider the lilies of the field, . . . 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.”² The care of God for the birds of the air, the great abundance manifest in nature and in the “lilies of the field” shows the supreme value that God places upon each of his children. Let us look to him, then, to teach us how to meet the needs of our brethren here below.

Anxiety stems from a lack of faith in the ultimate purposes of life. The hard experiences that have come to many in childhood and in later years, creating stresses and strains and producing the fruit of bitterness, have prevented their development of that refined spirit which would enable them to shed their anxieties.

In reality, the lessons Jesus taught on the Father’s watchful care for man and nature should give all the understanding that will heal their insecurity, their anxiety, and their personal pain involving the mind and self. This healing is brought about through the overpowering radiance of God’s loving concern for every man.

²Matt. 6:28, 29.

I urge, therefore, that all students take into account the tender care and consideration of the universe manifest in the wondrous working of the physical body when it is not interfered with by human pollutants. And I urge that they then make an attempt throughout the coming days to heal the breach caused by their sense of separation - the separation of the individual from his true identity and hence from the Eternal One.

In him you live and move and have your being. Without him you have neither life nor identity.

Ask yourself this question: Is it wise for you to pollute the Divine Identity by the intrusions of self-will and self-indulgence? Ask yourself this question: Have you really given the Father a chance or has yours been an on-again, off-again, vacillating attempt to realize God?

There is nothing complex about the origin of the soul and its everlasting communion with him. To become as a little child, then, as we shall see in our next lesson, is to prepare the way for the greatest manifestations of alchemy.

Now, alchemy is not witchcraft; it is not variance. It is the exercise of a stable God-intended control over nature, and it involves far more than men imagine. Through alchemy the shedding of your anxieties can be accomplished, but first you must build a mountain of faith to counteract the negative thoughts of the world which are primarily responsible for man's failures.

How is this so? Each time individuals have a failure and lament it, each time they have a problem and sorrow over it rather than commit it unto the Father, each time individuals resent their problems and see them not as the return of karma or as a test but as an act of Deity whom they defy, they are building up in their own worlds frustration, resentment, anxiety, and confusion. And these momentums draw to their own doorsteps the negative conditions of the outside world.

If ever there was a secondary enemy to anxiety, it is confusion. This, too, can and should be healed by the fires of the Christ mind. For we know that the Christ mind is calm yet capable of focusing the fiery energies of the Creator to overthrow evil both in the self and in society.

But let us make clear that this is a fire whose burning is controlled by the mind. It can be slow or fast. It can leap like a young deer and take its freedom, its dominion, its God-control, or it can stand in midair like hieroglyphs of living flame and say to all that would hinder the alchemical manifestation, Pass no further!

I urge you to consider, then, the negative thought pools of the world with a view to disengaging your energies and your activities from involvement with the misqualified energies contained therein. And I urge you to make your God-determination that you are going to clean your consciousness inside and out of all residual substance which is there as the result of your contact with the cesspools of human consciousness.

Anxiety must go. It must be replaced by faith and solemn confidence in the outworking of the divine plan. This certain knowing, I say, is a happy state! When you begin to understand fully what I mean, you will see that the developing of this confidence in the real is one of the greatest ways in which all deterrents to successful alchemy can be vanquished. In fact, all deterrents to abundant living can be knocked down as you cease to fight "as one that beateth the air,"³ as Saint Paul once said.

You were born to win, and I say this to counter the lie that man was "born to lose." And if you will make this statement, "I AM born to win!" as an act of supreme faith, it will overcome the world's consciousness of failure - a deadly weight of sin if there ever was one.

It does not matter what problems you have faced, for even the most dire situations will yield to the mighty forcefield of God-potency that will be built up through your practice of spiritual alchemy. But why should man draw God's energies for alchemical experimentation and creation when his own

³I Cor. 9:26.

world is still full of the miscreations of the mass mind and the weeds in his garden that will choke out his efforts and destroy the good fruit as well?

I do not mean that you should not continue your experiments with the cloud. I do mean that you should understand the duality of life and realize that anxieties must go. But in order for this to take place, you must make the conscious determination that it shall be done. And if you do, I promise you that your experiments will not only be purer and more successful, but also that they will produce happiness and the fruits thereof for yourself and the whole human race.

Oh, we have so much more, for each Master loves each servant-son!

For freedom to all, I remain

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

Chapter 15

Saint Germain - April 12, 1970

Vol. 13 No. 15 - Saint Germain - April 12, 1970

INTERMEDIATE STUDIES IN ALCHEMY

X

Nature Yields to the Childlike Mind

The most important key we can release to the alchemist at this stage of his development is found in these words of Jesus: "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."¹ All of the pristine beauties of nature - the ethereal highlights whose gentle glow can be sensed by the budding spiritual faculties of the children of God - hold as their essential content the sweet creative longing of a child.

I do not wish to disabuse the minds of the children of men who have held such high and mighty opinions of the Masters of cosmos of any false glamour with which they have clothed our office under the Godhead, almost as a gilding of the cosmic lily. However, I do feel the need to point out, not only from my own experience but also from the experiences of those who are above me in the hierarchy, that the higher we have gone in our contact with the Deity, the more childlike, the more simple, the more beautiful has been his representation.

Therefore we conclude that the innocence of Nature herself is perhaps the greatest key to her potential for wondrous alchemical creations. We amplify, then, the need of the children of God to empty their minds of the dregs of turbulent emotions that have engaged their energies through the centuries and kept them bound to a senseless round of confusion and struggle.

The great barrier to spiritual progress has been that men confuse holy innocence and becoming like a little child with playing the fool. The highest Masters are childlike, sweet, and innocent. Nevertheless, when functioning in the world domain, they sharpen their "worldly senses" in order to execute judgment in human affairs.

The reason I introduce the subject of becoming "as a little child" into our study of intermediate alchemy is that every factor of thought and feeling impresses itself upon the sensitive matrices of alchemical manifestation. No thought or feeling, then, can be termed unimportant or irrelevant. Without hesitation, I declare that the most important of all alchemical factors in drawing forth the highest aspects of creation is the childlike mind - pure and guileless.

The child mind is the greatest mind because its innocence is its best and sure defense, because it is not surrounded by crowding concepts, and because it is free to develop symmetry, color, sound, light, and new ideas. In short, it is free to create; and its supreme goal is to spread happiness in all of its forms and manifestations, all the while maintaining the purity and harmlessness of the child.

¹Luke 18:17.

Let me say, however, that the idea of harmlessness is applicable only to the world of human beings, for how can there be a need for harmlessness unless there first exist harm? When you destroy harm, you no longer have need to create harmlessness. In the absence of harm or harmlessness, the innocence of childhood prevails, enabling the souls of men to commune gently with nature and nature's God.

The vast drama that keeps the way of the Tree of Life, that guards the alchemical secrets, has also been born of necessity. Man's disobedience to cosmic law, his hesitancy in matters of the Spirit, his gathering momentums of destructivity upon earth - these have necessitated the curbing of his activities in heaven.

In a very real sense, then, man has been confined to the earth to work out his destiny. Eden, the Garden of God, and the secrets of life contained therein have been denied him because he would not heed the divine injunction "In the day that thou eatest thereof thou shalt surely die!"²

Now and always man must understand that when he partakes of the consciousness of evil, he becomes subject unto the laws of mortality. Yet God has always been ready to receive him again as a little child.

The compassion of the Christ toward those who had lost their innocence was apparent in his lamentation "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"³ We come, therefore, before the court of innocence, and we plead for a communication to humanity of the flames of purity, truth, and cosmic innocence.

Among the greatest misconceptions that have ever been formed in the minds of men is that which concerns the nature of spiritual realms. Men either think that heaven is remote, unfulfilling, and lacking in the joys of this world, or they imagine that it is the ultimate goal - the reward of the faithful and their relief from the oppressions of a world of sin, a place where they will have nothing further to do and all progress will cease.

In both cases the fallacy is in thinking that the future will bring man something that is not available to him today. Life is abundant - here, now, and forever. Wherever you are, it needs only to be tapped.

May I say, then, that I have walked and talked with the elder gods of the race. I have met with the greatest interplanetary Masters, cosmic and angelic beings. I have attended ceremonies in the grand halls of the retreats and strolled the cosmic highways. In short, I have had the most wondrous experiences since my ascension, and with me still is the memory of all of my earthly experiences prior to my ascension.

But none of these are worthy - even the highest of them - to be compared with the experiences I have had in the mind of the Divine Manchild. Thus should the alchemist realize that neither heaven nor earth can give him that which he has not already found within himself.

Truly, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."⁴ What a pity that more cannot shed this false sense of a far-off and future good! The secrets of life are to be found here below as above. The changing of base metals into gold would produce only earthly beauty and earthly wealth. But the changing of the base nature of man into the refined gold of the Spirit enables him not only to master the world of the Spirit, but also to take dominion over the material world.

If all power in heaven and earth is given unto me,⁵ then I can give it to whomsoever I will. Yet

²Gen. 2:17.

³Matt. 23:37.

⁴I Cor. 2:9.

⁵Matt. 28:18.

would I will to give it to those who would abuse and misuse it to the hurt and harm of their brothers?

Why was the flaming sword placed at the east of Eden?⁶ Why was the continuity of existence interrupted by death? Why did illness, warfare, and brutality flash forth and take hold in human consciousness? Why was anger sustained? Was it not because people have been afraid of loss - loss of self-respect, loss of individuality, loss of relativity? Actually, what have they to lose? Nothing but their fears, nothing but their negatives. For that which is tethered to reality can never be lost.

Let men learn to empty themselves completely of their attachments to the earth; so shall they begin to enter into the childlike mind and spirit of creative innocence. The greatest angels who keep the way of the Tree of Life cannot deny those who have reunited with the wholly innocent mind of God access to Eden. How can they, then, deny it to the Divine Alchemist in man, who in honor reaches forth to take the fruit of the Tree of Life that he may indeed live forever?

The meaning of the allegory is quite simple. So long as man lives according to the "earth, earthy," according to the concepts of "flesh and blood," he cannot inherit the kingdom of heaven,⁷ he cannot sustain the heavenly consciousness. But when in childlike innocence he enters into the divine domain, he finds that all of the universe is his - for now he belongs to all of the universe.

This sweet surrender to the mighty currents of cosmic law and purity shows him the need to transfer from the higher octaves of light into the lower ramifications of self the power and the glory, the victory and the overcoming, the transmittal and the transmutation.

He must shed the glitter and the glamour; he must replace it by light and purity and do all things well. He must seek for the spirit of excellence; he must forget limitations and all things that are behind. He must have faith in that which he cannot yet see and know that Nature herself holds a cornucopia of loveliness and light waiting to be showered upon him when the magic word is spoken.

How beautiful then is the cloud - the cloud of witness. But how important are harmlessness and simplicity. How towering is faith! How gentle! Sweet yet mighty is the faith that moves mountains.

Because we are approaching a time of greater discovery, I have carefully prepared the mind and consciousness of the students for the most beautiful experiences in the world, but I have not kept them confined to the domain of temporal life. I am creating in you states of inner awareness that will assist you in evolving spiritually, whereby, even if the body were shed, the mind of the Holy Spirit would flow through you and teach you the way of the Christ, the way of the Helper, the way of innocence, and the way of happiness.

Humanity are bored, they are frustrated, they are ungentle. Through what you would call the "hoopla" of life, they have taken on the phoniness that the dark powers have created, spread abroad, and popularized as worldly sophistication - the antithesis of the childlike consciousness. "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?"⁸ We re-iterate the Master's statement because it reminds us that the essential flavor of living is in the cultivation of the inner sense of beauty and reality.

That which you receive from God is never denied to anyone; they only deny it to themselves in their ignorance. We all have a responsibility to encourage the light to expand in all people, but each one must open the door for himself. Each one must enter into the realization that the Divine Redeemer is the Divine Creator and that since man's descent into the lower octaves of human consciousness, the Lord of Light has continued to emanate his radiance everywhere.

He is available yet hidden.
He is real, yet cloaked with unrealities
By the minds of men and their life experiences.

⁶Gen. 3:24.

⁷I Cor. 15:47-50.

⁸Matt. 5:13.

He is light sometimes covered over
With the darkness of men's misqualifications.
He is the Great Supplier
Of every good and perfect thing.
He combines the green shoot and the crystal
snow.
He combines the ethereal in the sky that glows
With fiery sun from solar center.
His loving heart bids all to enter:
"Take upon you, precious child,
Garments of mastery, meek and mild.
Dominion need not bluster,
Yet dominion e'er shall muster
Each required grace
To help the world keep pace
With cosmic legions when facing senile
moments.⁹
Youth and light appear when facing time's
election.
Shed, then, all your fears and glow,
Eternal fires of youthful cosmic innocence!"¹⁰

On the brink of discovery, we remain your faithful teachers of light and divine alchemy.

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

⁹Saint Germain uses the term "senile" here to mean approaching the end of an age.

¹⁰Innocence: inner sense.

Chapter 16

Saint Germain - April 19, 1970

Vol. 13 No. 16 - Saint Germain - April 19, 1970

INTERMEDIATE STUDIES IN ALCHEMY

XI

The Highest Alchemy

The sense of reality and the sense of delight with which the student aspiring to create concentrates upon the cloud determines its efficacy. In alchemy, as in all things, doubt and negation destroy; faith and happiness sustain.

Man must come to recognize that space and time are necessary subdivisions of one sole reality, that the limitations which they embody, providing necessary boundaries, can become ladders to boundlessness and a veritable means whereby any electron in space can become a universe or the universe can become any electron. The drawing-in of the sustaining breath of the Holy Spirit and the expelling thereof creates an eddying of consciousness in concentric, rapidly moving rings expanding out to the farthest periphery of manifestation.

The finite mind may find it difficult at first to grasp this principle. To make it easier, let us explain that the consciousness of God that sustains the universe is also within man. Now, if the consciousness of God that sustains the universe is within man, is it unreasonable to suppose that man can also be within the consciousness that sustains the universe?

In the macrocosmic-microcosmic interchange, in the great flow of life, of delight, of boundless joy, man senses the unity of all that lives; and he recognizes that his role as a receiver of benefits from the universe entails the necessary conveyance of benefits from his own creative consciousness back into the universe. There is joy in the construction of the temple of life, for templed order and templed service create in the individual a sense of building when all around him there is a tearing down of values, morals, and faith. But in the temple he finds his constructive role midst the roles of destructivity men have elected for themselves.

Many say, "Let us destruct that we may construct." Let them remember that before they can construct wisely and rightly, all destructive tendencies must be removed from their consciousness; for creative law, as it expands the reality of God into the framework of the natural order, automatically wipes out their imperfect images.

There is no need to hold in consciousness a destructive sense or even a sense of condemnation. Beloved Jesus said, "For God sent not his Son into the world to condemn the world, but that the world through him might be saved."¹ The secret of the Tree of Life is to be found, but the seeker must first surrender his personal sense, his sense of separation from God and from life, so that the

¹John 3:17.

universal consciousness can flow into him. Thus the breath of the Great Alchemist shall become his own.

It is not, then, the personal “I” that doeth the work, but the Father in me that worketh hitherto, and I work.² The Father that worketh hitherto is the creative effort of the universe that enhances the vision of life’s perfection for an onward-moving humanity. The “I” that works is the conscious individuality yoked with the I AM Presence of universal Reality. It is the Son working with the All-Father to produce in and for every man the summation of the glory we knew together before the world was.

If imperfect manifestations defraud the functions of cosmic law, then let it also be remembered that Spirit enhances the quality of life. Through the beautiful bonus of man’s acceptance of the reality and the flow of life, he becomes wholly identified with the formless Spirit. He is then able in the form manifestation to create a relative perfection as Above, so below.

As the great Master admonished his disciples, “Be ye therefore perfect, even as your Father which is in heaven is perfect,”³ so we would disabuse the minds of the would-be alchemists of the idea that form cannot be perfected within a relative framework.

While we acknowledge that according to the patterns of evolution, forms and ideas do transcend themselves in life’s great cosmic ongoing, we also see that within a transcendental universe scientists have been able to perfect their methods and inventions through the historical epochs. Thus the dispensations of science have been ordained in the hopes that in relieving mankind of their drudgery, they would use their free time and energy to develop the Christ consciousness that overshadows and transcends the mortal mind and being of man.

The Great White Brotherhood is aware of how destructive trends in music and art can exert enormous influence on young minds. Many of the youth of today have no standard by which to judge that which is fed to them, simply because from early years they have been enmeshed in a web of darkness which seems to them to be a creation of light.

It becomes difficult, then, to extend the wings of the Spirit to these young souls, for the human intellect inciting their rebellious egos has convinced them that free form and the absence of all restrictions is the means through which they will achieve self-realization.

Nothing could be further from the truth, for self-discipline is the requirement of the hour. But these untamed souls would not surrender their human will for anything or anyone, and so it is easy for the prince of darkness to find disciples from among those who have been subverted from their earliest years.

The highest alchemy is the precipitation of the Christ consciousness, and all to whom the breath of life has been given have a solemn obligation to pass on the precepts of holy wisdom before passing the torch of responsibility to the next generation. The ancient proverb “Train up a child in the way he should go: and when he is old, he will not depart from it” becomes, then, life’s injunction to all humanity. Seeking a means of improving the strain and the quality of life, they should consider and reconsider its mandates until they are effectively interwoven into the whole structure of striving toward the future.

Immorality, greed, selfishness, and dishonor have never provided for any age any recompense except the destruction of the spirals of the future. Only light can rise, whether in civilization or in individual man. Only light has the power to endow our cloud with the understanding that it is our own future, woven today from the controlled energies of our beings and determinedly endowed with our highest vision and our richest faith, that will produce the fruit of givingness to the universe in the highest creative God-quality.

²John 5:17.

³Matt. 5:48.

As I prepare you for more advanced efforts made on your behalf and on behalf of humanity, it is essential that I endow you to the best of my ability through spiritual means with the vision of what God is. Even in our higher octaves, it is impossible for us who are yet in a lesser individualized state to realize the fullness of who and what the Greatest Alchemist is. But we can approach the Holy of Holies; we can draw nigh by transcending ourselves even as he is ever transcending himself, being changed from glory unto glory by the one universal Spirit.

We are never bored and never tired by the changeless effort to change, for we are aware that with each step we take, an infinite leap occurs in the highness of us all. God identifies so beautifully with every part of life that there is a gladness in all creation when the Higher Self makes the giant leap. In the words of the Christ to his disciples of old, "I go before you into Jerusalem."⁴

The City of God, the City of Peace, the cosmic parliament of man - these are the outgrowth of the Father's love, of the idea of the Great Transcendentalist, of the Eternal Alchemist, the Great Spirit, God the Father, Christ the King. He who brings down the mountains and raises the valleys, he who puts down the mighty from their seats and exalts them of low degree,⁵ does all things in order to produce the summum bonum of ultimate reality for every part of life.

His givingness is beyond reproach, and if his precepts had been heeded in any age by any society, the thorns of that age would have been blunted and broken. The fragrances of the rose would have surrounded the age. The highest learning, culture, and beauty would have manifested. Pain and suffering would have ended in a relative sense and, through understanding, the golden arch would have been seen by all within the scope of their immediate realization. The golden door would have ope'd wide, and the heart of purpose would have been perceived behind it all.

Nature and nature's God conspire to produce universes worlds without end, the great diurnal magnetism, the universal endowment that, as male and female, as positive and negative, as Spirit and Mater, are designed to produce the wonder of life. Its glaring and awesome beauty may be everywhere, but to some it is a garish movement from which they shrink. To others it is a universal hymn of purpose.

But to those of us who love nothing more dearly than to guide humanity by word and deed, it is the opportunity of the eternal Buddha, the opening bud of the flower of joyous reality whose fragrance is everywhere. It permeates the quality of life; it removes the odors of darkness; it encompasses all. It reveals the meaning and purpose of love that in sacrificing itself is re-born. What more shall I say as we stand on the threshold?

I say, I kindle a blaze within your being. Be the flame tiny or great, may it ever expand and help you to make for yourself and for the glory of the Great Alchemist a life full of interest in taking dominion and in being one with the Great Exemplar.

Oh, let us love together! Let us be together, and let us see together the far-off movement that yearns to draw nigh.

Graciously, I remain

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

⁴Mark 10:32-34.

⁵Luke 1:52.

Chapter 17

Saint Germain - April 26, 1970

Vol. 13 No. 17 - Saint Germain - April 26, 1970

INTERMEDIATE STUDIES IN ALCHEMY

XII

The Way of the Tree of Life

The fervor we seek to convey can be assimilated. The fire of our mind and spirit can be absorbed through a simple reading and application of the consciousness, of the heart. We know that man can inductively enter into a higher state. The sincere reading and rereading of our words until they become a very part of the consciousness of the disciple-aspirant can and does create in him a key by which his own alchemical expertise is developed.

So much interest has developed in many of you concerning the creation of the cloud that I wish to expound still further upon it.

The cloud is the means whereby man alters his destiny. I do not say that there are not other methods that can effectively achieve this purpose. Each karmic act has its own recompense. Each deed that men do, each thought that they think makes its imprint upon their lives. But many of these are negatively qualified, hence destructively manifest. They come haphazardly through experiences which men do not govern; for when men do not govern their worlds, they are governed by the circumstances of the world.

Through the creation of the cloud, then, we seek to transcend time, space, and even karma - short-circuiting many of the old spirals, shortening the time of man's realization of his own God-reality,¹ and helping him to realize in an avant-garde manner the graciousness of the Lord of the Universe.

There are many schools of the Brotherhood. There are many methods of achieving. In our releases through The Summit Lighthouse, we seek to assist our students in expanding their consciousness with facility. We seek to weld together the body of God upon earth by first creating the understanding of both the beauty and the practicality of true alchemy. We are not interested in forming a society of magicians who will go around producing seeming miracles - albeit we acknowledge that the proficient alchemist, even through this course, can do just that.

What we are interested in is the subscribing of our students to a universal brotherhood and body already existing spiritually as the Great White Brotherhood. Being in the invisible, this order, comprising the alchemists of the Spirit, requires a union with embodied humanity. For only through this association can we formulate the most beautiful, sustaining concepts that will enable the entire house of the world to breathe the air of freedom and to be infused with the fires of destiny in its individual and collective aspects.

¹Matt. 24:22.

Man must see and know that as he is and as he does, so others see and do. Thus, in perception and in action, man can endow the pages of history with a revelatory illumination, thereby fulfilling the fiat of God "Take dominion over the earth!" and "Set the example for the age!" With each act of grace, man becomes endowed with more grace. Each step of self-mastery raises him higher in the cosmic peering, until he is crowned at last through the eternal mysteries with the full realization of his own potential.

Our cloud, then, in answer to some of your questions, can become physically tangible. It need not be so in order to endow you with the highest graces. Through the cloud you can draw to yourselves God's holy witnesses that have lived in all generations, that have called him blessed, that he has blessed.

You can be freed through the light and fire of the cloud from the mediocrity of the present age and from the degradations of past ages and their cumulative effects upon the human psyche. You can, as it were, rend the veil of the Holy of Holies if your purpose be communion with the Most High, as was Moses' in the Sinai Desert. You can realize through the cloud the full perfection of your glorious I AM Presence.

Then through your contact with the I AM Presence, the Presence of all being, you can develop a culture of the Spirit at lower levels that will provide stairways of safety upon which others may climb. There is never any need, regardless of what outer manifestations or vile astral energies may seek entrance to your world, to yield to these depredations. You have the power of the Christ to cast out unwanted states of consciousness.²

The Great Alchemist lives within you. You live within him. Therefore, through your conscious experimentations with the cloud, you can surround yourself with the means of producing change.

In our examinations of those who through the ages have worked with the cloud, we have taken note that those who have been convinced of the reality of the cloud, those who have dared to endow their consciousness and being with the very qualities of the cloud itself, have become more and more efficient in its use. For them each daily experiment in creating change has become easier.

I hope that I have conveyed to you in this intermediate course the ideas I have sought to convey. Please understand, however, that the full power and glory can only unfold within the concepts of the total course.

It is my hope, as it was to create this series when I first produced *Studies in Alchemy*, to one day produce for you *Advanced Studies in Alchemy*. We shall then be able to offer humanity a beautiful trilogy - the first section laying the groundwork of ideas³ through the golden flame of illumination, the second herein pronouncing the love ray that through the cloud of the Holy Spirit endows your ideas with life, and the third section explaining how to make permanent that which you create through the power of the spoken Word.

This trilogy will be especially valuable to those who are not only concerned with "magick," but who also recognize that alchemy is the means of renewing youth, first in the inward parts of man and then throughout his entire consciousness and manifestation. And if this be accomplished, it cannot help but be the means of enhancing individual and world thought.

Now as you ponder the correct experiment for your efforts in alchemy, remember that the stereotypes that abound in the world are not all ugly. In fact, there are many historical and cultural literary masterpieces that embody divine stereotypes, or archetypes as we would call them. It is not necessary for the student in his alchemical experiments to shun all that appears to be of the ordinary. In many cases, rather than ferret out the commonplace, it is more important that you avoid the classification of a condition as trite, for in reality it may be a great idea.

²Mark 16:17.

³Ideation: I AM Deity in action.

Do not fear to embrace beautiful thoughts because someone else thought of them first. The time will come when you will develop a greater uniqueness. But until you become more proficient with your experiments, it is more important that you go upon a safe highway - that is, if speed combined with exactitude be your desire.

There comes a time when man passes beyond the pale of that which his own experience patterns can teach him. Then the immortals stand ready, even as they do while he is still learning the lessons of earth, to help him expand in every facet of his endeavors, whether human or divine. Progress is never governed as much by what man desires to do or to be, or even by what the world has to offer, as it is by his realization that he can be all that God wants him to be, if he will just accept that simple thought.

Seek not, then, the bizarre; rather be content to be a good man or a good woman. Place yourself in the hands of God, in the hands of the Father of all, who cares for the birds of the air and the fragile flowers that glow for the breath of a moment.

Do you not think that he cares more for you than for the grass of the field that withereth away - he who esteems you enough to give you his consciousness, to create for you a universe, a universal Mother, Nature herself, and to impregnate that Nature with the fires of his own Spirit - all for you, all for you? Yet man is as the grass of the field⁴ when he esteems himself so to be, when in mediocrity, selfishness, deceit, and a sense of personal struggle, he strives only for outer recognition.

Let men seek not to be thought great of other men, but to recognize internally the greatness of God that is inherent in all of Life's manifestations. Then their alchemy will hold within it the alchemy of becoming perfected.

I do not say there are not other great mysteries waiting to be revealed in connection with alchemy. I know that there are. I do say that

The way of the Tree of Life
Which is the perfect secret
That God has guarded from the curious
and profane
Remains a penetrable mystery
To him who is not ashamed
To wear his wings,
To him who understands
The diligence of each day,
To him who is content to place his hand
In loving trust that destiny is ours,
To him who is willing to forsake
A past that has not produced
The blossoming beauty he craves,
To him whose heart reaches up as a cup
To the highest and sweetest,
The noblest and best Lord of all
In the desire to have imparted to himself
And every part of life
The best of gifts.
He speaks in summoned, loving tones
Of inward communion,
"O Father, not my will but thine be done!"
To him there is conveyed the highest crown,

⁴Isa. 40:6-8.

The word "dominion."
He is the Son, the Alchemist,
The beloved one.
He can divide the loaves and fishes,⁵
Walk upon the waves,⁶
Fulfill his own and others' wishes,
And be the Great Benefactor.
In him the Immortal Spirit prevails,
The ultima Thule is seen.

I sign myself sincerely,
your immortal friend,

Saint Germain

[Taken from the book version, Saint Germain On Alchemy]

⁵Matt. 14:15-21.

⁶John 6:19.

Chapter 18

Mother Mary - May 3, 1970

Vol. 13 No. 18 - Mother Mary - May 3, 1970

True Religion

Precious Flames of My Heart,

You have heard it said that spring is in the heart. As you look upon the conditions of the world, it may seem a strange contrast that in the millions of years during which the earth itself has undergone recurrent change, the consciousness of the people in their dealings with one another has remained primitive.

Those who expound upon the theories of socialism as a means to achieve a better way of life for humanity should see from the examples of past ages - if they will only look without prejudice or personal pride in their own limited judgments - that it is solely due to a lack of true religion, "pure and undefiled,"¹ and a lack of the practice of true religion that civilization has gone down, time after time, into the negative spirals of destructivity, immorality, and shame.

I shun to speak of the great unhappiness that has been produced each time mankind have yielded to the baser instincts on a mass scale; I would rather cite here and for all time the wondrous fact that wherever a life of virtue, a life of dedication, or even what men may call a life of sacrifice has been lived for humanity, it has made an imprint of marvelous and lasting effect for good upon all peoples. The world has become the benefactor of each sage, of each avatar, and of each disciple whose life has truly been lived for God. What the world needs today, then, is not less religion but more of the right kind.

But how carefully the dark forces of the world, those who hide so skillfully behind their masks as angels of light² - even to the point of convincing humanity that they do not exist - have woven their nets of deceit for the unwary.

How do they do it, precious ones? First by pointing to human hypocrisy, and then by creating the illusion of hypocrisy where none exists. Through the diabolical tendencies to gossip, criticize, and tear down which people allow to gather momentum in their worlds, the forces of darkness have driven their lies as spikes into the human consciousness. Under these negative influences, how easy it is to point the finger at someone you scarcely know and to decide that their motives are impure. The ease with which this can be done should reveal why the ascended masters have sought to create systems of jurisprudence that would allow fairness in the execution of human justice in the courts of the nations of the world whereby individuals might be tried by a jury of their peers as a safeguard against the tyrannies men so often impose upon one another.

¹James 1:27.

²2 Cor. 11:14.

Enlightened men and women have often frowned upon the accusing finger, for many times it is nothing more than that. Accusations are directed against those whose hearts are as pure as the lily by those whose hearts by comparison are as dark as the swamps in which the lily grows. The same accusing finger is used to discredit religion in literature, in art forms, in moving pictures and in the lives of well-known people. Through the 'sifting as wheat'³ process, the forces of deception seek to enlarge upon the inadequacies of the world's religions. By pointing out their supposed failure to meet the crises of the times, the dark ones anticipate that men will throw all religion, good and bad, out of their lives.

O, beloved humanity, as a World Mother, I speak to you solemnly with the sternest of warning and say: regardless of human hypocrisy, regardless of the broken-down altars and the failures of many of the religious leaders to set the proper example, to teach the proper precepts, and to establish the proper guidelines for their followers, regardless of all of the defects that may exist or that have existed in the past in the various religions of the world, true religion must never perish from the earth. If it does, if the forces of atheism succeed in repressing men's faith in God and the world becomes a godless place, it will be a jungle of such fury and emptiness as to snuff out the light of purpose everywhere upon the planetary body.

Man is not a vegetable. He is not intended to be an empty vessel, but one o'erflowing with the abundant life, with creativity, with purpose, with wonder, and with the hush of expectancy. The darkness of the present age is expanded today through many of the young whose tender hearts have scarcely escaped the cradle. In their pride of knowledge obtained through modern systems of education, they amplify the destructive momentums of past civilizations in which they themselves have been enmeshed; and thus there is a tendency for them to respond to the ministrations of the princes of darkness. But deep within their hearts there is a moving force of universal light: there is an echo in the corridors of their memory that recalls those moments when they stood in the presence of God, and this creates in them a yearning for truth and reality.

Neither their parents nor all of the ages of the past are responsible for all of their problems. They are individuals; each is endowed by God with the highest purposes. Each has created his own karmic net; and it is to this net, that can hold either the mud of human vileness or the heart of the golden age as chalice of universal purpose, that we would direct our attention. Man is neither God nor demon; he is a potential God in the making. Destined by the Eternal to be the master of his life, he has become, through a sense of division and struggle, a child of confusion's mien.

Now, as my heart goes out to the children of the world, I urge greater understanding on the part of all. It is not a question of age and youth, for what is 'age' or 'youth' but a figment of men's imaginations on the ship of time. All sail through the bounding main, all move as pilgrims on the bark of life; and they are not so separated by these few years as the illusion would have them believe. Each in himself is able to recognize his frail being; but let him also realize that

as there manifests a frail self
an outward fragile thing
so there is an inner strength, an inner purpose
a greatness to which we must give wing.

I urge all to attain self-mastery rather than mastery over the lives of others and to check the widespread practices of control men have one to another. How determinedly the dark forces have spawned the Machiavellian ideas that men must control other men and their outward destinies. They have created, then, not greatness or graciousness, but mechanisms by which they divide and subdivide the races of men. This fragmentation does not result in the unification of purpose that would help mankind to see reality, and to know it when they see it; on the contrary, it creates those

³"Satan hath desired to have you, that he may sift you as wheat." Luke 22:31.

schisms which breed violence because men think unlike each other. And because they do not think alike, they can exude the poisonous breath of hatred against one another and in so doing feel that they are fulfilling their *raison d'être*. Some even dare to consider their hatred to be the product of lofty ideals.

We are not condemning. We seek to create forums of understanding. We would penetrate the consciousness of humanity. We would guide the youth into the great crystal glow of dazzling reality where the City of God can become tangible in themselves and upon earth. We would avoid the bloodbath that the dark forces of the world would bring upon humanity through their thrusts of division and their manufactured currents that set men at cross-purposes with one another.

We would spare this age the destruction intended by the enemies of righteousness. The world has seen enough of war; enough mothers' hearts have known the anguish of the loss of sons. Our wish today is to improve the world through the message of my son, the Prince of Peace. We would strengthen the bonds even of ordinary religion; we would improve the quality of life everywhere within its own domain. We do not mind if individuals wish to be exclusive, to have a religion they call their own; we would only make it a true religion. Let it expand the grace of God and fulfill the purpose of religion⁴ that is to bind the flower to the stalk, the nestling to the mother's breast, and the souls of men to their Creator.

Do you remember when the two women were brought before Solomon for judgment, one of their children having been laid upon and smothered during the night, the other one alive? She who was not the mother was willing to have the sword divide the child in two, but the mother cried out, "Let her have him!"⁵ - for she had love. Let me urge upon you all, then, the same willingness to surrender the souls of men to the religion of their choice; but let me exhort all religions to teach love to one another, to avoid the poison of class struggle, of race hatred, and of religious competition.

We of the Great White Brotherhood are willing to give men their freedom to choose as they would; we simply exhort them to be wise and not to subject themselves to the deceit that in dividing men defeats the purposes of every avatar, of every disciple, of any and all who have ever known upon this earth a Golgotha on behalf of the children of God.

In memory of the eternal resurrection, of eternal reality, of eternal possibility, of the awakening to truth, I remain for my son's mission and in my service to life,

Your Mother of love,

Mary

⁴Religare: to tie back.

⁵I Kings 3:16-28.

Chapter 19

El Morya - May 10, 1970

Vol. 13 No. 19 - El Morya - May 10, 1970

Universities of the Spirit

Heart Friends of the Shining Spirit of Good Will:

Universities of the Spirit must be formed. We must gather the children under our wings. We must stamp out darkness and infuse the world with light. Penetration must occur; the clay vessels of opacity must be shattered. The radiance behind manifestation should shine forth; but unless it is seen, unless it is perceived, what is the purpose of shining? The purpose of shining is to shatter the clay of opacity, the enclosing shards that in thousands of years have brought no happiness. Man must learn to breathe again.

The travelers are many, but we are concerned with the arrivals. The compasses of confusion must be exchanged for a sane direction. Newness of life must enhance the quality of the present moment. The bitter ones must empty their cups of the dregs of human swill. Thousands of years of infamy can yield to one moment of the fire of the Sun. The Sun would consume the dross. Therefore, let us burn up the mechanizations of darkness, and let human recalcitrance yield to the sweetness of the climbing rose upon the arbor wall.

As we inhale the sweet perfume of purpose, our senses are endowed anew. We see the outer form as a stairway to the infinite and the machinations of conspiracy as the net of neglect. Man have neglected the things of the Spirit. They have lived solely toward outer purpose. They have been enmeshed in darkness, and the seeds of death have been scattered amongst them. Immortal life has remained in the jar upon the shelf, while the thing of beauty and joy forever has been a lost object.

Now we summon the devotees of the Spirit. We summon the children of faith. We summon the elect to a new principle - to an old principle made new - to the eternal hearth, to the center fire, surrounded by the devotees. If light be everywhere, where is it? If all things are good, where is good? If grace abounds, where is grace? The hardening of the arteries of the milk of human kindness has created one of the darkest epochs in all of the stages of man's evolution. Without love there is no life. Without hope there is no charity. Without faith there is no hope. But faith, hope, and charity abound in Him.

The sellers of oil and fine raiment must understand the karmic accountability that they have for each act of desecration of the Lord's body. The body of incorporeal substance is the sustaining power behind all natural order. Inherent within nature is the conveying, miniaturized cup - the seed atom of universal purpose.

Each gesture of God creates a ripple in the nucleonic chain, whose pattern remains unaltered until it is intercepted by humanly ordained misqualification. The diseases of the world are brought about as the result of mankind's fragmentations of cosmic purpose: and men dare to impute to the Deity

the negative misqualifications they themselves have created! Do they think that the karmic reaper shall pass them by? His grimness shall be as the whited face of God, a solemn harbinger of justice that will not be moved, even by the cry for mercy. Those who know and thwart the purposes of God should tremble.

Let the children of the Spirit take heart, let them not faint, let them not be weary. Let them understand the cry of the prophet, "They shall mount up with wings as eagles."¹ But these things, too, require dedication. They require energizing; they require training in cosmic law. If men give all to food, to shelter, to entertainment and ignore the mandates to create universities of the Spirit, how can we prepare the children of the coming age? It is not enough to have available the lexicon of the spiritual guardians. We need vital hearts of flesh. We need teachers who understand the need for devotion, for remolding in their own lives that they may mold the lives of others, and who will offer themselves simultaneously to our purposes.

The Brotherhood summons. The Brotherhood calls. The children of this earth will remain children forever or be extinguished in the blotting out of their transgressions, unless the fruit of Christed reality can be made available to them, unless the knowledge of the Spirit can be imparted to them, unless the mystic circle of the holy twelve can be made real to them. The grail of God within them must be filled. They must drink of the cup of it - all of it. They must understand that this can be done, that it is no inordinate thing, but an ordained ordinance, a natural fulfillment of purpose: it is the creation of newness in life, already there but nonexistent to those whose consciousness is attuned to the dissonance of the world.

The dissonance of the world is an overpowering shroud that leads man downward into astral horror. Neither witchcraft nor deceit, the domination of other lives, or the unhealthy utilization of the laws of visualization can produce the children of the new age. The children of the new age must partake of the grail. They must understand the meaning of the continents of the sea and sky. They must understand the refinement of the earth itself. They must see the purging of the elements as the necessary purification of defiled substance which they themselves have defiled.

Ours is a summoning to gaze first upon the shambles men have made of life and then upon the image of radiant reality that God still holds behind the veil - in Eden where the Tree of Life gleams graillike through the trees, through the mists, through all of the enshrouding manifestations. But the angels of his Presence, the angels of purpose, must be wrestled with and the blessing secured, as did Jacob of old.² The Christ consciousness is the inheritance of the elect. But so long as men defile themselves with outer conditions, so long as they remain afraid of the Eternal, so long shall they elect to fulfill lesser purposes. Only by a fearless dedication, only by a recognition of fearlessness' flame can they be endowed with the electronic essence that will enable them to walk the earth as gods.

Victory is in the soul. Victory is in the consciousness. Victory is the endowment of the man of the Spirit, not of the man whose indulgences in human revelry breed degeneration. Only by an omnipresent sense of that which will be can we overcome that which has been. The acclamation, "Jesus Christ, the same yesterday, today, and forever!" implies the sustainment of all that God from the beginning foreknew. Those who are afraid of religion are afraid of the reality of themselves; for without the true religion of the Spirit, they are but "wandering stars"³ to whom is reserved the mist of darkness forever.

We would give to humanity the cup of immortality, but they must partake of it. They must enter into its essence, into its consciousness, into its fires. They must partake of that which God is. This does not mean an end to themselves, it means the beginning of themselves. For all that humanity have been is as nothing until the day that they become illumined as one body by the knowledge of the

¹Isa. 40:31.

²Gen. 32:24.

³Heb. 13:8; Jude 13.

living Christ. He is the Christ of the ages, the Everlasting One, the Prince of Peace, the motivator by which the movements of life are coordinated. We are not dealing, then, with a personality in the humanly accepted sense, but with the beness of every man which God foreordained from the foundation of the earth.

It was of this Be-ness that Christ spoke when he said, "Before Abraham was, I AM."⁴ Through the mystical sense of his oneness with life, man is transformed from a being of the "earth, earthy"⁵ to a being of the Spirit. To have the soul embody round after round upon the planet Earth is an act of mercy, foreordained only until man can become that immortal creation of God which he already is. Outer vanity and the vainglorious manifestation of the human person never can and never will eat of the Tree of Life. Man was figuratively and literally cast out of the Garden of Eden because he failed to fulfill the purposes of life. The only return to Eden that can ever occur is that which takes place when man walks back to his original estate and communes with God in the garden of being. This goal the Brotherhood espouses for every man, because we know that herein is the power of creative reality.

The techniques are many. The lives of the sages are many. The passions of the godly are all-enfolding. But we need the vehicle of the Brotherhood in outer expression to create and to infuse the consciousness of the young and of all ages with the celestial grandeur that will enable them to fulfill their immortal destiny. Yes, as we have said, man is not dust but destiny. But it is a destiny that must be seized. It does not come automatically to humanity. Too many nets of deceit and darkness, of shadow and pain have they woven. These must be burned out by a conscious willingness. These must be replaced by the ladders of the Spirit whose graded lessons will teach man to be victorious, not victimized.

I urge upon all, then, the understanding of endowing, supporting, and creating in Saint Germain's name the necessary foundations and halls of learning in physical manifestation that we have sought to bring forth through The Summit Lighthouse. We have commissioned our messengers to do so, but many hands are needed as many hearts are summoned. To the world we bequeath that which we are. Our lives we offer from afar. We draw nigh to the present hour and to salvation for a dying world. We would revive, we would create: we would recreate the destiny in man.

For the valor of the first ray of the dawn, I AM

Morya El

⁴John 8:58.

⁵1 Cor. 15:47.

Chapter 20

Jesus Christ - May 19, 1970

Vol. 13 No. 20 - Jesus Christ - May 19, 1970

Hierarchy

To All Who Seek My Peace:

The heart that readily accepts simplicity can solve the most complex problems. Man should seek to implement his God-given talents by the law of increase which is always activated by application, God-determination, and goodwill to all.

On the subject of goodwill to men, let us make clear that whereas all men were created by God, this was a primary act of creation; but only when the reins of authority were transmitted to the individual did he become a co-creator with God and begin the process of arbiting his own destiny. Then, because the deeds of some men followed after evil, they in fact re-created themselves in the image of the sons of Belial, the sons of darkness. Not taking into account this aspect of mankind's evolution, many have failed to apprehend the mystery of good and evil; and they have thought that inasmuch as God made all men, they should recognize all on an equal basis.

It is our counsel in these latter days, as it has ever been, that the children of the light should in honor prefer one another and shun associations with the children of darkness.¹ The exception to this rule is, of course, made when one of those who are lost elects to turn toward the light and requests the assistance of someone upon the Homeward path. But all should recognize that there is a difference between the elect and those who follow in blindness or stubbornness after their own ways. Yet, the potential for the bringing forth of great God-good lies either active or dormant in all men; for the Father is not willing that any should perish, but that all should have immortal life.²

The great ocean of divine awareness is linked to the outer consciousness of the most dense members of the race. Thus there are transmitted, in essence, fragments of cosmic intelligence about life which flow intuitively to the least evolved among men. And the proof of this flow of cosmic awareness is everywhere apparent to those who will honestly look.

How great is the value of the devotee in this age, of the man or woman who becomes a city set upon an hill that cannot be hid.³ How beautiful are the feet of them which preach the gospel of peace, and bring glad tidings of good things.⁴ How beautiful is the flow of unfolding, the flower of the elect, of those who rejoice even in the chastening of cosmic law, whose will is ever centered on the plan that God has unfolded through the spiritual hierarchy.

Those who are limited in concept, those have not yet opened their eyes to the great stellar realities

¹2 Cor. 6:14-17.

²2 Pet. 3:9.

³Matt. 5:14.

⁴Rom. 10:15.

of life, often fix their consciousness upon an arbitrary or whimsical God made in their own thought-image. Hence, they do not understand the heavenly divisions and subdivisions, the appointments of heaven, the conferments of authority and the fixing of responsibility in the sons of God.

These can see the need on earth for departmentalization in the many complex functions of government, business, and social exchange. What they do not seem to understand is the necessity and the reality of heavenly appointments. The names of Archangel Michael and the chohans of the rays may be foreign to those who are acquainted only with my mission as Jesus, the Christed Son of God. These, in good faith, sometimes fear that men blaspheme when they honor the masters or the angelic hosts. Let me assure all who love the Father that the Father rejoices in the faintest blush of love in the heart of a simple flower or in the heart of a tiny child that lightens the eye and brings gladness into the world.

Dare we attribute jealousy to the Most High God, even though in the Mosaic law it is written, "I AM a jealous God"?⁵ Let the scriptures rightly be broken. Let men understand that love is without alloy and that God can acknowledge only perfection in all, even as he jealously claims all for the best gifts he can confer. He possesses the capacity to hold himself and universal consciousness in the bonds of completeness. Hierarchical conferment of energy and responsibility is but the breaking of the bread of God-good among the many occupants of the universe who serve his holy will. The Brotherhood is not a decimation of the purposes of God: it is a dedication of each humble servant of light who, either as a ministering angel, as a mighty archangel, or as a master of functions, seeks to serve the vast multitude of humankind now evolving upon the planetary body.

How inconsistent it is that humanity, steeped in bigotry and intolerance, should in this day and age of great scientific accomplishment fail to see the order of heaven and the need for the heavenly ordering of human affairs. Hierarchy enables God to subdivide himself many times in his service to life and to involve various segments of humanity, either ascended or unascended, in the projects and plans he holds for their own enlightenment.

As I look backward, then, over the span of my own lives - my walks among the people of many lands, my service in times that, by comparison to now, would be judged most difficult - I AM keenly aware of the need for greater understanding of the principles and savants of heaven. What a waste of energy that a Buddhist should, in honor to Buddha, deny me, or that a Christian, in honor of me, should deny Buddha; and this holds true for all of those elect who have offered to serve the kingdom of heaven.

God is more pleased - and I want you to understand this - by love and by the acceptance of the quality of goodness in humanity than he is in the transmittal of personal adoration. Sincere adoration given to any part of life simply activates worship of the God in that part of life. This is not idolatry. Idolatry is the worship of the outer form for selfish purposes.

The transmittal of God's goodness to humanity by the many sons of God opens the blinded eyes that they may see the fragrant crystal glow of the Tree of Life, expanding to confer upon the nations and each individual segment of reality all God-good and perfectionment. When mankind join in the service of the heavenly hosts, all radiance, joy, and happiness conferred and held in consciousness will be seen as the eternally brooding dove of cosmic peace, the crowning achievement of universal progress.

In order that the purposes of life might be fulfilled, the Tree of Life must expand. It must reach out its branches. It must engulf human selfishness, human deceit and darkness; and it must not be concerned with love's recompense. All who ignore the mandates of brotherly love and the principles of truth, all who do harm and hurt in my holy mountain shall surely have returned to them that which they have inordinately sent out to other parts of life.

Let all understand, then, that karma and compensation, sin and error, will always return to the

⁵Deut. 5:9.

feet of those sending them out - and bitter will be the cup. But punishment is never his desire, for mercy from God flows to all generations. And when love, mercy, goodness, and truth are cherished, these fruits bear witness to the active principle of the Holy Spirit in every religion and in every life, which should become a religion.

There is, then, only one clarion call to Christhood, which I long ago did hear. As an elder brother of the race, I stand waiting to confer a celestial garment of infinite beauty and purity upon all who will hear me and the principle, the great soundless principle, for which I stand. The principle is soundless because it is the only sound that without ceasing rings clear, subtly caroling the message of the lost Word.

The Divine Mother cherishes the thought of the moment when the teeming multitudes of the world, grasping the bread of life in minutest portion, will take that Sacred Eucharist into their hearts and let the little gems of infinite white-fire light enrichen their beings. For she knows that this will create an expansive impetus to progress that will drive men confidently forward. Then the native garments of the last Adam will become the comfortable raiment of those who, with me, can brood over the world with the thought of a just peace, a righteousness exalting the nations, and with the one desire that the Holy Mother shall teach her children the meaning of spiritual virtue and the treasures of heaven.

I remain devotedly yours,

Jesus

Chapter 21

The Maha Chohan - May 24, 1970

Vol. 13 No. 21 - The Maha Chohan - May 24, 1970

The Spirit of Whitsuntide

Behold the Light!

The sun shines bright over the world. The clouds of ignorance, of shame, of senseless struggle that have beleaguered humanity, spanning the centuries, continue to be magnified in the present hour; but the sun shines on. New direction must be accepted by humanity, ere they perish. Yet, the Holy Spirit, the Spirit of Whitsuntide, the Spirit of Pentecost, the Spirit of Christ-magnificence, is the wayshower to humanity in this age of turmoil and struggle.

How beautiful it would be if men and women could understand that except they become as a little child, they cannot enter in.¹ It is a complex sophistication that has altered their views of reality and brought them again and again into strident conflict with one another. The answer lies not in an easy one-pointed panacea, but in the acceptance of the universal realities of the Spirit. These realities touch every area of man's life, but the pains of distortion in the current order of things have warped perspective and created a cloud of dust filled with the darkness of despair. And all of this is the result of uncleanness in the temple.

The purity of the Christian doctrines released through the penetrating words of the Master Jesus upon the hillsides of Judea and from the rivers and plains of Galilee conveyed a new message of the kingdom of heaven. Through the ages historians and men of the Church, not having the grasp, either spiritually or mentally, and lacking the stature of the Great Master, diluted his teaching and conveyed error to humanity in the name of Christ.

The minute errors that were laid in the foundation of the Christian church, while small enough in their day, grew to such proportions as to render almost impotent the pure and beautiful teachings of the Great Master. But the Holy Spirit has remained undiluted and unaffected by the conditioning of men's minds. It retains the great purity of Whitsuntide, the great purity of the White Sun Tide, the great purity of the eternal compassion of the Father seeking that which is lost to restore it to its former estate of God-beauty and trust.

The Father loves the Son; but the Father loves also the Sun community, the community of pure light and beauty. No unclean condition, no impure act can ever enter the City of the Sun Foursquare, the New Jerusalem, the kingdom of God, the kingdom of heaven. And within man there is a hunger for the knowledge of this kingdom; there is a hunger for the beauty of the Christ. In all of man's wandering from church to church, from organization to organization, he is steadfastly seeking the great reality of truth, the purity of God for himself and for humanity.

¹Matt. 18:3.

Unfortunately, the activities of darkness upon the earth are many. These are lodged in the hearts of men in the moldering and sometimes smoldering karmic pile that is a bric-a-brac of consciousness, eaten with moths and maintaining no tender regard for the young children of the world or for life itself. There is a continual attempt by the shadow of banality to extend its rule over the minds of men and to create the crassness of materialism and shame. How frequently this will take the form of maligning the very teachers who would serve the needs of humanity and the spreading abroad of malicious gossip, jealousy, and envy against their every attempt to serve the needs of humankind.

Again and again the Covenants of Asha (purity) have been broken. Again and again the young people have been misled by misguided social zealots who, in Christ's name and through many of the churches, would substitute for the Sacred Eucharist, the very living body of Christ truth, a social gospel compounded in the evil minds of those men whose goal is world domination.

Now, we know that mankind are beginning to realize that the world is in the grips of a very terrible force that seeks to utilize for the destruction of civilization the communications media and the great inventions brought forth by the masters through the scientists of the world for the benefit of man. The youth are being corrupted, and the more mature are witnessing an erosion of their own values. These are the effects of the activities of the brothers of the shadow, who have no power except that which men give to them as they seek to distort the values that have been the bulwark of civilization.

Remember, beloved ones, true values of the Spirit are always held invulnerable, locked within the human soul, placed there by God and his Son, the eternal Christos. Beware, then, of those who are wolves in sheep's clothing,² who would becloud the sun of diving beauty that is the great Pentecost of communion between man and God. I refer not to sect, but to the great reality of the Spirit which can be shared by any part of life; for God is no respecter of men's persons,³ but he gives his love equally, freely to all. Yet his love and his energy are not distributed to men that they might destroy, but in order for them to construct spirals of the Spirit, of positivity, and of cosmic gain.

The wealth, beauty, and intelligence of the Holy Spirit are nonpareil; these virtues excel all others. As the representative of the Holy Spirit, I urge upon humanity that they see to it, before it is too late, that the agencies of light are given grace and support in their causes; that they recognize that the agencies of darkness have compounded, even as they have exploited the thirsts and hungers of the people, an empire of material gain which they are now using to overcome the activities of the progenitors of spiritual reality. But, despite all efforts to prevent the fulfilling of divine prophecy, the true teachings of Christ are being communicated to the world today through The Summit Lighthouse and our beloved messengers.

This activity is designated by the hierarchy to help humanity in their hour of greatest need. Its mouth is open to declare the Word of the Lord; and we stand firmly behind the protection of order in society from the evil that has been spread abroad among men in order to destroy them, to create chaos and confusion, and to prevent the messages of the child of God, the great Prince of Peace, from reaching the people.

Do not believe, then, all of the darkness that the ministers of propaganda and the controllers of television and of the motion picture industry cause to be issued forth from behind their screens of seeming impregnability! Do not believe all of the malicious lies and false accusations that are constantly being leveled at those who will take a stand for truth!

Recognize once and for all that the answer to the world's problems lies in the Holy Spirit and in the covenant of purity. Only by repudiating the darkness in oneself and in the strongholds of the world, only by affirming the glorious light of the inflowing golden age and standing up for Christ and the Brotherhood can you assist in the great ordeal of planetary deliverance and help humanity today.

²Aesop, Fables.

³Acts 10:34.

The night is far spent, the day is at hand. Let all who are unafraid and who can renew their trust in the beauty of the plan of God hold fast to his hand today, for he will never fail them. We call for vigilance and the defense of the faith against all enemies, for the toppling of the bastions of darkness, and for divine union with God and his Spirit of infinite grace.

In the moment of peril, I remain wedded to your victory.

I AM

The Maha Chohan

Chapter 22

Saint Germain - May 31, 1970

Vol. 13 No. 22 - Saint Germain - May 31, 1970

The Great Battle for Freedom

To All Who Would Guard Freedom's Flame from Extinction:

Through the years we have observed that many are content to let others live their lives for them, to think for them, to guide their destiny; consequently, many fail to participate in the great battle for freedom. We are convinced that one of the causes behind mankind's present dilemma in world politics is the failure of the God-oriented people, the people who want to have a beautiful world, to do their part in creating it.

In the olden days, the Brotherhood sent forth great leaders to gather the children of the earth together under the banner of freedom for the realization of the living Christ. But seldom in history have the masses responded wholeheartedly to the ministrations of those great souls whom God has sent forth, whom the Brotherhood has sponsored, and who have carried vital messages to humanity. The bulk of the people, interested in the simplicities of life, vying for food, shelter, and personal satisfactions, have not embraced the cause of freedom except under duress of threats of personal loss or the emotional impact of a torrent of words coming forth from the mouths of great orators and spokesmen of the Brotherhood.

The sacred writings of all times have emphasized, "Thou shalt not kill."¹ Yet, today, freedom for humanity is being literally slaughtered in the minds of the very young because of the apathy on the part of the leaders in the schools of the world. The actions of many of the professors and presidents of the colleges, born out of fear and what may be called a 'liberal' orientation toward Communistic principles, would indicate that they are afraid to speak out in defense of justice, order, and the fulfillment of the American dream for peace and freedom.

Those who pledged their lives, their fortunes, and their sacred honor in Independence Hall long ago were not so. They, too, sought for and desired peace. They, too, had a dream of a better world; but they were willing to speak out and to take their stand for that dream and, thus, they were able to pass a torch of relative freedom to each succeeding generation.

Those who have no avowed faith in God, but choose to believe that the world is the creation of a chemical or electrical accident, quite naturally would fall in love with a scientific postulation. These could accept a scientific reality. But, neither Communism nor chaos are scientific; and not only are they unscientific, they are also antiscientific.

The principles of Communism fail to take into account any cause-and-effect sequence outside of the material universe where 'the state' is supreme. They do not allow for the development of the

¹Exod. 20:13.

full potential of the Christ within the individual and his unlimited spiritual resources as a son of God. They ignore the inequalities produced by individual karma, and they attempt to force economic equality in direct opposition to the laws of nature which declare: "Whatsoever a man soweth, that shall he also reap."² If there is one thing that history has proven, it is that any system which defies nature and its immutable laws is doomed to failure - with or without the assistance of the Hegelian synthesis.

The commonweal of divinity is an electrifying concept that has stirred the hearts of the world's great thinkers throughout the ages. Let men and women, then, learn to scorn chaos as the handmaid of Communism and realize that the vacuum that anarchy creates is yet abhorred by nature. The wheel of progress that moves toward greater freedom and peace and toward greater benefits for the world is geared to no automatic pilotage. It requires the guiding hands of those who will accept the challenges of the hour, notwithstanding the dangers inherent in this or any age, and who will seek to guide humanity in a way of justice and reality.

It must be borne in mind that there is no one specific individual who would destroy freedom on the planet, but there are many councils dedicated to the promotion of rebellion operating in America and the free world as well as behind the iron and bamboo curtains. These forces as well as those sponsoring World Communism do not need to exercise restraint in the nations they have already conquered. A look at the globe will reveal that the great land masses and populations of the world are being slowly absorbed into a great protoplasmic octopus, a seething sea of people dominated by a 'central committee' and an unfortunate manifesto issued by Karl Marx, the most damning indictment of freedom that has ever been written! If his foul logic is to be believed and followed, then the forces of freedom would indeed perish from the earth.

As harbingers of this continual swallowing up of the world's landed areas and peoples by the forces of Communism and anarchy, the dark plotters have operated in America in the subbasements of life, preparing their take-over of the nation, not by destructive acts of war "unless necessary," according to their teachings, but rather by invading the universities and school systems of the country. There they have sought to destroy the faith and the morality of the young students and to take over the institutions of religion where they could not accomplish the total breakdown of individual self-respect by the systematic destruction of Christian values.

By using those whom they already controlled and engaging others whom they could not control in a fraudulent battle for social equality, they have effectively mobilized large segments of the American population. They have spread abroad the use of dangerous drugs, multiplied human vices by the corruption of the media, destroyed the sanctity of the home and family and the cultural fluency of beautiful music. They have created a climate of fear in the political world and manipulated the tax and financial structure of the nation so as to provide vehicles through which to cut off supply to the forces of freedom. Currently, they are raising the prices of staples right on the shelves in the stores and warehouses as another means of accomplishing their ends.

Never before have so few affected the lives of so many adversely. Never before have so many distortions flowed forth and by the viciousness of their lies prevented men from knowing the truth that would make them free.

Albeit I am no alarmist, I know that the words of Paul Revere, "The Redcoats are coming!" must now be applied to the Communists who are already here and who, in great overconfidence, are pouring out of their holes and revealing their true identity. Their names are becoming known to the American public, while the politicians sit back and, in uncertainty, label the lovers of freedom by the title, "silent majority."

The time has come when the silent majority must be silent no longer! As surely as truth lives, if men continue to be silent and to fail to support the causes of freedom, they will themselves be cut

²Gal. 6:7.

off from reality or even from life among the living by the machinations of the destructive forces now rallying to gain absolute control of America's destiny.

A steady stream of poisonous energy is pouring forth from the presses of the world. Distortions are numberless. Commentators paid by the forces of revolution constantly broadcast messages of dissent and destruction to the subconscious as well as conscious minds of men. Even the advertisements of the world are using the theme, "Revolution is now."

America and the free world, awake before it is too late! Once the take-over is complete, long will be the dark night when freedom will seem extinct among men. I urge, even now, that all who love freedom will consider the importance of converging upon Colorado Springs for our great Freedom Rally in July. This is a year of vital destiny when the patriots must rise as never before and recognize that the words of the great master of old, "Father, forgive them, for they know not what they do,"³ must be used in consideration of the innocent victims among the youth of the world.

There are many among them who see. Although the blind lead the blind and shall all fall into the ditch,⁴ there are great potential leaders among the youth, vital and courageous men and women who, proud of their ancient heritage and tradition, see that the banner of freedom must not be lowered and that the quality of life must be improved. These know that a correct appraisal of history will extend to man a view that will provide him with the necessary understanding to make right decisions and to take a right course of action in this day and age.

There have always been greedy men upon this earth. There have always been men who would sell their souls for a price. There have always been blackguards in high places. Some men do evil and know that they do it; some men do it ignorantly and innocently. But whereas these men, whose dark deeds would destroy all beauty and freedom upon earth, remain entrenched in positions of power as moguls of the worlds of finance, entertainment, and politics, the fact remains that they are still in the minority seeking to control the majority.

In the great sea of humanity the Lord has sown dedicated souls who are now ready to rally to the cause of making this world free under God-dominion. God gave man the gift of freedom within his heart. He must nourish it and make it live in this age so that the lessons of the Prince of Peace, of the Buddha, of Mohammed, and of all of the enlightened teachers of the world, known or unknown, can, not in a sense of competition but in a sense of completion, order the world and the life of the individual. These lessons will show him clearly how he can find the power to overcome the dark and sordid side of human nature and become imbued with the faith, the wisdom, the wit, the joy, and the surety that will be his bond on the pathway to life everlasting.

For freedom and victory to all among humanity, and for the ultimate emancipation of the world, I remain

Saint Germain

³Luke 23:34.

⁴Matt. 15:14.

Chapter 23

Mother Mary - June 7, 1970

Vol. 13 No. 23 - Mother Mary - June 7, 1970

Sowing the Wind and Reaping the Whirlwind

To All Who Would Guard the Chalice of the Heart:

When the brilliant flash of the divine idea to create dazzlingly expanded its diadem of myriad electrons into space, from the first photon of light until infinite appearing points of light composed the cosmos, it was an exercise in crowning the Son of God with earnest dominion.

The hypocrisy of the present era of earth's evolution is a pain to many hearts, for it is a clear indication to those who can discern the face of life that man is in no way linked with the crowning chain of cosmic purpose. His energies go down the drain and are swallowed up as in a giant hole, as his attention pursues a senseless series of moving pictures, accelerating the trend of degradation.

How is it that the wise men of the nations seem unable to discern the effect of eye-pictures upon their children and themselves? Do they not perceive in the misuse of the sacred fire through crude and unnecessary displays of sex and the infiltration of horror, murder, and fear in advertising and entertainment that men are lowering the consciousness of the entire world? Do they not have eyes to see that some men are making merchandise of them? Yet, these same men who control the theater and motion picture industry could produce uplifting dramas that would exalt noble purpose and define magnificence of character rather than portray doubt, distrust, suspicion, fear, and the unwholesome conditions that have ever been apparent since mankind's departure from the throne of grace.

As the angels gaze upon the faces of little children who should be taught to pray and commune with the great silent invisible world of the Spirit during those formative years when their tiny minds are budding, as they witness the most awful formulations that will produce so much violence and hatred in their later lives, they, in their beautiful wisdom, ask themselves the question: "Why is it that humanity will not acknowledge that they are sowing the wind and will one day reap the whirlwind?"¹

In fact, much if not all of the violence that humanity is facing today is the result of a deliberate manipulation of the minds of the people by those who are drunk with power. Guided by the darkest stars, they would cast down my son, they would cast down the Christ consciousness, they would cast down the essential saving grace inherent within awareness of the Only Begotten of God. The concept of the Only Begotten of God, full of grace and truth,² when properly understood, reveals that God has begotten only good. No duality of good and evil came forth from his hand, but only the clearly defined purest light and noblest hope for all creation.

¹Hos. 8:7.

²John 1:14.

As it was in the time of Babel, so it is today: men in their psychological and intellectual pursuits ignore the great genius-power by which God framed the worlds, created the flexibility and marvelous tenacity of the mind and spirit of man, and endowed his best servants with illimitable grace. The world turns to the labyrinth of mental and materialistic probings; and authorities in the various fields of human endeavor, often differing from one another, create the wisdom of the world that is foolishness with God.³

It is not true that he who can create the stars and put them in their appointed places, he who can bring forth a living soul, spread abroad the canopy of space and direct the velocity of time, is certainly able to offer a better way of life to his creation than that Egyptian fleshpots, the pleasures of table and person, and an endless panorama of war, poverty, struggle, loneliness, and frustration of humanity?

When I appeared at Fátima (1917), I gave stern warning of impending conditions that would threaten the peace of the world and seek to destroy the spiritual Church that is the body of Christ. Cruel men, dark tyrants in high places, have invaded every area of civilization; and yet, the attention of the people is so easily dissipated as the quotient of each one's energy pattern is engaged in fruitless endeavors. Then how easily criticism becomes a weapon.

Those whose hearts, heads, and hands are offered in service to the spiritual hierarchy are often misunderstood and deliberately attacked by those who should know better. Whereas the blessed children of men do not know their best friends, either ascended or unascended, those who do are also found among their condemners, denying the Christ ere the cock crows thrice.⁴ It is not easy in this darkening hour for men and women who stand up for our cause. Yet, light must banish darkness and men must never lose heart or hope.

And so I say, renew yourself daily in the holy fountain. Turn your backs upon the dark and evil of the past. Long to see yourselves and others free in the divine plan fulfilled. So shall the brave light of a cosmic mother's heart be instilled in many, that the hand that rocks the cradle may be the hand that rules the world⁵ through the instilling of love and virtue and the guarding of the mind of the young from those destroyers whose hearts are hardened in self-love, calloused by thousands of inequities and stinging degradations.

Oh, turn to the heart of my Son, whose field of Light can so easily be invoked around your own blessed hearts! Immerse yourselves in the sweetness of the Christ consciousness, and let no one destroy in you that beauty which is the Light of God that never fails.

Devotedly,

I remain your Cosmic Mother,

Mary

³1 Cor. 3:19.

⁴Matt. 26:34.

⁵William Ross Wallace, *The Hand That Rules the World*.

Chapter 24

K-17 - June 14, 1970

Vol. 13 No. 24 - K-17 - June 14, 1970

That Truth May Triumph in Freedom's Name

To All Who Would Discover Truth and Exclude Error:

When will humanity awaken to the wiles of manipulation? When will they realize that their best values are being traduced? When will they perceive that even from their earliest training in the schools the scum and ignorance of the world have been fostered upon them as delightful tomes of sacred wisdom? The most beautiful cups sometimes contain the darkest poisons, and frequently these poisons are introduced via the most pleasant-tasting elixirs.

The publishing industry of the world, in the hands of a few through cartels and secret agreements, seems bent upon pushing humanity into a one-world government, founded not upon Ascended Master law but upon the decadent philosophies of the laggards. Many are the couriers trained in Moscow who have gone forth in the name of religion, in the name of brotherhood, in the name of Christ to create an ecumenical attitude in the hearts of men. Concealing their real purpose of world control through a world council, they espouse noble causes - but their motives are dark.

If the people of the noncommunist world, those in the lower income brackets as well as those in the higher, were given the opportunity to travel behind the iron and bamboo curtains and to see for themselves the so-called glorious socialist republics, they would be shocked to find conditions there far from what they are purported to be. They would perceive the odor of decay and discouragement that has become an oppression to the souls of men as the result of the destruction of religion, the domination of the lives of the people by the state, and the paltry rewards that are offered them for their labors.

Those who presently enjoy a relative state of freedom in the democracies and republics of the world would, under a Communist government, lose the simple and beautiful everyday liberties they now take for granted. Such a loss of personal freedom, due to the bureaucratic restrictions that would be imposed upon the people, would drive millions to suicide.

The nightmare of these conditions does not present as great a contrast to the prevalent standards of living in the Far East, where many of the freedoms of the western world are unknown, as it does in the West. Here the blessings handed down from the time of the founding fathers of America as precious gifts of freedom are taken for granted by the majority of the people. But if these were lost, life itself would seem no longer to be worth living.

Those Atlantean overlords who have reembodied and moved into the same positions of control which they abused on that lost continent are once again using their power in the press, television, in radio, and in such institutions of financial control as the World Bank and the Federal Reserve System to misdirect the affairs of the nations. These manipulators, who know that to issue and control a

nation's money is more important than writing its laws, are drawing the halter tighter and tighter about man's destiny in this age.

Their spies are everywhere; and yet, as in the early days of the American Revolution, freedom is a flame that lives in the hearts of the people. Farmers, mechanics, working men, teachers, merchants, professional men, native-born as well as those who have adopted the American way of life - one and all must determine that nothing shall wrest from them their liberty and their freedom.

I am certain that many understand that modern methods of communication, if properly used, would enable the people to educate their young and to receive untold blessings in this day and age; instead, they are being victimized through the misuse of the very instruments which were released by the Brotherhood for the enlightenment of man.

Individuals must learn not to believe everything that they read; they must also learn not to believe all that they see. They should be taught to discriminate; they should be taught that in some matters they are not qualified to judge, simply because their capacity for judgment has not yet been developed along certain lines. They should be warned not to allow themselves to be emotionally stampeded into making decisions or accepting the decisions of others when their own faculties of discernment have not been fully educated and they are not capable of understanding all that is taking place.

Because men have not yet lost all of their freedoms, but still enjoy so many - especially in the free nations of the world - they fail to take into account the great blessings they are receiving. We at the Ascended Master level, perceiving the espionage activities in industry, in government, in the schools, and in the churches, observing the placement of Soviet cells in the major cities - most of which are located near communications facilities and military installations, knowing the history of the Bolshevik Revolution and witnessing the same subversive activities being carried out today in the Congress of the United States, add our solemn warning to the religious people of the world who would guard the Christ consciousness and the cosmic honor flame:

If you desire to have the purity of the true teachings of Christ and the reality of the Brotherhood endure, if you desire to retain the freedom to worship the God of your fathers as you elect to do, you must recognize the God of your fathers as you elect to do, you must recognize that now is the time when you must stand behind the faith, even as the faith has stood behind you.

If the free world is no longer free and organized religion is banned or made a ward of the state, do you think the teachings of the Ascended Masters will be made available to humanity? Not so! You will be denied every opportunity to have our guidance. For this reason - the guarding of the Christ, the light, and the eternal hope of personal salvation for all, as well as for the collective good of all - we say:

America and free world, awake! The people of all lands await the hour of your awareness when, casting off the yoke of all those who would rule you, you shall cleave with all your heart to the Light of the ages and understand that freedom is more than a name: it is a game in which all must engage or be tyrannized.

Eternal vigilance is indeed the price of liberty; and the Brotherhood, challenging the motives of the anarchists who would selfishly and callously control the children of men, calls unto every son of freedom, unto every daughter of freedom, to be aware of your great heritage and to enrich it by your life and never permit its flag of high honor to be cast down by mutinous hands.

“In God we trust” should be your motto still
“In God we trust” to do his holy will
“In God we trust,” whose starry diadem
Sheds forth his light to shine upon all men.
The dark and sullen ages pass,
Yet light of hope is born

The midnight passes into day,
A golden age is born.
The free way is the best way;
His scale of judgment stands
To measure every deed of man
Improving all who can
Accept the fire of his love,
His wisdom never vain
Receiving power from above
And holding forth his flame.
The age of brotherhood will come
To be no secret pact
But honor in the flame is born
As man like God does act.
The glory of the highest, then
Will bring his peace to men
And every heart will understand
The mighty swordlike pen
That writes "Finale!" to the past
Where greed and hate did live,
And welcomes joyously at last
The brilliant love he gives.
Let every hour our finest be
As moving onward, then
We sing the anthem of the free
And new life does begin.

That truth may triumph in freedom's name,
I AM vigilantly,

K-17 for the Cosmic Secret Service

Chapter 25

The Goddess of Liberty - June 21, 1970

Vol. 13 No. 25 - The Goddess of Liberty - June 21, 1970

You Abound as Freedom Abounds

Friends of Liberty,

The condition of human thought frequently involves the most trivial matters. Thus, it is ever so wise to “take no thought for the morrow: for the morrow shall take thought for the things of itself”;¹ for the meaning of living today and thinking today is the key to progress. The now that is the day of salvation recognizes the potential of each day for accomplishment and sees each day as though it were eternity. “This too shall pass” may well be spoken of all darkness and unwanted conditions, but the impetus for building rightly should begin in the present.

Each hour is its own open-ended compartment. It is its own because man has free will, time being his unique opportunity for energy qualification; it is open-ended because the effects of his deeds are far-reaching. Many people expect no accounting for the deeds they do, for their understanding of life is not based on the law of cause and effect. But, regardless of what people think, all theories that seek to explain phenomena without benefit of this law are vain. Wise, therefore, is the man or woman who sees the golden rule as a great personal safeguard.

The criteria for action today among the majority of the people are, unfortunately, their feelings. If they feel like doing something, they do it, without taking into account the responsibility they have for every deed they do as well as for the deeds they do not do. They take pleasure in contemplating no period of accounting, no return of the energies they send out for good and for ill or of those they thoughtlessly waste.

Let them pause to think again; for all unwanted and negative conditions, with few exceptions, have their roots in the deeds that man has already done. The state of the world, of the body, of the mind, of the feelings, of the total manifestation of each person, is the combined effect of many experiences involving deeds, words, thoughts, and the entertainment of ideas from the near and distant past.

Where the freedom of the individual is concerned, each has a golden key forged out of the law of cause and effect that will open the door to his own freedom. When people understand the need to build wisely by thought, by feeling, and by deed, they will guard against the tendency to overreact to situations and people. How many times has Cain slain his brother simply because of over-reaction?

One of the wisest safeguards against human bondage is self-control. But, whereas self-control may prevent bad deeds, the mesmerism of lingering thought can stimulate them; and, whereas self-control may hold back the flow of emotional reactions stemming from wrong thought, for man to be neither

¹Matt. 6:34.

hot nor cold² but lukewarm - holding to a position of neutrality in all things - does not necessarily produce the good karma of right use of life's opportunities.

And so, in addition to not thinking or doing evil, man must think good and do good, that he may use the precious life opportunities God has given him to promote not only his own freedom but also the freedom of others. Oh yes! you have heard this before, for the voice of God has spoken often in divers ways to man. The question is: Has he been obeyed? Have his admonishments been heeded?

I add the impetus of my power as the spokesman for the Karmic Board to a plea for all students of the light to understand what it means to be a well-rounded, vital, functional part of the Great Brotherhood. Moving with the tide of hierarchy's recommendations requires constant contact with us in spirit as well as in the letter issuing forth from the Spirit which, when activated in the heart, head, and hand of man, becomes a rising pathway toward the sun of truth and freedom.

The snares that have destroyed great nations have first taken root in individuals. Either men have failed to be wayshowers, or the way they have shown has not been the way of peace. It is easy for humanity to rationalize their conduct; and cleverness in words and manipulation of ideas becomes a game that long ago prompted Jesus to say, "Woe unto you, ye lawyers!"³

I plead, then, at a time of the year when people are concentrating on the gift of freedom, that you strive to understand it, that you embrace its higher manifestation with an ecstasy of the Spirit, loving God for the freedom that he is. His freedom is not license to do whatever you will. His freedom is the boundless bounty of adoration to a central principle whose core and exterior are both composed of the very essence of truth.

Because nations are made up of peoples and because thus far only the few have directed the many, I urge the many to pause and to reflect upon their own blessed potential. Yes, you have free will, blessed ones; for that which men use from day to day they call free will. But the night of the human will is far spent; and the shroud which the misuse of free will has created has darkened many hearts, bringing seemingly endless pain and making them to cry out, "O Lord, how long?"⁴

The time is overripe now - if world calamity is to be avoided - for humanity to understand that their pleasures of eating, drinking, marrying, and giving in marriage, of seeking the love and friendship of the world, must be placed in their proper perspective. Then, as staunchness of being and love of higher principle rise out of the morass of human personality, we shall observe the building of men and women who stand for something above the level of mass ignorance.

You cannot just follow the crowd and allow the weed-seeding of the world's thought to take root in your consciousness. You must preserve your God-given individuality and your right to be perfect as your heavenly Father is.⁵ Through Christ awareness each individual can develop in the garden of his heart an unlimited cosmic potential so magnificent that he can say unto those who follow him, even as Jesus did, "Greater things shall ye do because I go to my Father."⁶

The hierarchy is building tall towers of consciousness that rise above the human sprawl as a mountain of fortitude and strength. Nevertheless, your own inner qualities and capacities must be developed. It is not enough simply to balance one's karma or to seek to make recompense for past misdeeds; men must fulfill the fiats of destiny, they must regard the love that God used throughout the creative process in its great impersonality as it flows with electrifying consequence into the beautiful chalice of the mind and soul.

Accept no dictum of mediocrity. Accept no inflexible worldform. For it is the limitless attitudes of the Spirit which knit our Brotherhood together, as each one bows to the God in the other and in

²Rev. 3:16.

³Luke 11:46.

⁴Pss. 6:3.

⁵Matt. 5:48.

⁶John 14:12.

himself, as each one humbly carries out his assigned tasks, and all join hands to lift the garment of the world. Beloved hearts of light, freedom is a drama, an exercise in the unfoldment of the exciting possibilities of reality that have always existed, but that have unfortunately been opaqued by the miasmas - the mayic patterns - of life.

Spiritual joy and spiritual freedom, exercised toward a fuller potential, are the pivotal points of universal destiny. You abound as freedom abounds. Freedom abounds as you abound. Let nothing daunt your courage, for each hour we raise the curtain higher to behold the cyclic span of infinity.

For the clarity of freedom's light and the ever-constant raising of liberty's torch,

I AM

The Goddess of Liberty

Chapter 26

Alexander Gaylord - June 28, 1970

Vol. 13 No. 26 - Alexander Gaylord - June 28, 1970

The Golden Rule Standard

Beloved Friends of the Heart of Freedom,

The level of the spiritual culture of the world has waned with the increase of material knowledge and the emphasis that has been placed upon worldly success. Let me make clear that mankind need not cast aside prosperity and success in order to be spiritual. But, by a like token, they do not need to cast aside spirituality in order to be materially prosperous and successful. High ethics and high standards always evoke a benevolent karma wherein all success can be translated into God-success. I feel that all who read would certainly agree that Mr. J. C. Penney, the mercantile, gentleman so familiar throughout North America, is an example of one who has for many years applied the golden rule in his dealings with the public. It is to the upholding of this standard in public and in private that I dedicate this Pearl of Wisdom.

Now, I should like to point out the shifting pattern in the values of men that has been outpictured in the current age. This is the result of the interplay of old karmic patterns upon a new permissiveness in society which has been advocated through works of fiction and nonfiction dramatized on the stage, on film, and in radio and television. We find that this accent on material happiness has led to a greater preoccupation with materialism, not only among those who are financially successful but also among the young men and women in the colleges and universities.

Let us, therefore, examine certain techniques used in controlling the masses, one of the most obvious yet effective of these being that which is known as "divide and conquer." Since men have the tendency to take sides, those who would manipulate nations and peoples find it to their advantage to divide humanity and to pit them against one another as a means of controlling the world. While political parties, various interest groups and matters of foreign policy provide the means of dividing people on a national scale, miniature power blocks are sustained even within families and small business firms. Furthermore, the smoke screen that is created through the deliberate release of misinformation through the press and other news media makes it literally impossible for either the people or their elected representatives to properly assess the issues and to formulate sound policy.

Strange as it may seem, from time to time both sides of a question have their own peculiar rightness. But, as a means of preventing popular support in a given body for a certain issue, minor points are emphasized and major points are distorted in such a way that the pros and cons cannot be systematically and objectively evaluated. Then, too, once an individual has committed himself to a particular view or has taken a particular side (human nature being what it is), he is reluctant to consider the other side of the question. Thus, many are bound to their peculiar philosophy, politics, or religion for a lifetime, never knowing the freedom to reevaluate their positions.

Occasionally people or parties make changes. Religious theology or dogma can become progressively more informed or retrogressively more bigoted. But, in general, the up, down, and sideways movements of human attitudes and public opinion create uncertainties and vagaries that never allow the soul to clarify the real meaning of life.

We are interested in revealing the fact that behind the plots that pit the blacks against the whites, the North against the South, the East against the West, the poor against the affluent, and the ignorant against the learned are the manipulators who use a stream of divergent ideas to set the brethren against one another as a means of unbalancing the population—pushing them either farther and farther apart or closer and closer together as it suits their purposes.

The chameleonlike educational policies that change in every generation according to the designs of the manipulators - who, if they cannot slaughter the holy innocents as of old, will carefully shape their thought patterns at an early age - have acted as snares for millions of young souls. Thus, those who would control men have produced many shames, for by confusing the issues they have prevented God-seeking men and women from finding him. By dividing men on two or more sides of a given question, political divisions have far too often turned into religious, social, and even personal schisms. These have brought people to the point where they are completely alienated from one another because of the synthetic fabric the kingmakers have wrapped around the various elements of life.

One of the current plots that is having far-reaching and dangerous effects in the United States is the rash of motion pictures, novels, and articles centered around the South which are calculated to convey the image that the Southland has a premium on bad-mannered, ignorant, and prejudiced people. In reality, the citizens of the southern States have traditionally endorsed high standards of living, of education, and of fairness to all. It is lamentable that since the founding of the nation those who have been in positions of financial control have often abused the labor market of the South and denied to it, through tariffs and other forms of governmental control, the economic stability that it well deserves.

The War between the States has long been over, but the manipulators who originally caused it are themselves guilty of having perpetrated greater harm to both black and white than has ever been realized by the great-hearted citizens of the North and the South. In reality, the people of the South have held the hand of God more firmly than those in any other part of the nation with, perhaps, the exception of those in the Far West. The God-fearing people of the South, in their deep love of God and country, have maintained a patriotism and a religious fervor to raise their children in memory of the Lord Christ that has not been paralleled in any other part of the nation.

To keep this spirit from spreading throughout the nation, the manipulators have determined to keep the North and the South divided; and they have created images of ignorance, of intolerance, and of injustice in order to accomplish their ends. In the interest of maintaining one nation under God, the Great White Brotherhood has asked that I point out to the people of both the North and the South that geographical and regional rivalries, which also exist in various other nations in the world, should have no effect upon their expression of true brotherhood; for these are synthetically and cunningly contrived. Greatness exists throughout the nations and all over the world, but the belittlement of one part of the world by another can only bring about great harm to all parts of the world.

The common enemy of the people should be exposed. Those who in magazine and newspaper articles, in books and in the fields of entertainment are deliberately and with malice aforethought playing one group against another should be seen for what they are. Who is the bigot that extends his hand accusingly at another and sayeth unto him, "Thou art a bigot," or unto others, "He is a bigot"?

In the manifold strata of society and the present cultural polarization the individual is the key.

The Brotherhood does not welcome the destruction of individuality and the harmony of the soul with his God Presence; yet, this is exactly what is accomplished as region is divided against region, brother against brother, and as the people's energies are consumed in sustaining momentums of mass hatred rather than in seeking their attunement with the Christ.

Ours is the way of love. And in freedom's name, if humanity would really end all wars, they must do so by an unequivocal acceptance of the golden rule of the Prince of Peace. Nations and peoples must be willing to negotiate, but not at the expense of justice and reason. World unrest, which should long ago have been calmed by true religion, has unfortunately been fanned by religious intolerance and the mortal wickedness of the manipulators. Therefore, the Brotherhood prays that wise men everywhere, kneeling at the feet of God, will learn to distinguish between a genuine complaint and one that is synthetically manufactured in order to spread discord.

Connected as I am with the Departments of Cosmic Psychology and Geopolitical Studies, I am concerned that honesty of heart be proclaimed as a means of adjudicating all human differences. Let the malcontents be ignored wherever possible; but, by a like token, let every legitimate claim for human justice be honored and fairly assessed. My prayer is for world peace through individual peace and understanding, but not at the cost of giving in to the manipulators or the warmongers who wave an olive branch that belies the violence in their hearts.

The omnipotence of God could never be sustained if the errors of humanity were given precedence over the justice of God. He is all things to all people¹ and in him is no darkness at all;² but to hierarchy he has given the charge of administering political, social, and economic justice. Therefore, in trust and in patience let all possess their souls until the whole world becomes free through right knowledge, understanding, harmony, and true divine love.

I remain an emissary of freedom and peace for the Brotherhood,

Alexander Gaylord

¹Cor 9:22

²I John 1:5

Chapter 27

Saint Germain - July 5, 1970

Vol. 13 No. 27 - Saint Germain - July 5, 1970

Knowledge of that Power which Will Transmute

To Those Who Are Ready to Leave Their Misconceptions at the Gate of the Kingdom:

The coercions of the world have exactly the power humanity gives to them. Is it not written in the sacred scriptures that God will suffer man to be tempted above that he is able, but will with every temptation also make a way of escape?¹

Whereas man, then, has often created a God made in his own image and ignored the holy mandate of freedom to express the magnificent reality of his own God Self, man can still, if he wills it so, on any given day of his life shift his polarity from the point of bondage of that of dynamic freedom.

Some concepts are so little that they flit across the wind as fireflies in a swamp; but, whatever their size, it must be recognized that men's ideas and even their imaginations are either stripes of bondage or joy-bursts of true freedom that, like white-fire magic, cut across lines of force and old encrusted momentums to give human beings the joy of the magnificent God-concept of what freedom really is.

How unfortunate it is that men will listen to the blaring idiocies of the unilluminated, of the ill-mannered whose cacophony is heard the world around. The vain diatribes of accusation and subtle intellectual rhetoric which continue to divide the world, the drivel of human sophistication and sophistry, these are not true culture, not can they give to the God-seeker a sense of his infinite beauty.

During my lifetime as Francis Bacon, when the Shakespearean plays were released, embodying at times those cloud-capped ideas of the Spirit, and then again entering into the arrows and slings of outrageous fortune, I delivered to the world both censure and praise - praise for the beauty to be found in the soul which God planted there in bejeweled splendor and blame for the old "follow-the-leader" concepts whereby men of fear write their own epitaphs in infamy. These do not consider the native qualities of divinity as gifts of worth, but follow instead those decadent concepts which reveal them as men who stand for nothing save feathering their own nests.

We admire the brave men and women of freedom who have thought first not of self but of God-good for humanity, whose faith, reaching toward the stars, has perceived with clarity the need to act at special times and not to create senseless delays. If freedom ever needed friends, it is now! And I cannot think but that the members of the Karmic Board - recognizing the dauntless qualities of some who, seizing the opportunities at hand, act in God's name to uphold the banner of truth - have also pledged their lives, their fortunes, and their sacred honor on behalf of that reality for which

¹1 Cor. 10:13.

embodied souls hunger and thirst.

This desire for reality that lingers in the hearts of men brings me, then, to a necessary explanation of Matter and Spirit. One of the most subtle devices of the powers of evil that has been used to deceive good and true men in the past is the false logic, fashioned in word-pictures, that portrays Matter as though it were God's enemy and Spirit as though it were his best friend. True, "God is a Spirit";² but it is also recorded, "Try the spirits whether they are of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God."³

This statement denotes that it is necessary for the consciousness of the Christ - the immaculate consciousness of the Christos - to enter into the heart of every spirit, that it might be crowned with the love of the only begotten Son of the Father, full of grace and truth. Let us point out that Matter may likewise be endowed by the Spirit of the Christ, and that good and evil cannot be conveniently categorized as 'Spirit' and 'Matter'; for these must be examined in the light of their inherent qualification to determine whether they are enshrined by the consciousness of truth or error.

Some schools of metaphysics teach the condemnation of Matter, which in reality was born of the Spirit and is but a relatively lower vibration of that Spirit, capable of being raised by the transmutative powers of the Holy Spirit into pure light. What man requires, then, is not a simple formula or system of affirmation and denial to disprove the existence of the material universe - as though by mere thought he could alter the creation - but the knowledge of that power which will transmute the frozen energies of the world, whether dense or ethereal, into light and love and truth. When this is accomplished, then freedom is born and radiates from within both Matter and Spirit.

Let men see the role of the violet flame as it culls out of the consciousness, out of the vital bodies and out of the whole being of man every human subtlety, every retrogressive tendency and completely nullifies the coercions of the man of the world. What a great blessing it is when spiritual freedom comes to the soul, when the holy monad has infused into him not only the soul-life that has traveled from body to body but also the miraculous attunement that makes man one with the Father, one with the principle that is embodied by all but is expressed to its fullest in so few.

Expansion and progress go hand in hand. He who expands the light of freedom within himself is a part of the vanguard of cosmic progress, not only for the planet but also for the universe. And, as the swelling billows roll, the tides of time and eternity passing in review before the screen of mortal consciousness, the Infinite bides his time and extends his canopy of awareness over all. This infinite Spirit of God that broods over the waters governs also the ultimate destiny of man.

Matter is not the culprit but the clay that must be molded. It is human pride on the one hand and a sense of groveling in the dust on the other, it is condemnation, judgment, and criticism reinforced by fear which play their roles in hindering the soul from the expansions God envisions for all. But, regardless of the seeds of confusion that have been scattered in the fields of true religion concerning the polarity of Matter and Spirit, I am confident that we are evolving a new breed of spiritual avatars, even now, through the activities of the Brotherhood. For we are showing forth the meaning of freedom as freedom has not been revealed before.

Freedom is in the soul, seedlike and dormant, and but awaits the nourishment of the attention, the acceptance of the consciousness, the pulsing joy of awareness. It leads man onward out of decrepitude and age into vitality and amazement; for the love of God that passeth understanding,⁴ that conveyeth ultimate destiny to all, will not be moved in its great onrush toward freedom. Freedom soars and carries with it into the ethereal realms of light and loveliness even material substance, chaining nothing, but changing all things into untethered progress tethered to reality. For, although man must be free, he must also be willingly bound to the highest.

²John 4:24.

³1 John 4:1, 2.

⁴Phil. 4:7.

The Gloria in Excelsis Deo that will bring true peace on earth is in the soul. It was planted in the garden of the heart by the Almighty. In him and in the Spirit of truth that he is, is the unfoldment of loveliness and high adventure. Life is not meant to be a vale of trial, but a veil of triumph wherein the Spirit of Christ-truth, perceiving the blueprint of universal reality, seizes the luminous orb of destiny and casts down the despairs of life as it raises the banner of freedom within the souls of men.

Fiery destiny, unveil thyself
And show the higher way of God!
Fiery destiny, unveil thyself
For man is not a clod!
Fiery destiny, unveil thyself
Infuse the soul with God!

Invictus,

Saint Germain

Chapter 28

The Maha Chohan - July 12, 1970

Vol. 13 No. 28 - The Maha Chohan - July 12, 1970

The Healing Fountain of the Immaculate Concept

Invoke the Holy Spirit and Receive Its Blessings:

And now I heard the cries of the little children of all ages, of all races, of all karma, clamoring for unity with the Spirit but calling the Spirit by other names. I see the banner of harmlessness paraded by those whose hearts and hands are soiled. I watch as the men-stealers corrupt the minds of those who have waited long for rebirth and reorientation in the world of form; and I say to those men and women of good will whose hearts have been touched by the divine afflatus, whose consciences are not seared by the meanness of mortal men and mortal mind:

Respond to perfection! if for no other reason than for the beauty of example.

Men ask, "Why?" They cry out for knowledge; they perceive and know in part; but the beauty of the holy citadel, the place where the Holy Spirit dwells, is seldom contacted by them. Instead, comes the ego, asserting its tendencies, its desires, its stain and its masquerading; until at last, as the sifting of men is being carried out, even by the higher power within themselves, we say: they know not what they do, and in blindness and conceit they remain the destroyers of one another's destiny.

Let it not be so! Rather, let all lameness and all meanness be healed and turned into the way of the children of love and peace. Love and peace work no ill to one's neighbor¹ or to oneself. The masochistic tendencies now prevalent and spreading in the world also act to destroy. The venom of retribution that men inflict upon the self, as well as others, is one of the great harms, while dishonesty of heart that maligns others for the errors of self denies the balm of cosmic healing to the soul and in its place affirms confusion.

Now the banner of light illumines the sky, but for those whose eyes are covered by the cataracts of self-deceit there can be no clarity of vision. The healing fountain of the Holy Spirit abides in its great tie with the Lord of all. The unity of his heart is an onrush of grace, manifesting in the unity of his hand. Men and women can be the hand of God. They can be instruments of beauty, even as they are instruments of his example; and the beauty of example is paramount among the needs of those children who cry out for help.

And what shall I say of the millstone that is now being hung around the necks of those who harm the little ones² of God through pornography, dope and sex education when their tender minds should be reaching up to the love of the Holy Mother and her wisdom that guards against anger and

¹Rom. 13:10.

²Matt. 18:6.

selfishness? We see the purloiners pockmarked for future crippling and maimings of consciousness, which will surely manifest even in their physical bodies as the result of their disregard of the laws of God.

What the world needs is more sacrifice at a time when the many are closing their ears to the voice of conscience and of the Spirit. How beautiful, then, is the healing fountain of the immaculate concept; and how wise are the men and women who strive earnestly to hold this pure thought for themselves and for the little ones who have been placed in their care.

“All past errors you have made, blessed ones, are only recordings of memory; and the way to healing is through his grace.” These are the words of the Holy Mother. Therefore, as the representative of the Holy Spirit, we urge you to accept the love of infinite forgiveness and to hold the immaculate concept for yourself, that your whole being may become embellished with the crystal-white radiance in consciousness that forgets the things that are behind and presses forward to the things that are before.³

Every glow of infinite destiny that you permit and encourage to manifest in your world becomes a star of hope to someone who gazes upon your feet as you either walk straight upon the path that leads to your freedom or stumble upon the stones which are being cast in the pathway.

The Maha Chohan welcomes the opportunity of investing the devotees with the pure white robes of the Holy Spirit. Is the divine merit of this vesting a figment of a vain mind imagining vain things, or is it a tangible reality, beheld not by humanity but by God and rewarded by him exceedingly? He joys to give to men and women whom he has created the blessed expansion of the soul that in its boundlessness reaches out to the music of the spheres and the glow of infinite colors, to the harmonization of heart, and to the miracle of the resounding voices of angels. As he opens the doors into the magnificent temple of reality, the soul turns its back upon vanity and deceit and beholds the Great Shepherd of souls as the giver of all good gifts.

Open the door of your heart! Create a chalice and fill it with the Holy Spirit, who descends even now with his peace through the sunlit air!

For your victory, I AM

The Maha Chohan

³Phil. 3:13.

Chapter 29

Helios - July 19, 1970

Vol. 13 No. 29 - Helios - July 19, 1970

I AM In and Behind the Sun

Part 1

O Children of the Sun, Bask in the Radiance of Thy God!

Self-imposed limitation bars man from effectively grasping cosmic principles and thus denies him access to the consciousness of the ascended masters. From the beginning the power of the Universal Spirit has sought to convey higher grace to all men. While man in many ages has earnestly sought to find deliverance from a host of problems and to unleash the secrets of nature within himself, he has also created a great deal of adversity by his self-erected barriers. These, being both mental and emotional, have prevented the great cosmic light from acting in his world.

We stand ready and willing to shatter the forcefield of human delusion and to create in the consciousness of practical men and women of today an awareness of the divine mysteries that will open the door to new possibilities for everyone. Long have men mocked the progressive revelations of science. Is it any wonder, then, that the science of the mind and of the Spirit should be lampooned by those who seem to derive personal satisfaction from imprisoning their cosmic-minded brothers and sisters in the earthbound molds which they first created around themselves?

Many deny the possibilities of extrasensory perception and the power of mind over Matter exhibited by the great fire-walkers whose bare feet remain unburned after coming in contact with the red-hot coals. Many suspect charlatanism in all of the various phenomena associated with the Spirit. Let us make clear that there are pretenders here, as in every field, but there are also those who are adept in the spiritual arts, whose hearts are wholly dedicated to the unburdening of humanity.

One of the easiest ways by which individuals can attain spiritual power is to believe that this power exists. I tell you that the power of the mind and Spirit is limitless! But I say, withal, that the law demands the circumscription of holy ideas and cosmic powers within a framework carefully constructed so as to avoid senseless clashes between those who are working for the same causes, even though their personal philosophies may place them at opposite ends of the spectrum.

When I say, then, that I AM Helios of the Sun, let it not become an alarming idea. It is written in your sacred writings, "Go to the ant, thou sluggard."¹ And so I say, liberate your minds from the erroneous idea that you cannot learn grand truths from the lowest as well as the highest of God's creatures; for doth he not ensoul them all? Is he not the one "which commandeth the sun, and it riseth not; and seaeth up the stars; which along spreadeth out the heavens, and treadeth upon the

¹Prov. 6:6.

waves of the sea”?²

I tell you truly that the intricate ideas piled up in the memory body of humanity often become an oppressive weight which does not give wings to the hungry spirit yearning to soar. By a like token, the dire threats that seem in the hands of impersonal nature to bode ill to humanity are only the accretion of man’s personal inhumanity to man.

Therefore, when I speak of the vibrational storehouse, let it be understood that I am referring to the hatred and great harm which men have done to one another over the centuries. The pileup of this misqualified energy, often held back by a merciful nature, has in many cases even overflowed the banks of tolerances created by the Karmic Lords. The mercy of God endureth forever;³ but the balm of that mercy is released according to the love and grace individuals and nations reveal in their daily lives through their modes of living. Those who construct houses near the levees may be inundated when the time of the flood comes.

We are concerned that superstitions sheltered in the subconscious minds of spiritual devotees should come to an end. I refer to the altogether human attitude of fatalism which holds a controlling power over the lives of many today. For example, people become obsessed with the idea that somewhere along the line they have committed offenses against God or man for which they must be destroyed. The overpowering weight of this concept frequently holds them back all the days of their lives. Thus, they are captives of their own superstitious imaginations. Would it not, then, be a great boon to let these unfounded fears come to the surface and be immediately consigned to the flame for purification by the Holy Spirit? Think of the constructive use which might be made of these transmuted energies for the glory of God and the freedom of man!

I do not say that men and women are not accountable for their actions and that they may not merit destruction if their deeds be weighed. I do say that this mercy that endureth forever yearns to make men free from the weight even of his own karma. The acceptance of the Christ-identity of every man, by every man, is the means whereby the forces of freedom can sever the cords that bind the souls of men. The nature of God is such complete love and trust that beloved Vesta and myself long to see every man and woman manifest the image of complete trust, even as they endeavor to manifest that complete love which is the nature of the Father.

Of what possible value is the holding of fearful and superstitious thoughts over the years? Oh, won’t you let go of these thoughts regardless of what you may have done to someone else in the past? Won’t you trust the loving-kindness of God to exonerate not only yourself but also all humanity from the weight of their iniquities?

To this end the light of the Christ, the light of the Eternal Sun, first blazed into manifestation: to annihilate the darkness and to flood the mind and being of the creation with hope. Therefore, in order to enhance the value of the light mankind must welcome into their hearts the cosmic science, the application of the Christ mind, which the great Brotherhood of light also acknowledges and expands so beautifully throughout nature.

When you greet the morning sun you may lovingly say, “O mighty Presence of God, I AM, in and behind the Sun: I welcome thy light, which floods all the earth, into my life, into my mind, into my spirit, into my soul. Radiate and blaze forth thy light! Break the bonds of darkness and superstition! Charge me with the great clearness of thy white fire radiance! I AM thy child, and each day I shall become more of thy manifestation!”

Lovingly, I AM

Helios

²Job 9:7, 8.

³Pss. 106:1.

Aspiration

Each day made better
than the day before
Each day made brighter -
thy light I do adore
Sunlight beaming
fills my soul with love
Sunshine streaming
flowing from above -
Helios' light from God-domain
frees my soul from error's pain
Vesta's shining Mother heart
shows each dawn as fresh new start.

One day I'll be free
Perfect love to be
Upward into light
Spirals' perfect flight
Into God-delight.

Chapter 30

Helios - July 26, 1970

Vol. 13 No. 30 - Helios - July 26, 1970

The God Behind the Physical Sun

Part 2

Beloved of the Light:

In speaking to men and women upon this earth, even the Ascended Masters must be mindful of the vast differences in their consciousness. The levels of mankind's awareness are so varied as to be almost incomprehensible. The taint of what you have called insanity is a narrow margin indeed; for the buildup of the forces of negativity in the human mind, just beneath the surface dignity, is at times very great.

If we could aerate the mind, even as through harrowing the soil is sliced and turned and mingled with the air, we are certain that many among mankind who are now bound could go free. The tightly coiled spring of the human ego, painfully aware of itself, is unwilling to let go of the petty frustrations and problems it has tucked beneath the surface of life because them seemed insoluble.

Precious ones, if a problem cannot be solved momentarily, you need not suppress it by shoving it into the subconscious mind, where it will only fester and accumulate a mass of irritating energy that must one day be dealt with. Instead, take your problems upward to the heart of God where his great white-fire radiance is able to relieve your being not only of the problem but also of the possibility of future complications.

In the sacred writings it is clearly written, "Some men's sins are open beforehand, going before to judgment; and some men they follow after."¹ Strive not, then, to be one whose sins will "follow after"; but bring them "beforehand" to the throne of the great intelligence of God in the heart of the sun and in your own I AM Presence. Call for the miraculous transmutation of all problems in your world as they occur. In this manner the cosmic computers will not be kept working overtime, not will the electronic impulses of the akashic records be found holding a debt of frozen energy as a sling and arrow of outrageous fortune that will one day be unleashed in your life.

It is not the will of God that even a little sparrow should perish. Why, then, will not you - whom God has so dearly loved that he gave you temporal life as well as the seeds of eternal life within - fashion your lives in his image, according to your best understanding?

There is no need for you to struggle. The light of the physical sun is a comfort to the smallest flower as it assists that flower in unfolding from a tiny bud into a blossom. Even so, God will help you whether you are a person of great sophistication, whose mind is so charged with worldly knowledge that you feel compelled to judge all things by the standard of men's opinions, or one

¹1 Tim. 5:24.

lacking in knowledge and engaged in a struggle to understand life. No matter what the category of your consciousness, the consideration of the Ascended Masters is the same for all.

God is no respecter of men's persons,² for all are equal in his eyes. Even the weight of karma or the burden of ignorance and superstition need remain no barrier to men if they will but relinquish the false ideas they have held and see in the universal Christ consciousness the perfect example of that which they may become.

Man has always striven to be the doer. He has thought that his life was his own. When he recognizes that it is God's life that is flowing through him, that this life is charged with universal intelligence and that this intelligence does not need to be told what to do but can be called upon to act, then his struggle with life will become less and less and the efficacy of his invocations to the will of God will be increased a thousandfold.

Won't you let go of the clash of opposing ideas in your world, of your fear that something you might do will keep you out of the light? Won't you understand that in this life, and even in past lives, many of your mistakes have been made in good faith? The eternal God, your own mighty I AM Presence, is no tyrant. God desires not to exert pressure upon your life nor even to force it to become better - for, deep within, your life is already manifesting the divine nature - but instead he gives to you the opportunity of invoking into action by your own free will the great reality-tides of your Presence.

Just as the tides of the sea flow in and out, so the tides of the Eternal Sun radiate in ever-recurring cycles. When the incoming tide of the great solar light pours into your world, it is God conveying his grace and gifts to you. When the tide goes out, it is a time for you to convey to him your gratitude and your desire to become a very essential part of him. Those who are eager to receive the light that is incoming, with its buoyancy, its joy, its power, often do not recognize the moments when life does not seem to be with them - when the tides seem to be against them - as the moments when God is asking them to send love and supplication in his direction.

Won't you accept these divine ideas from the heart of Helios? Won't you also recognize my role - as one who is called the God behind the physical sun - as I send my love into your world, to draw you together where you are in a state of schism, to bind up your wounds, and to teach you the way in which the power of love can be increased in your life?

Won't you recognize, as you respond to the warmth of the sun and return to the sun the radiance God sends forth, that your life can become an inspiration to others? They may wonder what it is that makes you unique and able to ride the boisterous waves of life. You may not, at first, find the exact words to tell the story; but if in their search you can start them on the road toward reality, hopefully directing each one according to his capacity to receive, you will be rendering the cosmos a service of great value. Life always pays her debts; therefore, as love is given, love is increased. All that you give away out of the bounty of your inner faith becomes a mounting incoming current.

Be not dismayed in the wane of cycles; for the pendulum will swing; and once again the eternal love-tide will bring immortality, peace, and joy to your hearts.

Lovingly, I AM

Helios of the Sun

The Perfect Day

I long for thy light of perfection
To form wisdom's garment I wear

²Acts 10:34.

To cling to a sense of direction
Thy radiant answer to prayer.

The darkness seeks to surround me
With error's opacity shroud
But I am so glad that He found me
His glow of bright gold like a cloud -

Speaks of the vict'ry I'm winning
As faith takes my hand every day
The mortal involved so in sinning
Is lost in eternity's day.

The perfection of daybreak stays with me
The dawn fills my soul every hour
No shadow can mold me in error
For light is the fulcrum of power.

Each day is a day of perfection
When light on my heart-throne does reign
I ask in full faith for direction
Thy cosmic abundance to claim.

Chapter 31

El Morya - August 2, 1970

Vol. 13 No. 31 - El Morya - August 2, 1970

Individual Responsibility

To All Who Yearn to See:

If the outer world lies in shambles, is it a reflection of the inner world? What is the limit of individual responsibility? Is man responsible for the universe, or only for himself? If I am my brother's keeper, who is my brother?¹

The enormous power within the individual, if it were unleashed, would give universal control even to the monad. Is it any wonder that hierarchy has prescribed the initiatic process as a ladder leading to God? Is it any wonder that laws govern the appointed rounds of man's adventures? What, then, are the limits to which man should aspire?

Let men understand the tertiary divisions. Let them understand how body, soul, and spirit, when functioning as one, must also yield to the prescribed limitations. Let them realize that power is intensified within the cube of reasonability.

Men have dominion over many aspects of their lives; but they form habits almost unwittingly, and these become prison houses because the chamber is dull. The almost witless ones proclaim the emptiness of life, but life need never be a chamber of horrors: it can be a bower of beauty. Each cube must be purified and washed. Men may invite the sun to cleanse all of their chambers, but the chambermaid assumes the responsibility for the dispensing of cleanliness.

Men should learn to direct the buoyant spatial energies so that the Christ consciousness may gleam in every square inch of manifestation. If the task seems Herculean, if it seems beyond your capacity to do, remember that only form is circumscribed, the Spirit reaches everywhere.

Fortunately, the two-edged sword has kept the way of the Tree of Life; the spatial Edens exist as cathedrals of hope. Only the lowered borders of the mind have succumbed to become nests of darkness, but the head of a pin may be a chamber of horrors. It is not size, but quality of size, that must be guarded.

Great or small, man's consciousness is his chief obstacle or his chief advocate. The gateway to consciousness is seldom guarded by contemporary men. Like a vast funnel, they take in as living truth all that they see around them; whereas the things of the invisible world, the links with true being, are denied because they are invisible to the physical senses. These denials seem at first a harmless pastime, like a parlor game. In reality, they stifle and cut off the flow of creative majesty within the being of man.

¹Gen. 4:9.

We are concerned with the youth of the world in this time of trial, for the nets of darkness are everywhere to trap them. There is the net of music, of chemicals, of pride and egoism, of sensuous joy, of confusion, and even of misguided idealism. Everywhere the snares have been laid; and some, because of advanced physical years, regard the span of limited self-concern as precluding the possibility of their extending help to the youth of the world. How often we have seen the vapid nets of karmic pasts drop over individuals to obscure from them the best possibilities.

Let all understand that he who places his hand in service upon the plow² to plow a straight furrow, that others may eat, shall himself not go hungry in time to come. What a pity it is that the spoilers are so widely disseminated and that the carriers of the seeds of God sometimes appear as a ragged handful of tired old men. I will take even one of them in preference to thousands of self-centered sowers of darkness, whose every thought is for their own gain.

The time has come when we should sharpen our wits, determine that we shall not fight one another but seek the glory radiant in the heart of the elect. Is this glory not one? How can it then be divided against itself? Who are the dividers of men, they who seek to conquer for Satan? The nets of power and control are everywhere. Men seek the occult that they may control others.

Let all devotees understand that the nectar of God is in the hive. You do not need to go without to find that which is within. The mechanical systems of mental control with their hypnotic rhythms are not the key Christ used to walk upon the water and to raise the dead. The magicians of Egypt may cast down their rods; they may say, "We do the same thing by the same methods."³ But the rod of Aaron, the rod of Christ, will swallow them up.

He that is in you -
Whose image is so clearly defined,
Is able to guard your heart and mind.
His light dispensed from hands of love
Exalts the soul to God above.
The image divine needs but to refine
The outer person and make it divine.

Tenderly God has placed his holy wisdom to permeate the universe, to exist side by side with his holy will. His will is the key that unravels the law. But the law has aspects both low and high. Those who master the low may not know the high.

Let us determine that the age shall respond to the wondrous patterns of the Great Architect of eternity. Let us bind up the wounds of the world according to the best possibilities. Let us scatter light everywhere and abate the darkness. Let us begin with the monad of self and feel no need to enlarge that monad, but only to enlarge our concept of unity that outreaches to serve the God-harmony of a universe.

And now our work is here upon Terra; and the children of men must be taught to find their deliverance from the darkness they have fashioned with their hands, with their minds, with their shortsightedness. His will is the panacea. As we embrace it in the smallest matters, the unguents of compassion and healing flow.

Valiantly, in the service of the holy will, I remain

El Morya

Destiny's Radiance

²Luke 9:62.

³Exod. 7:8-12.

Faith, hope, and charity are
Descending from the star
Of my God Presence above
Overflowing with God's love
Charge me with faith and good will
Make and keep me constant still
Drawing forth hope from God's heart
Destiny's radiance through me start
Charity's radiance balance free
By God's will help all to be
Invincible! Victorious!
All-wise, loving, and pure
Flame of immortal life
That will endure
By God's will!
By God's will!
By God's will!

Chapter 32

Surya - August 9, 1970

Vol. 13 No. 32 - Surya - August 9, 1970

The Arhat - A Repository of God's Good

To All Who Bid Light Welcome:

How beautiful are the feet of the morning seeking to walk into the day. Thou wilt keep him in perfect peace, whose mind is stayed on thee.¹

The tenderness of spiritual reality is guarded by the heart, and the arhat in nobleness sees himself as a repository of God's good. He would not keep this good from his fellowmen, nor would he keep himself from them. When he withdraws into the boat or the high mountain place, it is that he might come again unto his brothers, carrying a more bountiful basket. Yet, there is not pride in his going or in his coming, but only understanding that sees eternal values ever mounting, leaving behind the stragglers. These have formed themselves into loose-knit bands of inferior standards, and their games have often pierced the heart of virtue.

Now, at a time when the world wanders in a dizzy whirl, the wisdom of far-off stars is invoked, and the heavenly hierarchies are called upon by embodied men. We read, "Then began men to call upon the name of the Lord."² The holy ingredient of the divine image dominates the fabric of the divine seed and creates the tendencies for the unfoldment of his beauty.

And what shall we say of the hunger that dictates speed? Shall men sit in darkness and deny the light? Some say, "The dawn will come," but man's sense of time is often strange; and at that darkest hour before the dawn comes, some are discouraged and fall asleep to wake no more.

To many life is only a fable because its realities have never been sensed; in hopelessness and despair men have embraced the dust only to see it crumble and to be blown they know not where. Life is not emptiness but fullness; but if the fullness be misqualified, it may be a fullness of emptiness. And so I ask all to turn within to the radiant sun of divine reality.

We speak of centers: the center of the heart, the center of the mind, the central eye of light, the capitals of music, of art, of drama, and of the high culture of the temple. We speak of sun capitals and of star capitals and of cosmic citadels. But, from the least unto the greatest, there is always one quality that responds and evokes response. Call him Father, Mother, God, Eternal Presence, or Infinite Being, he would convey only the best gifts to his children. Except ye become as a little child, ye cannot enter in.³

In flinging away from the heart the cares that so momentarily deprive one of reality, the sheltering

¹Isa. 26:3.

²Gen. 4:26.

³Luke 18:17.

arms of nature are perceived. His beauty and compassion are an outshining. Within the root is sap, in the green leaf is photosynthesis; there softly diffused light glows. In your spirits that inhabit your bodies there is stamped the memory of him. And all the while that this beauty remains, as if crucified and pierced with many a thorn, there is the hope that leaps in consciousness, as a flame in a solar world or in the heart, and speaks his name.

Darkness flees, chaos becomes order, purpose is born: love engulfs life. Selfhood is bestowed, and Christ is perceived as the healer of nations and of men. With little toys we play no more. We become men. Once again the *kyrie eleison* is heard from universal power ranges. Angels are not figments of men's imagination, adorning figurines in the marts of commerce. They are communicants of the higher ideals.

Life as Surya loves is life as God loves. Life as you love is life as God loves. In our sun-harmony, in our sun-perfection, we communicate upon the cosmic lute the love notes that are the architects of peace and harmony. Men grasp a fragment of reality overlaid with dust. Through their own carelessness they fail to wipe away the dust and see the beauty there. They cast it aside, and a fragment of God is rejected.

Our words are so tender, they are so vital, they are so necessary. Each Pearl of Wisdom has its special message from the heart of hierarchy; but, unless hardness of heart - as greedy hands that would open the envelopes so swiftly to receive self-good - is changed to folded hands of love, invoking for self and neighbor the presence of gratitude, of orderly change, of Christine beauty and the upholding of our banner of light, great shall be the delay to a hungry world waiting for the sunrise of peace, industry, and perfection in the golden age.

Oh, majestic hearts, respond to divine love! Heal the world by first healing your own world. Cleanse the world conscience by cleansing your own consciousness. Perceive that man must work in two worlds - his own within and that without. For "my Father worketh hitherto, and I work."⁴

Devotedly, in the name of the living Christ, I remain

Surya

⁴John 5:17.

Chapter 33

The Maha Chohan - August 16, 1970

Vol. 13 No. 33 - The Maha Chohan - August 16, 1970

Cleave Only to the Real

To Those Who Are Willing to Probe the Subconscious

with the Sword¹ of the Holy Spirit:

The depth of man's inferiority, inefficiency, doubts, and fears always stems from past momentums, either of the self or of infections carried into the self from other selves.

An understanding of the nature of the subconscious mind will assist the individual in solving his problems and in developing a greater level of God awareness with its attendant victory and happiness. The ministration of the Holy Spirit is intended to provide humanity with both the understanding and the vital determination that are needed to eliminate undesirable qualities, that they might no longer be subject to their power, but only to the God-victorious thoughts that flow from the Mind of Christ. Thus, the maintaining of a steady contact with the Godhead will assure each individual of the fulfillment of his original life plan.

Here on earth ascended master concepts have become so distorted from their original intent that they are scarcely recognizable in heaven. People persist in the habit patterns which they established early in life through parental guidance, and as the years go by they continue to mimic the outer expressions of others. Let them learn, if they would be free from the bondage of imperfect molds, that the buoyant nature of God must be welcomed into conscious as well as subconscious levels of being by embodied humanity. This is a matter of uprooting weeds which have no place in the garden of reality and of cultivating the virtues implanted there, which have been choked out by the incumbent growth.

Momentums are built as people go over the old patterns again and again, until these patterns become so deeply rutted that it is almost impossible to eradicate them from the face of consciousness. We have seen how the suppression of unwanted habits, when transmutation is in order, leads to degeneracy and despair. Individuals fail to understand that where latent desire goes unchecked and there is an unwillingness to let go of unwholesome human conditions - often because such conditions are more familiar to the ego, hence more comfortable, than the unknown realms of light from which man has departed - there is a steady draining of energy into subconscious desire matrices that are not in conformity with either the true nature of the individual or his original life plan.

Desire suppression is dangerous because it causes the buildup of these internal cell pockets while affording no outlet for frustration. When the pressure at subconscious levels becomes great enough,

¹Sword means literally 'Sacred Word.' The angels carry sceptres of power, actually highly concentrated focuses of the sacred fire, which they use to cut through human density and to "set the captives free." Because of their similar appearance and function, these flaming sceptres are called 'swords.'

something has to give; and because body, mind, and soul are interwoven upon the loom of individuality, the resulting explosion may temporarily disrupt the normal flow of consciousness.

We advocate, then, in the overcoming of unwanted habits and conditions, a recognition of the all-power of God. "All power is given unto me in heaven and in earth,"² said the Master Jesus. The recognition that this power is given unto the Christ in every man, as the just steward of his potential, is essential; for God's power, with its attendant perfection, is now and always has been available to man. However, man was also given the gift of free will which he may use to effectively blot out the Holy Spirit which gave him birth, even as he uses it to still the voice of conscience, as Saint Paul long ago said, "searing conscience with a hot iron."³

Knowing that truth and life are more important than the temporal satisfactions which must one day be surrendered, knowing that the divine birthright far exceeds man's earthly expectations, the advocates of the Holy Spirit bear the hope that individuals in this day and age will understand that surrender to God is only surrender to the goodness of life itself. This goodness is already inherent in life and awaiting the welcome of the individual monad who possess the key of free will. When your blessed free wills are tethered to his will, there is far less of the sense of struggle about life. One's future is no longer subject to the whim of personal desire, but rests firmly in the God-desire to develop the patterns of the life plan to the fullest extent of which the individual monad is capable.

The chastening of the Holy Spirit is the natural outgrowth of the conflict between man's will and God's will. How strange it is, then, that in their reactions to the love of his Spirit many have said, "I want to be free!" Well, precious ones, while your own free will is actually your passport to absolute freedom, once misused, it is no longer an instrument of freedom, but the tool of self-imposed bondage. The world is filled with diversions that are used to lure people from the Path. Even devotees of the Spirit, because of their misunderstandings of the law, have allowed themselves to become bored with religious things.

Some have asked, "Must I always be praying, always happy, always thoughtful of the Spirit?" Such questions are based in ignorance. The real problem lies in the fact that in his initial approach to Deity, man is inept. He attempts to fondle the realities of God, but finds himself lost instead in the labyrinth of old thought patterns as he struggles through the darkness within himself toward the light.

Reality will seem evasive to many until they find it. Patience is needed at all levels; for just at the moment before breakthrough all may still seem dark and lost. But there is hope, blessed hope, for all; and that hope lies in the mighty bonds of the Holy Spirit who gathers the soul in arms of light into cosmic brotherhood, oneness with God, and completion of the life plan. The Holy Spirit is an all-enfolding instrument of devotion and purpose, for the Spirit embodied within it the intelligence of God and the concern he has for all of his creatures.

Without the loving outpouring of the Holy Spirit, men could not communicate with one another or with the Godhead. The Holy Spirit is, therefore, an instrument of communication. Its radiance is the satisfaction of the being of God himself. The caress of the fingers of the Holy Spirit is like a surge of perfect happiness, of perfect days, of perfected joys. If man were already perfected outwardly, he would need no conformity with the perfection within himself.

Let men recognize, then, that while they are yet living in the duality of self, they must cleave only to the Real, else they will not be able to separate themselves from the unreal. Those who fear lest they torture themselves ought to consider the torture already inflicted upon the soul that is crucified in Matter.

The soul is an airy creature that crosses at will the dimensions of unreality into the realms of true being. Its confinement in the time and spatial strata is a sojourn of schooling. Earth is a schoolroom

²Matt. 28:18.

³1 Tim. 4:2.

where the light of the Holy Spirit is intended to be a beacon-guide, breaking through the night of human consciousness and flooding all with the radiance of the dawn of new hope, always appearing, always directing, always making those determinations that recast the molds of life in the higher image.

The struggle may seem difficult, but the rewards are infinitely beautiful. The joy is exquisite, and the balm that eases the pains of spiritual birth is healing and confers a closeness to the love of God.

Devotedly, I AM

The Maha Chohan

Chapter 34

Leonora - August 23, 1970

Vol. 13 No. 34 - Leonora - August 23, 1970

Mind Control

Devoted Ones of the Higher Science,

Almost petrifying to humanity are the current outreaches in the behavioral sciences, parapsychology, and the wider ramifications of ecology. These stagger the imagination of man, leaving him trembling in lonely nakedness at the brink of an abyss, literally torn by the winds of impact.

Man cries out for help, and we wish to give it. You have heard from historians how eras of greatness have come and gone in the world. You have perceived even in contemporary life the knowledge that appears first in a speculative form and then through experiment is proven practical. You have also heard that Antichrist should come.¹

Now there appears in the world of form, outside of the great scientific achievements in the fields of physics, chemistry, and electronics, and apart from the social sciences, a new method of developing the potential of the personality. Based almost exclusively on hypnotic designs of mind control, this refacing of old autosuggestion techniques is gradually replacing the Christ consciousness with so-called scientific methods.

Learned by rote, these methods will supposedly make man a master of himself. He is told that he will need no help from any other, save those who would make merchandise of him by promising to communicate to him the techniques of mind control. These, he is assured, will enable him to bend not only his own mind but also the minds of others at will; thus, there is produced psychic domination by a psychic technology which would wrest the secrets of life from heaven itself.

Let those who tamper with higher law beware, for in olden times it was this tampering that broke the lines of cosmic communication between unascended man and the Reality of God. By setting up a system of domination of self by self, men sought to establish a personal oligarchy that would require help from no one, not even from God himself. The spirits who direct such unwholesome activities will tell men first that they have the means within themselves of going directly to God, that they require no instruction or aid from anyone except the Deity himself. Then, after they have convinced people of their own inner powers, they subtly introduce the lie that since they are doing so well on their own, perhaps they don't really need Him after all.

Those who are egotistical enough to believe these luciferian lies - which would have men bypass the hierarchical system of initiation and ignore the Godhead - may fall under their power; but they will never find the way to emancipation, which comes only through the Christ consciousness. Mechanical apparatus can be triggered by known laws. These laws can be taught and used to further the lie,

¹ John 4:3.

and humanity can set up a catalytic form of environmental control. Through tampering with the genes, they can alter the face of life both within and without. But not without accountability.

Should you care to read the scriptures carefully, we refer you to a passage on the misuse of creative imagination that occurred in connection with the tower of Babel. "And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech."²

Today as of yore, humanity, captured by a runaway imagination, do not understand the great creative laws by which man, functioning under the Deity, is able to work logically with God and to assist the hierarchy in the doing of that noble work which makes man a co-creator with God. One of the simple ways in which men and women can tell whether they are working with God or with the ego, the Antichrist, is by applying the simple rule: "Do I feel a sense of personal accomplishment that I am the one who is doing the work, be it through self-discovery or the discovery of others? Do I feel independent of the universal presence of God in my life and in the lives of others?"

With rare exceptions, the activities which involve the Antichrist create those feelings that separate men from God and from one another and make them overly independent and often unknowingly arrogant. The retreats in which spiritual seekers take part are not so intended. In these periods of withdrawal from the world man seeks to harness the great creative essence of life and to work with God. Then, when he returns to the mainstream of life and achievement is made, he recognizes that "It is not I that doeth the work, but the Father in me."³ This is the essential attitude that creates the wonder and beauty of life. It is the open door to the giant complex of the infinite mind that, like a great computer, receives the benign thoughts of all benign beings and makes them readily available to the individual in answer to his call.

While the vast cerebral network and cortex makes of the monad a miniature universe that seems to have autonomous control over his own world, the real source of love, wisdom, and power is the God Presence. When universal energy is drawn by man and then qualified with the imprint of an altogether human or personal vibration, it may elicit a response from others who are drawn by the strands of human sympathy. Taking pride in the fact that they are able to place themselves in a similar vibration, these evoke a form of compassion for the person which effectively denies the power of genuine compassion for universal purpose.

Universal purpose radiates from the head through the entire network of the consciousness. There can be only one head to the body, and that head is the universal Christ consciousness in which all share. Simply because many among mankind have lost the art of communing with the universal Christ does not in any way nullify the efficacy of Christ-power either in the world at large or in the world of the individual. But those who choose to ignore the existence of the Presence or who fail to acknowledge the beloved Son, the Christ consciousness, as being the head of every man are cut off from the blessings which that consciousness always brings.

Now, in the matter of the various systems of hypnotic control, many among mankind who are familiar with these practices judge their merits solely on the basis of results. This empirical assessment, while understandable, does not apply in the matter of Christ versus Antichrist. The statement, "for there is no other name under heaven given among men whereby humanity can be saved,"⁴ should be recognized as clearly defining the spiritual outreach of the God Presence both in Matter and in Spirit.

To suppose that one is successful simply because he is able to fulfill personal desires through the mechanical manipulation of various mental and even spiritual faculties is a gross error that will

²Gen. 11:6, 7.

³John 14:10.

⁴Acts 4:12.

eventually lead to the downfall of man's recognition of and attunement with his God Presence and his Christ Self. This breakdown in the great common bond of infinite love between the Father and the embodied Son always results in a stultification in the design of life. The individual may acquire all of the things of the world that he desires, but he will be lacking in the great gifts of true God-happiness and oneness with the Eternal Creator through the Christ consciousness.

Mechanical methods may be effective in the brainwashing used in military and psychological warfare, but these have no place in the kingdom of God where man fulfills his destiny through his attunement with reality. Beware, then, of those who would duplicate by mechanical means the various feats of nature in order to wrest a form of control over the minds of their fellowmen. Know, instead, that the Ascended Masters' level of consciousness is not lacking in any of the elements of perfection. These we offer gladly to those who would receive them.

The communication of divine ideas to the individual, which then become a practical aspect of living through his own development of the Christ consciousness, will assure him the ultimate attainment of "all power in heaven and in earth."⁵ This power far exceeds human dimensions of control; these, like the serpents created out of the rods of the black magicians, will eventually be swallowed up in the truth of the living Christ.⁶ As the brass serpent was raised up in the wilderness, that all who looked upon it should live,⁷ so shall the truth be raised up within each one who declares, "And I, if I [the Christ in me] be lifted up from the earth, will draw all men unto me [unto the Christ]."⁸

In this day of apostasy, when all manner of witchcraft and seductive apparatus would devour the soul, wise is the servant-son who keeps steadfastly on the path that leads to the God consciousness. All detours are but delays in attainment. All delays increase frustration to the soul that longs for the glory it once knew with the Father before the world of form was. Let peace, then, come through illumination and divine love in the perfect balance of that power God would confer upon every son.

There is no need to be caught in the net of delusion that, in amplifying the personal self and its density patterns fashioned after human desire, would abort the true Path and mislead the disciple, assuaging the hungers of his soul by a temporary palliative without ever affording him the opportunity for that progress which is to be found only in the initiatic process.

Each man is intended to be a reflection of all that God is within his own compartment of monadic perfection. This potential is always found in the bestowal of the magnetic fire of the soul. Its expansion is accomplished by a direct apprehension and acknowledgment of the God within, whose divine ideas are communicated by him, whose perfect pattern shall be known forever by all who are becoming immortal.

Inasmuch as the flesh that is grass shall fade away,⁹ let men tether their beings to the permanence of the divine. Thus, the divine radio shall broadcast to every man the God-perfection of the God Star bountiful in the divine heart.

Abundantly and devotedly, I remain

Leonora

⁵Matt. 28:18.

⁶Exod. 7:12.

⁷Num. 21:8, 9.

⁸John 12:32.

⁹1 Pet. 1:24.

Chapter 35

Archangel Michael - August 30, 1970

Vol. 13 No. 35 - Archangel Michael - August 30, 1970

When the Heart Cries Out to God

To All Who by Increased Faith Would Mount the Walls of Imprisoned Being:

When the heart cries out to God, even though the life pattern of the individual may have functioned continuously at human levels, there is a response of faith that embellishes and assists the germ of light reality that is in the heart of each one, planted there by God and nourished by him.

I AM Archangel Michael, and I heed the calls I hear from humanity for assistance in developing and sustaining faith. Men are often cognizant of the moments they have indulged themselves in undesirable human projects. Rather than entertain angels, their memories return to the sordid aspects of life; and, in a sense of guilt or regret, their moods change to an almost piteous state.

Hearts of light! Faith does not manifest from a pool of guilt; and goodness, joy, and divine happiness do not come forth from the negative facets of life.

One of the wise followers of our Lord said that the damnation of those who say, "Let us do evil, that good may come,"¹ is just. We support Paul's observation as an axiom of grace; for the grace of God that abounds within you - that can be evoked by an act of faith, by a belief in the implanted goodness - will mitigate and cast aside not only the karmic tendencies but also the karma of those who diligently submit their lives unto his keeping.

If men and women are not content with godliness, there is always a possibility that they will seek the fleshpots of Egypt, that they will turn to the world for that endless variety of human nonsense which, like an ugly weed, chokes out the little flowers of grace which seek diligently to rise.

In most cases the battle of life is not won on momentous decisions, beloved ones; it is won on the little day-to-day experiences whereby, in turning your hearts unto Him, you find that remnant of grace that can cut you free from the negative aspects of life that never have and never will satisfy the fiery soul made in the divine image.

We consort with little children; we consort with those from higher octaves preparing to step through the veil of birth. But are we not also willing to consort with all, to communicate the energies of faith that we have garnered and to offer them to any soul yearning to be free? What more shall I say?

We have offered the light of our personal Presence to the humblest among mankind as an act of faith in the power latent within them in order that they may perceive, even as they should also believe in, the liberating power that is present there, the power that is necessarily concerned with

¹Rom. 3:8.

their well-being, the power that can be called into action, and the power that is the sole brilliance of life, yearning to infuse each monad with the perfect expression that stems from the root of his faith.

What a misfortune it is that men are easily swayed from the Path by those who have not acknowledged the glory of God within themselves, who have failed to apprehend the nature of the Christ consciousness as being a part of themselves, who continually identify with the state of separation. How marvelous it is when the pathway of faith is suddenly revealed, even to the mind, as a mighty shimmering ribbon of light substance connecting the individual with his God Presence. How delighted we are when invited to walk upon that ribbon right into the heart of the devotee and to assist him in the unfoldment of that graciousness of Spirit that will create out of any environment those qualifications of the God flame that infuse the outer expression with the culture of the soul that is within.

As Saint Paul long ago said, "Where sin abounds, does not grace much more abound?"² Therefore, we know that the compartments of life that men have filled with the rubbish of doubt and confusion can be emptied; and only when emptied can they be filled with true happiness and faith abounding everywhere. The webs men have woven in ignorance have been enlarged by those shadowed ones who would negate or destroy the legacy of the Spirit. But we say that perfect faith can be developed in the Divine Presence and in the divine pattern within the very cells of man's being, and that it brings about a quickening action, an uplift for the spirit and the mind which, if encouraged daily, will create the renaissance of a true spiritual culture and a recognition of the meaning and purpose of life for all.

I AM of the angelic realm; and as an archangel, I offer my momentum of faith to embodied humanity. When sight is obtained, of what need is faith? It is not I who need faith, then - except to give it away - but it is you who require it.

I can by grace tangibly infuse your lives with my momentum in the name of the cosmic hierarchy and in the name of the spiritual helpers of the Christ; for we are all one, serving to unleash the great God-potential in the sons of God in whom it doth not yet appear what they shall be. But when he shall appear, we know that they shall be like him; for they shall see him as he is.³

To encourage the divine vision, then, I say: Let the tangible realities of the ascended masters' realm be a part of your life! You have involved yourselves time on time again in the senseless chimera of glamour and illusion based entirely on human associations. Now let yourselves become involved in the divine romance and in the knowledge of our reality, for we are eager to assist you!

Devotedly,

Archangel Michael

FAITH

Faith is the holy substance
Light of life from God above
Faith is unvarying evidence
Raying out his heavenly love.

Archangel Michael, hear my call!
Supply the faith to help us all
Rise up now and be complete
Cast down error at thy feet

²Rom. 5:20.

³1 John 3:2.

And magnify our faith.

Faith descends to set me free
Faith moves mountains
Helps all be
Victory's flame of faith.

Michael's praise so great
Overcoming power
Flowing every hour
God's refreshing shower.

Angel faith descend
Love rays without end
Change all darkness into light
All unbelief into faith
By the power of Michael's sword
Release thy cosmic grace.

Chapter 36

Nada - September 6, 1970

Vol. 13 No. 36 - Nada - September 6, 1970

The Golden Key

Beloved Followers of Truth,

The highest mirror of the mind can scarcely reflect the brilliance of reality. Yet, men live in what can be termed as infinitesimally small concept of the heart of the universe.

We know that the heart of man can contain the complete apocalyptic vision of universal splendor. Why, then, do men and women permit themselves to be satisfied with a lesser view? Is it because they have had no higher vision set before them? Is it because the apparatus of life, so beautifully formed to perpetuate physical life, have failed to make a pathway for the divine? Who is to blame for man's failure to recognize his internal greatness, which flashes forth from time to time in little splendid achievements in the world of form - now as energies released in a competitive burst of speed and then again with the creative impact of an unfulfilled desire for transcendent expression?

I, Nada, speak to you of love. I speak to you of the love that gave you birth, form, and dimension, that holds for you still, regardless of any appearance to the contrary, a hopeful magnification of your divine plan. Men have plans, many of them; they make them for themselves. But, as one of your poets said, "The best laid plans of mice and men often go astray."¹

Humanity, vacillating between a momentary distraction caused by a kaleidoscopic view of human events and the seeming enigma of life itself, are often tortured either by their own shortcomings or by the shortcomings of others and do not afford preeminence to the divine expressions all around them. The hush of nature, the beating of the heart, the potential of exquisite wonder everywhere apparent, reveal that behind the appearance world, behind all that seems to be, is a reality as dazzling as the noonday sun. The brilliance of this reality seems to blind the eyes of men; and so they turn to worldly projects and carry them out through the years, postponing to a mañana that never comes the spiritual goals they know and feel deeply within.

We would communicate divine love to man as never before; for in these days when the merchants are catering to the destruction of the very humanity from whom they derive their livelihood, there is only one key - one golden key that men should seek - and that is the key of divine love. Divine love is not merely an opinion of how one ought to act toward his fellowman, it is total involvement in the plan of divine love. You cannot separate the plan of divine love from divine love itself; for love, wisdom, and power are but aspects of the nature of God that complement each other, showing man the way to go.

In past ages when the great rishis taught men openly and the masters of wisdom sat upon the

¹Robert Burns, "The best laid schemes o'mice and men gang aft a-gley.", To a Mouse, st. 7.

thrones of the nations of the world, they were the literal embodiment of God-ideals. The communication of these ideals to the least among their community was a responsibility from which they did not shrink. Ask yourself this question, then, in the name of divine love: Are your leaders communicating those spiritually valid concepts that will propel humanity into a golden age? Or are they still engrossed in the business of defrauding one another, of seeking in a mad power craze to control one another, while the scales of cosmic justice mete out impending doom upon those who have created havoc in the lives of others?

The world looks to its leaders for guidance. Any man or woman can be a leader if he will be content to begin to serve in small ways, as he is able, and understand that leadership is a quality of divine love. This love is fulfilled in the courage that defies convention when necessary, even as it is fulfilled in the talent that reaches into the heart of universal truth and draws therefrom, for the benefit of all, some facet of the glorious inner nature of man, framed in the divine image. Herein is the leadership that will open the way to an improved state of life and a higher consciousness for humanity.

There are so many departments of life which need the counsel of a higher talent, which need hands of service, which need support to expand the light that God is raying forth, that no one should feel inadequate. Man can both learn while doing and serve while learning. The plan can be implemented. Those who profess love, but withhold it, failing to create either in themselves or in society the culture that God is, are deficient in the expression of divine love and totally unaware of the need to implement cosmic purpose on earth.

I AM Nada. Long have I served humanity as a representative of the highest love of God for man. And whereas I hear constant prating about the need to have love, I perceive how many, by their deeds, work against the very principles that love expounds. It is not enough for men to speak, for action is the fulfillment of worded thought and feeling. Without deeds, love is mere potential undelivered. It is true that "Love worketh no ill to his neighbour";² but more than harmlessness (ahimsa) or a passive attitude, men must understand the great positive power of being about the Father's business and doing great good because the Father is in them.

What is the difference between the Father and the Father's plan? To us there is none. We believe that those projects that are dear to his heart should also be the forte of the God-realized man. If men and women, conscious of their own level of attainment, feel a sense of inadequacy, let them understand that the cornucopia of heaven is waiting to pour out the abundant life upon all. Man has but to admit his need and to ask of God that he may receive.

Unfortunately, through the years we have seen people who have judged the Eternal by human standards; and when the called-for virtue was not forthcoming on the instant, or if they could not perceive it, some of them even reached out to berate the Deity. This chastening of the Higher Self is profitless and does not correlate the truth with being. The Divine does not need forgiveness, it is the human that needs forgiveness. And whereas the Divine can give to man the bliss of forgiveness, only the personality can appropriate and use this unguent for the healing of old wounds, thus making it possible for him to resubmit himself to the radiance of universal love from whence he came.

The ugliness that is in the minds of some men, the sense of struggle that becomes the wild insanity of an astral nightmare, is no part of the universal technique. Those who embrace the struggle and dwell in it are chastened by it without profit to their souls. These hang from the ledges of the bottomless pit, niches of consciousness to which men gravitate because they have not fixed their gaze upon the higher outreach of God-magnificence that in the lives of the saints became the impetus by which they moved upward.

Let men and women of goodwill and faith understand the relativity of true love to true wisdom and universal power. So shall we seal the endeavors of the future in the glowing globe of divine

²Rom. 13:10.

motive. We shall move individuals and nations toward an age when their leadership, hearkening to the divine within themselves, following the orderly process of initiation, climbing the ladder of spiritual attainment, shall see each test of life well passed as a means whereby not only they but entire continents shall rise.

Darkness is, that light may fill it, and in filling it, vanquish it.³ Hatred kills and will die; but love infuses with life, meaning, and purpose.

Out of the sun of the heart of God let the rays daily flow into your own hearts and minds, illumining the darkest corridors of being, showing the role of the universal Christ as the great teacher of men, the unifier and the bearer of true beauty. There is no other name under heaven given among men whereby man can be saved.⁴ As each one receives the inner meaning of that new name, so do many sons come lovingly into the captivity forged from the golden chains of wisdom, in honor preferring the Father's plan to all others.

“Come unto me all ye that labour and are heavy laden, and I will give you rest.”⁵ The foreverness of the words of beloved Jesus echo still in the minds of men. “Be of good cheer, it is I”⁶ is the message of the soul of God to the little children of his heart.

Devotedly, in the presence of divine love, I remain

Nada
Chohan of the Sixth Ray

³Messengers' note: [1]

⁴Acts 4:12.

⁵Matt. 11:28.

⁶Matt. 14:27.

Chapter 37

Mother Mary - September 13, 1970

Vol. 13 No. 37 - Mother Mary - September 13, 1970

The Responsibilities of Our Love

Beloved Hearts of Light,

Life is very dear to us, and so we look to preserve the many facets of its expression. But we find that time, as man judges it, is meaningless as the preserver of life unless it be qualified with the virtues of life. Therefore, we would teach men how to preserve life through the proper qualification of time and energy.

Throughout history many among men have had great pity for my son in the crucifixion he bore. They sorrowed for him even as he carried his cross to Golgotha. But he answered them and said, "Weep not for me, ye daughters of Jerusalem, but weep for yourselves and for your children."¹ Nevertheless, the world continues in great sorrow, pursuing the via dolorosa instead of rejoicing in the promise of the resurrection for every son of God.

In order to create a spirit of God-delight in men and to transfer to them our personal feeling of God-happiness, we of the ascended hosts would show all, especially the dear youth of the world, the great noonday fires of reality, the great tides of God-happiness.

When life is lived according to the higher example, it does not produce the seeds of ugliness and despair, but rather the fruit of outreaching compassion for those who have not yet been reborn in the divine image. Therefore, know that over the cable of our concern for each heart flow the energies of our love, our wisdom, and even our power; for a triune effort on behalf of mankind is always being made by the Brotherhood.

Misunderstanding has clouded so many issues that the dark ones, following the psychology of the human consciousness and working upon the subtleties of the mind, find it easy to brainwash humanity almost en masse. Human beings are trained to react like Pavlov's dog to programmed stimuli. Thus, those who would defraud mankind of the Christ consciousness, knowing that their reactions can be plotted on a graph and predicted in advance, can with precise timing introduce a negative spiral of fear or self-condemnation and thereby reduce the behavioral patterns of the masses to the level of the common herd. Suddenly, it becomes popular to belittle the kingdom of God; and those who once worshiped the light, now fallen to the depths of self-degradation, cry out in the presence of the Christ: "What have we to do with thee?"²

How mothers and fathers must renew their efforts in holy prayer! How the members of our sacred orders, in keeping with the true spirit of Christ awareness, must envision the renaissance of the Christ

¹Luke 23:28.

²Matt. 8:29.

consciousness in the heart of each flaming monad!

Beloved ones, the results of mass controls can be seen in the lives of many. These find themselves caught up in such a turmoil of conflicting dimensions that the poor creatures are divided mentally, emotionally, and spiritually and can scarcely comprehend the thrust of life. Through ineptness in spiritual things and a lack of discernment, men are often turned from the radiance of the Eternal into myriad channels which afford temporal diversion but no gathering together of the many facets of being into the formation of a useful instrument.

To prevent the scattering of the divine seed - the seed that God has implanted in every heart - into byways of utter uselessness, we forward herewith this message from the entire hierarchy. And whereas they have chosen me, as a representative of the Cosmic Mother, to speak for them, I do so in memory of the tender years of my son, Jesus.

I saw him in infancy, when the holy gleam of mission brought forth a radiance of unperceived wonder in his tiny eyes. I watched as through the years the flame of illumination and the communion ray from the heart of God changed that look into the maturity and confidence of a master of men and, above all, of himself. I saw the rude multitudes utter blasphemies against his purpose. I watched from time to time with, I must confess, some trepidation as threats were made against his life, as they sought to stone him or to push him over the side of a cliff.

Lest some of you think it unbecoming that I should confess my concern, let me recall for you that this was a period of great testing prior to my ascension. It was a time when I was both a devotee of some spiritual attainment and a mother of a living son, issued forth from my own womb. I cite this instance not to weaken your faith in my efforts in the name of God, but that you may no longer chide yourselves for those human weaknesses which are so much a part of the struggle. For one day these, too, shall cease as your hearts are finally schooled in the mastery of the aggressive suggestions of the world as well as in the mastery of yourselves.

Perhaps, then, as you meditate on the plight of unascended souls striving for perfection, you will learn to be more kind to those on the Path who have not yet mastered every solitary moment. In the lives of the saints whom I have observed through the years, there have been moments prior to their victory when they have manifested some remnant of their human consciousness. Won't you learn, then, out of the charity of your souls, to be tolerant of one another's strivings and to receive thereby divine merit? For those who walk among you may be far along on the spiritual path, and whereas God judges them through the centuries, man judges them by fragmentary moments.

We plead for the knitting together of the spiritual body; but we warn that the releases of the true hierarchy through the true messengers of the Great White Brotherhood have a vibrational quality that has never been excelled, albeit some among humanity have sought to cast down the brilliant contact with us over which flow so much divine love and wisdom to the children of God. But, whereas we ourselves may honor the communication, in the final analysis, the fruits of victory for the individual student is the prize we seek. Will you then recognize that as you seek in hierarchical cooperation to implement the will of God and the essence of the teachings, as you absorb the love that we are and seek to be that love in action, so the kingdom of the Son of God will manifest more quickly in your being and in the world you influence?

Now, if this be undesirable, beloved ones, then continue in the dullness and the repetitiveness of the world's shadowed half-truths. But if your souls are unsatisfied with negativity, if you have not unraveled the mysteries of nature, if you stand yet as a seeker for illumination's flame, for the holy Word, the lost chord that vibrates within yourself, then I believe that the bond with our hierarchy that is being placed before you each week in our releases will become more and more dear to you.

I believe that you will study to show yourself approved unto God³ and that you will harness the mighty influence of light and love that are being sent to you. Then you shall see that, whereas the

³2 Tim. 2:15.

meaning of life may not have been wholly revealed, what has appeared is in truth worthy of your attention. And I believe that you shall also see that the radiant purposes of God which are being made known unto you are not an impossible hurdle, but goals that you must begin to pursue with greater diligence.

I hear yet the careful words spoken by my son, Jesus, at the age of twelve: "Wist ye not that I must be about my Father's business?"⁴ And as I contemplate the greatness in each one of you, I long to see the moment, no matter what your chronological age or spiritual evolution may be, when you can defy the fiats of the world that have kept you bound, when you can turn to anyone who may be standing in the way of your destiny - even to your own outer self - and say, "Wist you not that I must be about my Father's business?"

Thus shall more and more sons and daughters come into the forcefield of our existence and share in the responsibilities of our love. Taking upon themselves the burden of light, they shall be exalted and they shall exalt. For mankind are looking for the recovery of their balance, for the lost impetus of the Spirit, and for their restoration to the golden age when cosmic power is balanced by cosmic wisdom and cosmic love - for the love of the Divine Mother is also the love for the Father of all.

Tenderly in his name, I AM simply

Mary
Your Mother

⁴Luke 2:49.

Chapter 38

Archangel Jophiel - September 20, 1970

Vol. 13 No. 38 - Archangel Jophiel - September 20, 1970

Tapping the Secrets of Power

To Those Who Pursue Holy Wisdom:

The mountain of codified wisdom extant in the libraries and archives of the world has not secured freedom for the earth. Even those who have perused ancient books in musty chambers that they might understand the law of infinite Self have, more often than not, failed to apprehend the mysteries of God.

I AM an Archangel. Illumination is my flame. And, if it seem difficult for you to realize that “day unto day uttereth speech, and night unto night sheweth knowledge”¹ (that holy wisdom is being released unto man continuously as a flowing stream), whether from the lips of a lisping child or from the fiat of an archangel of God, try to understand with the inward heart that with God all things are possible.²

Men are prone to judge by worldly standards, to prove all things thereby and to follow the styles of the day rather than the principles of the ages. They are willing to believe in one another - and it is true that great geniuses in every century have written and written well - but why limit the speech and the knowledge of those of us who are preserved by His grace throughout the millenniums?

We live to exalt truth in word and deed, that you might step out from the clay images you wear into a dimension of reality that exists all around you, that is in you, that is the key to your release because it is the wisdom of God.

Paraphrasing beloved Paul the apostle in the time of Christ, we acknowledge that the wisdom of God is also foolishness with men.³ But, whereas this has often been the case, we see it as no binding law; for God has always sought to make his will understandable to men. Therefore do we know that the opportunity for enlightenment exists for all.

Men can, if they will, maintain the barriers they have erected. Men can, if they will, keep up the sham of having all knowledge. But deep within they know that their knowledge is limited, that they cannot truly preserve life, although they have succeeded in so doing on a temporary basis.

How delighted men should be that God has given to them the knowledge of industry and the arts, of expressing the qualities of their souls in science, music, and literature. How happy men should be that inventions for the communication of knowledge have been released in the electronic instruments preserved now to their hand. How delighted they should be that, whereas the implements of war

¹Pss. 19:2.

²Mark 10:27.

³1 Cor. 3:19.

and destruction exist that could reduce their entire civilization to rubble and propel them backward into the Dark Ages, today their buildings stand and their efforts are still possible of achievement.

But toward what have their efforts been directed? Toward the glorification of the ego I say, while the genuine God-directed ego that is the true monad has not been properly honored. Men mock virtue and laugh at the pure in heart whose modesty they deride. In brashness and in silly boldness, fools rush in where angels fear to tread.

Our heart would neither create nor criticize a syndrome. We come forth holding in our hand the beautiful flame of knowledge that reveals the wonders God intends man to see. It is written in akasha⁴ that long ago David, king of Israel, said, "I know that in my flesh I shall see the salvation of God." Albeit he was laid to rest with his fathers, he was subsequently reborn and did indeed "in his flesh" see the kingdom of God and attain his victory.

"It is a fearful thing to fall into the hands of the living God";⁵ but I think that a wise man would rather fall into the hands of a living God, with all of the fear that the human might express, than he would to fall into the hands of scoundrels. For there are abroad in the land today fiends in human form who are working eagerly to destroy the God-magnificence that life has placed in the chambers of light within every man.

Man is the creation of God. Created in love and endowed with great wisdom, he has been given the means of tapping the secrets of power both in himself and in nature. These secrets, like stairways into eternity, are relative - one following the other. Thus, the great attainments that many have made are as nothing to others who have passed beyond them.

We are concerned with the fact that people live their lives as though they were fireflies in a swamp, flitting and flashing about, yet hiding from the noonday sun of reality. We are concerned that men actually live their lives within such a limited outreach, for we have observed that the currents of holy wisdom seem at times to be at cross purposes with the wisdom they have gleaned from the world: alas, even religion has become a competitive game.

Therefore, it is our wish that men and women understand that when holy knowledge is dispensed by the angels into the lifestream of a devotee, there follows a flare of illumination which may come into prominence in one area of his life, gradually spreading to others; or its radiance may suddenly appear in his total being as an expansion of the God consciousness.

There is no predictable pattern in the expansion of consciousness, for illumination is governed by karmic law: as man has sown so shall he reap. If, instead of condemning themselves or others, individuals would root out the tendency toward condemnation and pray for holy illumination to redirect their lives, then I AM certain that the powers that be in the heavens - powers that can shake the earth to its foundations - would show man the way out of the human dilemma, both on an individual and on a planetary scale.

Ours is to create in the consciousness of the world the wonders of high adventure, of penetrating the miracles of nature, whether the outer realm of sea, sky, and land, with their myriad manifestations of mystery and delight, or the inner secrets of the human soul as it seeks to rend the veil and discover reality.

I AM an Archangel, and I live to serve humanity. Our holy band functions as a permanent wave offering to God. We continually direct and redirect our energies into the chalice of human life. We seek to improve life from on high. We dispense truth to man as a prescription for all of his ills, as the breaker of the chains of his bondage, and as the creator of the winds of onward purpose.

We are progressive and ongoing, but we cannot destroy the human will. Man may, if he wish,

⁴Akashic records - the recordings of all that has taken place in a particular locale are 'written' on the ethers and can be read by those whose spiritual faculties are developed.

⁵Heb. 10:31.

ignore all of the mandates of heaven, all of the wisdom of God and dwell in the tents of darkness. He has done it successfully for centuries, for millenniums; but then there are two kinds of success. Men succeed in expressing the transitory, oft imitated patterns of humanity, with all of their foibles and propensities to senseless change and style - for that has been their goal. Then there is success in God, the success of the holy men of the ages who have penetrated the veil and beheld the mysteries of the Spirit and the overcoming of mortal density.

The density in the minds of men is being fed because humanity look continually to the outer, they look to penetrate from the without to the within; whereas, the real way to eternal progress is to penetrate the seed pattern, the divine idea, from within. And if at first you do not understand this method and plead ignorant, I say to you: You are not ignorant of the means to petition God that ye might receive from within knowledge about the plan.

Man's consciousness may run the gamut from the center of God within himself to the outermost periphery of expression. The fingers of the mind may travel the same route again and again, each time beholding greater facets of truth. For, after all, are you not intended to possess with God all knowledge as you learn to love all that expresses his victory and to extend mercy to those who have fallen short of the mark? Are you not also intended one day to express the allness of universal power when you shall have completed your novitiate and moved onward in the varying degrees of mastery, striving for the perfection of cosmic purpose?

Do you see now why man must learn to be as a little child, to listen to the voice of God, to heed conscience, to revel with delight in the great brooding Spirit that contemplates man's release from bondage and pain into happiness and joy?

As the sky changes, as the seasons come and go, as outer manifestations vanish in the light of cosmic progress, step by step the hand of God will guide you through hierarchy, through the angelic hosts, and through the greatest complement of God that is the humblest expression of himself.

Out of the depths of his love-wisdom I have spoken,

Jophiel

Chapter 39

El Morya - September 27, 1970

Vol. 13 No. 39 - El Morya - September 27, 1970

The Bond of Hierarchy

To Those Seeking the Bond of Hierarchy:

Shall we cognize life unlimited? Then let us open the door of thought and ponder. Let us consider the limitations of body confinement.

Man is linked with his body. His physical body becomes a prison house. His sense of limitation is an enclosure that forestalls communion with higher octaves, that hinders the movement of his being from higher expression. Man is drenched with emotional substance, he is drowned in self-pity. His ordinances are established by a sense of separation from his fellowmen, whom he often regards as but pawns in his personal schemes. Thus he breaches the covenant of unity.

Mastery is achieved by the emulation of cosmic principle. All that betrays cosmic law betrays the individual. The struggle that seemingly arises from man's mishandling of karmic opportunity fosters the illusion of separation. Man is separate from God. He must 'make good', he is success motivated; therefore, he creates his own standards of cosmic good, ignoring the golden rule proven over the centuries as the true emancipator of embodied humanity.

"Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."¹ The law evolves in man as he becomes fixed to the practical aspects thereof. Recognizing that he cannot defraud it, he sees it as a pearly bridge transcending the deepest chasms.

Although there is obviously a link between the lower self and the Higher Self, man is not willing to hold the hand of those who are nearby in the cosmic chain. Out of earthly pride he seeks instead to bypass those whom he does not consider to be worthy links in the mystic circle, those who in reality are identified with himself by inner magnetic affinities.

Why will men seek out of pride to escape their rightful place? A moment's acceptance often gives eternal liberation. Yet, men do not see their victories as composed of small stuff. Obedience to the law seems beneath them from time to time. Like Naaman, the Syrian, they would rather obey their own rationalizations than to dip seven times in the Jordan as the prophet commanded.²

We understand and we love. We understand man's dilemma, his search for reality, his despairs and his most miserable hopes made more miserable when they fall short of fulfillment. Certainly our hopes for humanity are caught up in the reality of the law, not in its unreality; for our hopes are not in conformity with human opinion, but in obedience to the fashion of eternal principle meted out as a ladder of safety upon which even the weak ones need not fear to step.

¹Heb. 12:6.

²2 Kings 5.

The bond is a strengthening one, and those who understand hierarchy as a chain of light will be raised. Those who spurn the offered hand may yet come full cycle only to see that same hand extended once again. As pride vanishes, so rises divine esteem for the soul of the individual. As the clarity of the light enters into the darkened recesses of consciousness, it may expose those areas never before seen, but it also becomes a road map to successful conquest of the self by the Self.

Outer encroachments are often walls that would imprison the Spirit; but the prisoner is often he who erects the walls, and the Spirit goeth free. We live in an age of tyranny, an age that is devoid of higher understanding. The cult of success judges all things by earthly standards. But our measurement and the commensuration thereof is the degree of victory. He who cannot conquer the self remains conquered by it; groveling upon the turn of an opinion, he may find himself the arbiter of a fruitless destiny.

We who observe the ritual of valor understand that the flower of knighthood is yet to be found in a true sense of justice resident within the soul. There are those who say chivalry is dead. To these I say: If the mystic road to pilgrim's progress be carefully observed, one need not hesitate to walk thereupon. There is a mighty energy release to be found in the idea of upward rising, but relativity shows that a regrouping of man's energies can impel him to virtuous motives.

The old corruptions do not satisfy, even when garbed in splendid colors; for the inner fires yearn to see the removal of the dross and the purification of the inner patterns, that the mind may shine clear and, in the flow of communion with purity, emulate the grace of the saints.

In the vilest of men there is a hunger for purity. And well might the last be first, if men who profess without possessing are not cautious of their opportunities. Those who have been unworthy of the shining mantle of continuous opportunity may then find themselves drawing their life from the short end of the horn, where is to be found the most meager sustenance.

Maitreya beckons upon the mountain. The adventure of Christ-magnificence can be externalized now. If the lagging spirit does not find the energy and the will, let the individual understand that both the energy and the will are to be found in the eye of the master. Let men grow accustomed to seeking from the eye of the master a new vision of themselves. Outworn senses of limitation have impelled them long enough to a state of lethargy and inertia. Maitreya's eye is upon the disciple. The light of the mountain is the light of the heart; and the mountain is to be found in the heart, both foothill and pinnacle.

If the limited goals cannot be achieved, how shall the limitless ones be? Yet, out of continuous approaches to the altar of God is the petitioner recognized. Through the recognition of the great ones men come well recommended. The Karmic Board lends a hand, the burden is lifted, the mist clears, and the pinnacle is clearly perceived. Once glimpsed, it is not forgot. The challenge of the first real glimpse is to dispel illusion and to pray for clarity of vision.

Men are often content with limited aims. They stagnate in pools of human energy, of old and horrid momentums, of the masquerading discord of others, literally glued to the tyranny of the senses. Astral seepages occur, and the toes of the emotions are stepped upon. The callousness of men's hearts slows the beat. Putridity abounds where generosity and movement should occur.

Morya exalts the banner. The wise perceive a new star. The rays, in exalting hope, also exalt courage. Out of patience is born a new understanding of love: to labor and to wait, but to labor, but to wait, above all, holding the hand of contentment. The arrow of cosmic purpose flies majestically. The serene ones follow it with their thought; their eyes are wary that the trajectory be perfect, that the mark of purpose be fulfilled. The call to arms, the sounding of the trumpet, the knitting together of purpose, is one act of winning the icon of attainment.

In the very wall of the heart, purpose is seen as initiating response. Man perceives that God has planned. In the search for will and motive man finds behind turmoil peace. But peace is victorious. Without victory there can be no peace; for the restless hearts of the seekers move in undulating

cycles, and each discovery that honestly reflects the position of man, of self, is welcomed. Is there darkness? There is also light.

Morya searches the heart. The divine task given unto him is to purify motive, to sanctify chalices, to increase devotion, to flood forth the will of God in all-engulfing waves. It is his to reach through the very heart of nature and to bestow the armor of grace, the armor that protects the plan, that seizes the hand of opportunity, that blazes a trail of hope across the firmament, that accepts chastening but gives none, that invokes mercy and insures goodwill to all.

Each bend of the road reveals new and valiant needs. The hunger of the world mounts, engulfing the hills. The struggle of the world is a belt of gravity. The chaos of the world is a dragon to be conquered by order; while the perfectionment of God is the crown of illumination that in crowning purpose flows forth as a mantle of achievement.

The Lord of the First Ray has spoken
And his glory is in our eye -
May it electrify thy consciousness
And witness the end of senseless turmoil
And the beginning of newness of life
That shall forever be a badge of kind goodwill,
Sustaining momentum and releasing still
The steady flow of purposed goal,
Enhancing the glow of heavenly molds,
An outreach of stillness like vibrant pools,
Reflecting affection and changing fools
Into wise men who even today follow the star
That leads them to where eternal life is.

May the valedictory message that conquers all be born in the crucible of thy being.

Affectionately, I AM

El Morya

Chapter 40

Lord Maitreya - October 4, 1970

Vol. 13 No. 40 - Lord Maitreya - October 4, 1970

The Splendors of Initiation

To All Who Seek the Oneness of Perfection:

Peace and Greetings!

The mountain of being stands before all. They have expressed the lowlands of life, now they shall express the beauty of perfection, the beauty of the struggle wedded to a fait accompli; for the perfection of life that is God has become one with every man.

He has seen the vision of himself as no longer in flesh, but as a God in Spirit. He has beheld the vision of the perfection of God for his soul. He has seen the purity of the light expressing through himself. His hidden thoughts are expressions of the Deity, of the mind of Christ, of the mind of God.

The timelessness of the Eternal is with him still. The hours, the days, the months, the years - these are they which pass. He is eternal. He has never begun to be. He always was. Like Melchizedek, priest of Salem, he is "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God. . ."¹ As the Bhagavad Gita says, "Never the Spirit was born; the Spirit shall cease to be never; never was time it was not; end and beginning are dreams! Birthless and deathless and changeless remaineth the Spirit for ever; death hath not touched it at all, dead though the house of it seems!"

From the East unto the West flows illumination of great power, flows regeneration, flows adoration. Men and women have often thought that they would adore God at some time in the future, when the vision of his perfection should come more naturally into manifestation. They have not considered that the gift of God is a relative one, that the gift of himself is the marvel of ever beholding reality in the timeless now.

The serenity of the flame of peace is upon man. It does not matter that the outer self has captured a glimpse of the world in turmoil. Now the new serenity, the ever-new bliss of the presence of the splendor of God, a shining unto the Self, is expressing the light of the mountain. And above the hills in the trackless air, the wonder of eternal progression is made manifest.

Man is no longer a creature to be flaunted, to be darkened, to adhere to the vibratory action of the world. His is the expression of the divine banner unfurled from the mountains. His is accomplishment, his is the splendor of being and the splendor of seeing. A vision of the mountains brings to every man a sense of the greatness of himself, the greatness of the Eternal. These are one. Man has always thought that he himself must discover the truth of being, that he must discover God, that he must

¹Heb. 7:3.

capture the divine vision and be an expression of all that God is, but he has seldom realized the greatness of the Eternal One.

In his lucid moments, whether imbued with the Spirit that acknowledges the things of the world or the Spirit whose every thought is upon the beauty of the Deity, the individual monad has expressed a vision framed by the precepts to which his mind is tethered. If man is bound by a traditional approach to God, his expression will be according to that tradition. But when he casts aside the desultory illusion and accepts the reality of his God Self and his newfound relationship with the Eternal, at that moment the light of reality is with him. He is no longer limited. His domain is the domain of Spirit.

When the Word of the Lord is declared unto him, saying, "Thou danced with me in the flame before the world was," he is given a prescience of being whereby he can identify with the beauty of that moment when he was held in the bosom of God. It is as though it had never occurred, but is freshly occurring. The sense of his individuality becomes timeless. He is no longer circumscribed by outer purposes, but is wedded to inner purpose.

Vision is the key. It ordains the reality of the Self. Man lives no longer according to the concepts of a given epoch in time. Yet, he is able to capture a vision of time as though it were a bubble floating in the mystic sea of being. The bubble moves onward, but he is neither the bubble nor the sea. He contains all within himself as a vision of the great reality of the timeless nature of being.

Because we ordain the freeing of man from the fetters that bind him, we urge upon all a realization of the splendor of the divine sense. This awareness is an initiatic event; it is an event that can occur in the life of the ordinary man, as well as in the life of the extraordinary man. It matters not whether man is extraordinary or ordinary. He can, if he will, retain God's vision of himself, be it in a limited way or in an unlimited way. He can gain mastery over events - those occurring now that will also recur in time to come.

The cyclic nature of life must be understood. An individual may err on one occasion, but another occasion will come when he will not err. His vision of himself as moving on the belt of time will cease when the ultimate perfection of being manifests. As long as he thinks he is moving toward a perfection, he will continue to strive; but when he knows that the perfection of God is and that the outer expression is not, but only seems to be, he will recognize what is the splendor of reality, what is the splendor of initiation, what is the beauty of the perfection of the divine moment - a moment that can never cease to be, that is one with eternity.

The bubble of time, the sea of being, must be dissolved. The individual must see the reality of his Greater Self. The Soul² must be known. And if the Soul be known, then he must become that which is known and the perfection of the divine moment must always be with him. He cannot cease to be, for he is. He cannot suddenly be, for he never was not. And thus the timelessness of the perfect moment of God is born in the reality of the soul's becoming.

It is to this God-realization, whether you understand me or understand me not, that I must dedicate myself; for I must express the perfection of the Eternal One on behalf of every man until he is able to express the perfection to himself.

This is the height, the depth, the width, the breadth of every creature: to express God and to be free from the delusions of self. This is the splendor of initiation. This is the Eternal Now in the ever-presence of the temporary moment. This is every moment leading to the serenity of perfection.

Valiantly, I AM

Maitreya

²Soul capitalized references the Oversoul or I AM Presence, whereas 'soul' indicates the evolving personality.

Chapter 41

El Morya - October 11, 1970

Vol. 13 No. 41 - El Morya - October 11, 1970

The Arhat Still Serves the Best Causes

To All Who Would Gather the Fragments from the Lord's Table with Love:

Now it has been considered that we are lacking in love, and so we discern the face of humanity. Their limitations prescribe their understanding; but we who serve the ray of power and of goodwill are also cognizant of the flame of love. We have called it the flame in the chalice; but men have not understood the higher culture, and by their understanding they have ruthlessly pawed upon it.

The time has come for awakening. People behave as though eternal life were already theirs. They do not understand and, therefore, they decry the mightiest purpose. To be a true humanitarian, man must be guided by the highest principles. But there are lesser principles in manifestation which enable the wolf and the dog, the sheep and the creatures of small mind to pursue the path up the mountain. The summit gleams, and the arhat still serves the best causes.

When we consider the callousness of the human heart, how it idly follows after the practice of the principle of cruelty, we remind that in every case the cruelty man expresses to his fellowmen will return unto himself. We remind that in every case the benign action of correct understanding, of correct culture, will also return unto the self. Thus, man is either the harbinger of his mortal destiny or the delight of the universal law.

What is the real purpose of serving the higher law? Rather than find oneself stranded in the service of the human monad, that human self, the purpose of the higher striving is ever to recognize a higher state of unity with one's Self. This is always to be found in the serving of others and in the holy cause.

There are those who say, "Let us make simple all things that are great and beautiful in order that the minds of men may more readily appreciate them, because they will understand them." We have done so again and again, and they have sniffed at them as though they were treating the rubble of the ages in search of the finest jewels. We have offered the teachings in many forms, and in many forms they have been rejected.

Because humanity is prone to believe in something and to reject everything, the something which they believe in is often a decaying substance, a decaying realization. What is valid, then, is real. And it is in search of this reality that we send the souls of men in pursuit of higher goals.

Humanitarianism is not a substitute for God-realization. The God-realized man is more readily able to pursue the pathway of service to humanity. He who said, "Seek ye first the kingdom," knew whereof he spoke. Again and again we have seen how the quagmire of personality has bogged down the soul.

Our urge is that you drink at the one fountain of reality, that you discount no possibilities, but that you be a wary person (pure son) capable of discernment. But this should not be hasty where one is but a neophyte at any age. One should look again upon the best possibilities and gaze hopefully. One should consider that possibilities themselves are always the loving hand of God. They appear in different guises, but the finality of achievement is always at hand.

We have seen the minds of children uncluttered, unsophisticated, not even full of knowledge, but of the possibilities thereof; and we have noted that the pure possibility of love is with the children of the world. Thus, we understand the statement of the master, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."¹

We deplore the mystique of those who would falsely create the illusion, simply because it is possible to obtain divine graces, that they themselves are already overcomers of all things and masters of energy. We who understand the pathway to self-mastery, to valor, to victory, to the Spirit of reality - we know how long the journey is. Yet, at a given moment, regardless of its length, the fullness of self-mastery is obtained and at last the individual becomes the arhat.

But with it all comes the gift of humility, the gift of oneness, the gift of consecration, the gift of dedication, the gift of attention or the ability to focalize one's energies upon an ideal. Without these best gifts of the Spirit, even victory would be hollow; but now at last the Spirit has obtained from man the realization of higher principles, the consideration of the splendor of other worlds. At times, these worlds seem far off. Man ponders his toys, his scientific devices and his lack of personal achievement. He realizes his own inflexibility; and he continues to pursue the way of the Spirit, the way of flexibility, the way of freedom, the way of acceptance of the challenge.

The nonsense in which so many engage speaks of their own decrepitude. What shall I say more? We are sometimes weary of speaking; for in those who hear our speaking there is always a tendency to disobey, a tendency to fail to realize, a tendency toward impracticality. As Paul stood on Mars Hill he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."²

Morya has declared him, Mary has declared him, Maitreya has unfurled the banner. But people still act as though our words were a function of the human ego. They fail to understand that nothing cannot give rise to something and that something does not give rise to nothing. They do not recognize that without divine love you cannot shape a universe of wonder and beauty. He who created the stars has also created the magnitude of the mind, and when we speak of magnitude it is to coerce destiny.

What shall I then say? I speak and I have been ignored. I speak and men have said, "It thundered," or, "The messengers are again stirring up dust." We wish to stir up, we wish to precipitate, we wish to define principle. This is not an activity of a moment, but an eternity of infinity. That people think it is lodged in a moment is perhaps a tragedy of human conception. For what is lodged in a moment is also lodged in eternity. And the most fragile-appearing gift may either erupt or precipitate definement. The precipitation of definement is the couching of divine ideas in the most practical manifestations.

Individuals need to wash, and they are told to purify themselves. Individuals need internal cleansing. Individuals need a cleansing of the mind and spirit; for the fragmentary conceptions of the world are callous, and man does despite unto himself. All despite is done unto the self, even when it is done unto others. Therefore, we urge upon humanity a hastening of the way, the unraveling of the skeins of destiny, the fragmentation of the teaching. And let man assimilate what he can.

Over the years, thousands, millions, have not understood the goodness of God; and so we have

¹Mark 10:14.

²Acts 17:22, 23.

directed the necessary alterations in the structure of the teaching. We have demanded of life that through our words man's attention should go upon the goodness of God, upon the eternality of his Presence, and upon the wisdom of his domain. We have programmed an understanding of his purposes in order that man be without fear, that the perfect love of being be understood by him, that he perceive reality. Becoming thus a part of it, he transfers the quality of himself to nature; and nature herself sings a new song: it is the song of the Lord, it is the song of the Spirit, it is the song of attainment.

Be neither discouraged nor affrighted; for Morya has carried you upon his shoulders a little way, a little spell, and then 'twill be broken and you will stand upon your own legs at last. You will perceive clearly with your own eyes, you will hear with your own ears, and you will know with your own heart. Our hands will meet in an embrace of indescribable wonder.

Until that moment I say: May his love enthrone itself upon his peace within your heart; and may each of you know that you, with me, are a part of a design more grandiose than all manifest ones.

Thank you for allowing me to serve.

Devotedly, I remain

El Morya Khan

Chapter 42

The Queen of Light - October 18, 1970

Vol. 13 No. 42 - The Queen of Light - October 18, 1970

Life's Purpose and the Divine Plan

To All Who Seek Understanding:

My forte is to expand the light. By the light all things were made. Man should, therefore, know that the will of God vested in creation, once it is correctly understood, conveys to his being and consciousness the great fact of life that there is a very real purpose behind existence and that man, as an individual, is linked with the highest destiny.

Alas, he has not always realized this purpose! Again and again he has allowed himself to be interfered with by the most trivial matters. He has demanded justice from the universe, but he himself has not given it. (See Matthew 18:23-35.) How is it that man fails to recognize that he was originally created in the image and likeness of God, that he was originally endowed with virtue and purity of purpose? Now, simply because the individual has misconstrued purpose and lived according to the dictum of the carnal mind, does not in itself preclude the possibility of the divine existence.

We are talking about two distinct phases of man's existence: the eternal, or infinite phase, and the finite phase. The infinite phase has unlimited possibilities for soul expansion. But the finite phase also affords a certain freedom of expression. It manifests a God seekingness and a human seekingness. Out of this duality man must make his choices.

By understanding that there is a supreme purpose and that that purpose can be known and served, man is better able to understand the design of the universe. He is more endowed with the capacity to utilize the power of his vision, of his hearing, and of the spiritual senses to precipitate higher causes.

Nevertheless, through what has been called free will man can manifest any human quality he desires and lead a wholly selfish existence. Such an existence is bound to enervate the soul because of the very laws which separate the human consciousness from the divine. The moment an individual begins to serve himself, to determine that all that he does will be subject to the functions of the human ego, whether his own or another's, without recognizing the needs of the Christ in every man and the purposes of the divine plan to be fulfilled, his creative endowment cannot help but be bound by the return of his own misqualified energy.

The secret key to the fulfillment of individual purpose in God is to be found in the invocation of cosmic grace, in the invocation of faith in what has been called the invisible world. This world need not remain invisible. It has been called invisible because the senses have become inverted to gaze only upon the imperfection of the physical planes. Man has not recognized the perfection of the spiritual spheres. He has not recognized the perfection of his own God Presence. In fact, during centuries of embodiments he has not even known of the existence of that Presence.

Now it is up to us, who have been endowed with an understanding of the law of the I AM, individualized in the Presence of every child of God, to unveil the higher purpose. From time immemorial the blind who have led the blind have succeeded in promoting forms of religion based on superstition that have assuaged human needs without actually supplying man with the basic laws of his own being that would lead to his freedom and self-mastery.

But in the Chart of the Presence revealed by the Brotherhood of Light, the manifestations of the God Self (the Higher Self), the Holy Christ Self, and the human or lower self are perceived as three who agree in one. Through meditation upon this trinity man recognizes, at last, that the human monad has the capacity, being at the opposite pole from the Divine Self, to obtain grace from the equipoise of the Christ, the Universal Mediator, and thus to manifest for all time, point by point, the magnificent facets of the law, 'as above so below'.

If man manifests below, he also manifests above. If he manifests above, he also manifests below. Therefore, he should understand that the physical self is the potter's mold into which a tremendous outpouring of divine grace continuously flows. Thus the lower self is sent forth into the time span, into the human vector, to pose an opportunity for the Spirit to manifest and to complete the destiny of the individual lifestream.

Man has truly been endowed with opportunity, but all around him are those conditions which rob his faculties of their divine potential by inverting the senses of the soul outward upon the screen of the appearance world instead of training them upon the great inner realities of life. We see this inversion of purpose everywhere. It is the cause behind disagreements, behind expressions of hatred and fear. Thus, darkness has been substituted for light and hatred for love.

Humanity should understand that perfect love that casts out all fear,¹ that perfect light that casts out all darkness. Humanity should grasp the principle of love and perceive the virtue inherent within the very idea of the Godhead. As long as consciousness is bound within the finite world, it remains limited by that world. But, when man blends his consciousness into the infinite patterns of the God-ideal, he is able to feel his consciousness being raised through an actual spiritual metamorphosis that is most welcome to the soul within.

For centuries humanity has crucified the great God-potential of being in so many imperfect molds of clay that he has literally cheated himself out of his rightful inheritance. This defrauding of the self is not the intent of God, who affords humanity the opportunities of embodiment and of progressive unfoldment through the overcoming of outer conditions (including personal karma) in order that, through the correct use of free will, they might create those perfect molds which alone are capable of defining real purpose.

God recognizes that man must pass through various cycles of development as well as periods of limitation, which are not a part of the divine plan but the result of human interference with that plan. He, being patient with the soul during the time of travail, also expects the soul to retain the perspective of the total plan and to be patient with itself. But, he also reminds that if the plan had been left alone, it would have produced the miracle of an ascended consciousness, focusing the power of the I AM Presence right here below. Even before the ascension, the great spiritual light that would have surrounded the individual would have made him a Christlike being.

Truly, would it not have been the better part of wisdom for the individual to have rightly proclaimed to those who attempted to push him over the cliff or to take his life from him that his life was held in God, that his life was, in truth, a manifestation of God? This, in the person of Jesus, he did. But every man is intended to do the same and to manifest a higher state than the former, from glory unto glory, even as by the Spirit of the Lord.²

Let men, then, understand the difference between experience in the world of form and the divine

¹ John 4:18.

² Cor. 3:18.

experience; for the difference is one of light and density, it is one of color and vibration. We are required to reach all levels of human consciousness. Therefore, we assume opposite positions on the circle of God's being to illustrate various phases of truth in order to give man an accurate perspective of just how the law of God evolves in the world of action.

We understand the necessity of expressing from time to time the fullness of the perfection of God; but, unfortunately, many who read our words are not always able at a given moment to grasp the understanding we would convey. Therefore, individuals become caught up in superstitious ideas and fatalistic concepts about themselves and the world that are wholly incorrect. But, until we are able through a gradual transformation to tether the consciousness to a higher principle, a higher purpose, we have no choice except to serve the needs of the individual who is not yet fully perfected in God.

Won't you understand, then, the need for that perfection of the Spirit to manifest in the physical form? Won't you give yourself the opportunity to think as God thinks, to be as God is, to love as he does, and to understand the immaculate nature of the divine plan? This plan is fulfilled through you. It is an activity of light. It is not a condition you need to wait for until the change called death; on the contrary, you may experience the wonder of being changed from glory unto glory even here and now.

In a very real sense, through your correct use of free will, you are the arbiter of your destiny. On this planet, free will has often been wrongly used. Now let men use it more and more to the glory of God; and as their understanding grows by leaps and bounds, let their humility also grow that the soul may profit and be glad, that the soul may truly eschew evil and espouse good. So shall light expand.

Devotedly in the light, I AM

The Queen of Light

Chapter 43

Paul the Venetian - October 25, 1970

Vol. 13 No. 43 - Paul the Venetian - October 25, 1970

Art Transcends an Era

Beloved Creators of Beauty,

The sternness of delight¹ is ours. The focalization of beauty brings to the devotee an awareness of the Christ that is produced by the bringing together of the divine energies at a point in space he may select.

Both concentration and diffusion are necessary in order to create at will, yet each requires its own perspective. Through diffusion, consciousness is able to expand in infinite degrees and to assimilate vast panoramas of the universe. Through concentration, consciousness magnifies a part of the whole in order to produce a true rendering in the microcosm of the eternal beauty of the Macrocosm. In the process of focalization we learn to discern the myriad facets of creation. Then, taking in the wonder of it all, we expand (diffuse) our consciousness from one glory to another, until at last we are able to move in the direction God intended.

There are in the world today many trends which detract from the oneness of creativity: dangerous drugs that provide the youth with a temporal euphoria while consuming the delicate threads of consciousness which tether the soul to the reality of higher octaves; commercialized pornography that has replaced the classics in the bookstalls and flooded the mails, paving the way for moral decay; ragged formed of so-called music that drown out the heavenly oratorios and stupefy the sensibilities; the misuse of the sacred fire through the popularization of free love that drains the youth of the vital energies which would open the chakras and lead them into the way of Christian mysticism and the Eightfold Path of the Buddha.

The panaceas that have accompanied the age have had one purpose: to divert the consciousness of the sons and daughters of God from the track of spiritual discovery. Man should understand that his consciousness is his point of contact with his Real Self. Therefore, those who interfere with the orderly unfoldment of the precious flower of identity and its innate beauty are literally defrauding man of his birthright and his noble inheritance - the mind of Christ. They and their methods should be exposed as the archenemies of righteousness and of every man's freedom.

We admire the wonder of autumn as it decorates the countryside and embellishes the consciousness with the vibrant qualities of the Spirit. We are reminded that fruit and flower have ascended only so high and that in the next cycle they will ascend still higher. Therefore, we wish to convey to the consciousness of humanity the beautiful possibilities of transcendence. God is, and because he is, man is. Destined to become a co-creator with God, man can become all that God is - in time, in

¹Delight = Deity's light

eternity. Thus, once eternity is attained, the infinite sense engulfs the finite and all things become one in the sense of the infinite.

Beauty in a state of conception is wondrous indeed, because it is untrammelled. But, when carried into the arena of action, it is often superimposed with imperfect modes. Some of these have been so far removed from the original matrix that, instead of providing man with the link to reality which true art is intended to do, they have brought him to the edge of the pit through psychedelic distortions.

Now, if we could, we would meet the children of God more than halfway. For even the masters recognize the advantage of stirring up the astral dust: the cleansing of the intuitive faculties of mind and heart for a greater receptivity to truth. However, in the past when the Great Law has made an exception, allowing us to do just that, we have found that the sea of mankind's emotions was easily disturbed and that due to his astral preconditioning, his sensitivities were such that even in the presence of the light he found the cosmic perception of beauty unacceptable. He resented being told the truth, and would almost rather have entertained a masquerading entity than angels unawares.

We believe, whether or not our counsels are given heed, that we should place prime importance upon reaching our students and informing them of the truth of being through the Pearls of Wisdom - one of the few media available to us - regardless of the consequences. And, if we create thereby the antipathy to truth that wells up in the natural man, then we shall send our angels to clean up the astral debris; and when the dust settles, we shall once more send the missive of truth. Needless to say, popularity should not be the objective when one seeks to communicate the truth.

Man's first glimpse of true beauty conveys a fragile quality and an orderliness that appears as a stereotyping of the law, which, of course, it is not. As a matter of fact, ugliness came about as the result of a contest between those who pitted their talents against the Creator to see who could create the most novel forms in contrast to what seemed to them to be the sterile environment of the Presence. Beloved ones, sterility never has been and never could be a part of reality; for the perfection of God, in all of its infinite wonder, is such that he literally dotes upon creativity.

When man determines to draw forth the true creativity of higher octaves, he encounters opposition to the "patterns made in the heavens."² He finds that only by an intense discipline and a sharpening of his faculties is he able to approach the realm of pure art to which he has tethered his devotions. He also finds that there is a pastel beauty that can be felt within the soul, even when it cannot be seen with mortal eye; and he knows that this contact is necessary if he is to create according to the cosmic plan.

The deep desire to execute faithfully the Creator's design has led countless devotees to copy the patterns of the angels as a point of discipline in order that they might master the basic techniques of cosmic art such as those taught in my retreat. Because the truly great artists have all sketched from the works of the ascended masters, there has been noted in their renderings a basic similarity of manifestation, a quality of balanced composition that comes only from those whose consciousness is imbued with the Christ and the threefold flame poised in the center thereof.

The ugly patterns of the purveyors of darkness seem to be of an almost infinite variety - for there appears to be a total freedom of expression in the astral sea of Alice in 'Wonderland'.³ True freedom, however, is to be found only in the endless manifestations of reality, albeit in their present limited consciousness mankind are unable to tap the one Source of creative power. The difference is primarily the contrast of life and vibrancy with death and decay. The former is always to be preferred; for death itself is a transfixion in matter, and by cosmic law the energies so qualified must be freed from their imperfect molds and returned to the heart of God for requalification.

²Heb. 9:23.

³Lewis Carroll was among the first to puncture the astral envelope. "Through the looking glass" came a panoply of astral personalities that have since been followed by a host of others, perverting the true image of the Christ in the innocent consciousness of children.

It is enough, then, for the individual to understand that he has the choice either of creating according to the divine plan in the perfection and limitless beauty of God, or of creating according to the darkened concepts that lead from life unto death. It goes without saying that it is our desire to create in man a correct vision of the universe, for we know that in his vision lies the potential for metamorphosis by which he can be changed from glory to glory even by the Spirit of the Lord. This, then, is the hierarchical intent; but the conveyance of the intent, the communication of the God-idea, is another matter.

We have long encouraged men to exercise their freedom of conscience, not as mere license to create whatever fancies the mind, but to create the select gifts of the soul striving in living purpose to endow life with the graces of the Almighty. Through the centuries we have observed the results of man's wrong sowings. Where the sense of ugliness is amplified, it offers a divergence of difference, but it can never insure the oneness of the effulgent life.

If in filling the chalice with beauty the individual may seem to be functioning within a limited sphere, then let him know that he is limited only by the chalice of his consciousness and not by beauty itself. If in filling the chalice with ugliness the individual may seem to be functioning within an unlimited sphere, then let him know that he is dipping into the bottomless pit to which there is no end save death. Regardless of the fact that over the centuries man has attempted to immortalize that in which he has excelled, his art and music have a vibratory quality which itself is transitory, evolving toward a more perfect matrix.

Man cannot with impunity fix the constancy of his being upon the qualities of imperfection. Therefore, when you turn your attention to the Presence and place your creative ability in the hands of God, you may at first seem limited, but in reality you will not be. When examining the beauty of true art, one must consider the subtlety of its expression. Comparing the infinite with the finite expression, man may say, "These are as alike as two peas in a pod"; but when examined by the faculties of the Higher Mind, their difference is apparent.

Man may seem to be making no significant progress in the art of self-mastery, but we who discern the subtleties of the Spirit understand that progress may be very great indeed, although not so apparent when we are working within microsegments of consciousness. In these levels great beauty is to be found; and that beauty is, in itself, unlimited. Viewed through the finite lens, change may not be significant; but through the divine lens, the finest aspects of change come into focus. Truly, beauty is in the eye of the beholder; but the transcendental nature of consciousness is the highest gift.

Our delight in speaking about the art of the Spirit is very much tied to our desire to bring in the higher culture. While some among humanity have unwittingly disrupted the phases of a higher spiritual existence by relating to the artforms of the present era, others have deliberately sought to destroy the soul's contact with reality in order to keep it enslaved to the unreal.

When we were in embodiment, our consciousness was weeded to no particular school of art; for we sought to express the brilliance we perceived at inner levels in a color and in a form that would transcend the ages. Therefore, it cannot be said that our methods were entirely the product of the age in which we lived; for we recognized that in the purification of its forms, art transcends an era, and that which is accomplished in time becomes a part of eternity. When one puts together all of the pieces of the puzzle of life, one finds that the true answers are to be found in the reality of the divine experience -

In the mystic Light upon the water
In the sunlight
Weaving a tapestry through the air
In the cherished moment of the future
In the fabric of a holy prayer

In the weaving of the soul of man
Transcendent, never seen by finite eye
In transcendence never seeming
Miragelike creature yet to fly.

I take my leave of you in that salutary faith that God is the answer, that the sublime moments he gives to the soul are well worth pursuing and recording. Such a man has no hang-ups, no unnecessary tensions, no delusions, but only the firm intention of his soul to fulfill its destiny and to be an unswerving arrow of hope in a glorious universe where Love is the key.

Graciously, I AM

Paul the Venetian

Chapter 44

Saint Germain - November 1, 1970

Vol. 13 No. 44 - Saint Germain - November 1, 1970

Endowed with the Potential for Immortality

To All Who Love Light:

No greater disservice has been done to the Deity than the denial of his intent for the ages. It is unfortunate and, I might add, most inappropriate that human beings have also maligned his offspring, even those in the ascended state, when these have desired only to grasp the highest principles, to convey them to men, and to improve the lot of all people. For those who question our motives, the record will clearly reveal that we of the ascended hosts have sought to glimpse the higher glory and to transfer it to men, letting our defense rest in the righteousness of an honest heart that is never moved from its position by the misunderstandings of men.

In past ages, when the life force was less understood, we used such ancient art forms as the crux ansata¹ to illustrate the office of the divine man and the divine woman and their role in anchoring the masculine and feminine rays of the Godhead in form. The product of their union, the divine seed, the essence of the Christ that is the focus of perfection in every man, is endowed with the highest principles of the Father-Mother God. Although some have perverted these concepts and inverted the image of reality, ours has never been to demean ourselves, but to remain glowing and vibrant in the highest ideals of the Spirit, to epitomize the ideals of freedom, and to convey them across the face of the earth.

In this sense we would speak of divine love. In this sense we would speak of divine opportunity.

The finite world has its set of values. It will excuse, on the one hand, those who by their vulgarities would destroy an age and it will condemn, on the other, those who by their virtue would build a golden age civilization and raise mankind's consciousness into the infinite domain. Thus, we hark back to ages now long past when men created those dark delusions that inflame the mind with hatred without ever creating the passions of God within the soul. These records are with the earth still; but they need not remain as a snare for the unwary if those who foresee the danger will invoke the flame to prepare the way for the children of God - a pillar of fire in the night.

God intends to be near unto man, he intends man to be near unto him; nevertheless, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."² We, therefore, must learn to recognize the value in concentrating our energies upon the attributes of God-freedom; and we must not allow ourselves to be defrauded of its vital energies. We must not allow our people, God's people, to be picked apart - banded together when it chooses the forces of evil and then again separated into armed camps of hostility when it chooses them.

¹A cross having a loop in place of the uppermost vertical bar.

²Prov. 16:25.

Ours is no delusion of the moment - and man cannot forever perpetuate delusion. Ours is the frugality that will gather the eagles together with forthright heart when necessary, and then again by excessive love and the adornment of souls who also love.

What a tragedy it is that human beings should permit themselves to be divided. What a tragedy it is that they should permit themselves to remain far from the Lord's camp, to note the frailty of the moment without ever understanding that out of the moment eternity is born. Hence, let us consider the virtue inherent within the completeness of divine love.

That God loves man is apparent; that his ways are higher than man's ways is also apparent.³ But, that he will first appoint the bounds of man's habitation and then that he will break those very bounds, those spheres of limitation, reveals the mysterious wonder of his love.

Having observed people over the years, I am convinced that fear is one of the greatest enemies of righteousness that comes as a thief in the night to steal man's love for his God. I have also observed that all negative qualities, including fear and anxiety, unless they are brought under immediate control, behave like the common virus, developing after their kind within the human consciousness to the point where the host experiences utter desolation and delusion.

Well, why not change all of that? Why not accept the fruit of the Spirit as being the divine intent for every man? Why hold to the concept, simply because of a karmic pattern, ancient or modern, that an individual should be trampled upon, that he should lose his soul or be a castaway, when at any given moment he may adorn himself with the Christ consciousness and dissolve all trace of the human in its effulgent light?

Heaven knows that it was the divine intent from the very beginning to confer the highest gifts upon man. Let us, then, make our determination that nothing shall deter our people from the acceptance of those gifts. If it is a matter of acceptance, and I am certain that it is, why will they give up when the gift is theirs for the taking? Why will they permit themselves to be cast in a role that is below the standard of the Christ consciousness? Is it because of an attitude of fatalism that they accept the confinements of mortality rather than the best gifts of the Spirit? Is it out of habit that they always expect the worst?

We don't expect it, we don't believe in it, we don't want it! Why, then, should humanity? If they will emulate the highest graces and gifts of God that are to be found in the true sense of freedom, I tell you they will find their victory. And where will they find this victory, except in the light?

People love to fellowship with the light; but, because they have darkened areas in their consciousness, they accept dark concepts about others, not realizing that whether or not the darkness exists, it is always the result of delusion. We consider humanity's delusion to be temporary, and we expect in this present age to rescue many from a lesser state of awareness of the Christ to one that is centered in the abundant life.

God is, and because he is, man is. This has been said before, let it be said again. If God is - and we know that he is - and if he is law - and we know that he is - then that law is not only the law of life but also the law by which life can be exercised.

Man should first of all develop the habit of infiring himself with determination, becoming thereby a literal spark plug of cosmic identification. Man should be happy to identify with God in the present, for in the future he is destined to become a God in manifestation. He will be one with God, his consciousness will merge with God's; therefore, he will no longer be found as man. This is why it was said of old, "No man can see God and live as man."⁴ For, having come face to face with the reality of God's being, man must either become that reality through total identification with it - or be consumed.

³Isa. 55:9.

⁴Exod. 33:20.

Why, then, should he while away the hours and gamble away his life? True commitment is the safest offering and the best example. True commitment does not permit the individual to accept the spheres of limitation; on the contrary, it enables him to realize his unlimited potential, to be a wayshower, and to triumph over all outer conditions.

This triumph is to be found in the consciousness of cosmic adornment, in the putting on of the vestments of immortality. Is God able? Then man is able. Is God wise? Then man is wise. Is God free? Then man is free. It is in the acceptance of these immaculate concepts of each one's divinity and in their implementation that the fabric of the inner being becomes the seamless garment of the Christ. Christ is light, and light is not darkness, nor is it death or delusion. It is truth.

The definition of truth is accomplished through the promotion of cosmic principle, the industry of cosmic example, and man's edification under cosmic wisdom. When God's expectations are realized, they are seen as the fruit of man's endeavor; for the "Father worketh hitherto, and I work."⁵ Thus, his expectations are the fruit of the vine which falls not far from the parent tree.

Beloved ones, do not allow yourselves to be seized with the mass consciousness of self-deprecation and fear; for these energy patterns are the returning cycle of man's inhumanity to man: they are the result of his failure to recognize the plan. Over the centuries, as we have gazed upon human beings, as we have mingled with the madding crowd, we have often seen examples of how the human mind becomes desolate. Therefore, we would clarify for all time the concept of the manifestation of the consciousness in the mind.

In a very real sense, the mind of God is in the mind of man; and the mind of man is in the mind of God. The mind of God provides the link between the mind of man and himself; and, as a smaller computer is able to exercise itself by tying into a larger computer, so man takes on the skeins of destiny and finds that in time, by the exercise of God-ideas, he becomes a godly man.

Let all understand, then, that they ought not to despair, that they ought not to fear or to be in doubt; for they are endowed with the potential for immortality. They are endowed by God with the wings of the Spirit. Let us, then, find the method of utilizing that endowment. Let us find the way. Jesus said, "I AM the way."⁶

I have my own ideas, and one of these centers around the filling of the consciousness with an awareness of true selfhood. In order to secure his place in the cosmic domain, man must read and study to show himself approved unto God.⁷ He must develop the capacity to work the changes that are necessary for his soul development, and he must permit nothing to deter him from the acceptance of his Divine Selfhood.

It has often been said, "What is one man's meat is another man's poison." The current popularity of situation ethics⁸ - the idea that all things are relative - should not be construed to mean that this system reflects the God-ideals that are the necessary foundation of any viable philosophy. Men must learn to understand that not all philosophies can be accepted as valid interpretations of life meeting with the divine approval. Some of the philosophies of the world parallel the divine intent. Others stand outside of the arena of God-action, and they remain inadequate as vehicles of truth. What may be one man's meat may be another's poison, but of one thing we are convinced: it is the God intent for every human being to discover himself, to obtain victory over himself, and to discover God (his Real Self) in the process.

Now, what do you make of that? Is it a matter of someone saying, "I am not," and deciding to

⁵John 5:17.

⁶John 14:6.

⁷2 Tim. 2:15.

⁸Situation ethics: a philosophy advocating that moral decisions be based on the situation rather than upon absolute principles. The masters do not support this philosophy because it rejects the guidelines of the Presence and relies instead on the whims of mortal thought and feeling.

end it all? Or is it a matter of going on, of ongoingness and overcomingness?

We believe that freedom is the most precious gift of God to every man. We believe that it must be won in the arena of action if it is to be retained, and that eternal vigilance is the price of liberty. In the human soul is the virtue that was implanted there by God, the divine seed that is born of the androgynous consciousness of the Godhead. It is up to us, working together with embodied men and women, to discover it, to water it, and to increase it. We trust that the process of overcoming, if it is not enjoyable at the onset, will be more enjoyable as one reaches the goal of fulfillment.

We propose that there will be an end to the nonsense of the human and that those divine ideals, for which God has made himself literally 'a man without a country', will come to fruition. He has given himself away to the world; and whereas the price of life is not cheap, men have treated it as though it were.

Ours is the banner of hope in the new day that is dawning. Old things are passing away and all things are becoming new in Christ.

Most sincerely, I AM

Saint Germain

Chapter 45

Kuthumi - November 8, 1970

Vol. 13 No. 45 - Kuthumi - November 8, 1970

The Nobility of Self-Effort

To All Who Would Know that They Might Do:

You have heard it said that faith without works is dead.¹ Many gather knowledge as fleece that they accumulate but never use. Better is he who gathers small knowledge and applies it, than he who gathers much without application.

We have garnered the fruit of much striving - as my beloved brother, Master Morya, has said. Yet the pathway to God-realization need not be one of struggle, nor should it be pursued with a sense of struggle. The striving to which the master referred is the outreach of the soul as it engages in eternal combat with material sense - as the light penetrates the darkness and the darkness comprehends it not.

We would develop in the initiate the realization of the God-intent. It is not what man has intended but what God has intended that must be given preeminence. Notwithstanding, the accent in human affairs has been on the human consciousness which, oddly enough, has expected and thus realized a sense of struggle. Yet, because their attention is centered in the world, the children of mammon are often wiser in their own generation than the children of light.² They know where they are going, what their objectives are, and how they will achieve them.

Therefore, we have found that frequently the children of the light have less knowledge about the realities of the kingdom of God than the world possesses about its own realm. And so you see that although our realization of reality may be correct, the transmission of that realization to those in embodiment whom we dearly love is often interfered with by the conflict of their human desires. The fact that they do not see these desires for what they are - the mirage of duality - does not prevent them from being used to oppose the manifestation of the light within their consciousness.

Yet, I think that a man without desire is one whose fires are not only banked but also nearly gone out. Desire need not be suppressed but tethered by a higher vision to a higher goal. Men must learn the glorious system of reactivating the fires of their beings and redirecting them Godward. Thus the energy of the soul is used to create the need and the motive for an infusion of that love which refuses to take no for an answer, which will not be stymied in its desire for God-realization.

Individuals are often moved away from God by the life patterns of others. This may occur as the result of an incorrect assessment of another's motives or as some act or thought is made known to them concerning another. It does not seem to matter that this information may be the distortion

¹James 2:26.

²Luke 16:8.

of an untutored mind or common gossip that has been bandied about. Humanity is ever searching for excuses, and these are easy to come by. We know that the glaring light of true reality is being bypassed daily; meanwhile, the slightest stirring is amplified into personal discontent.

Now, when the search for God-reality becomes strenuous, one must remember, in the face of all opposing argument, that reality does exist, even though one has not yet attained it. Man may not know it when he finds it, he may come by it in snatches, he may realize it only in part; but he should understand that the reality he seeks is the same reality which the saints have already apprehended. This reality God wants to bring to him, and this reality desires to bring him to God.

It is not enough to be rightly motivated. Action must follow - action that does not allow the intrusion of fear, of doubt, of distress, or even of excess wonder to dissipate its oneness with reality. Following action, the soul pauses and literally drinks in the beauty of God. The soul has often yearned, in the very midst of denial, for the great stream of God-reality to flow. Now the stream is moving, and the heart is glad - a childlike attitude, perhaps, but let no one shun it; for it is the beginning of the birth of the kingdom within.

Sophistication may seem sweet to those who have yearned for maturity, but its manifestation is dual: there is an earthly sophistication and there is a heavenly sophistication. Men often mistake one for the other, for they do not have the gift of discernment. As men begin to enter into the kingdom of heaven, a childlike attitude is called for, although they may already possess a sophisticated understanding of cosmic law. By a like token, a certain maturity is necessary in dealing with the world; therefore, the sophisticated or worldly-wise need not fear to retain the awareness they possess.

Do they feel weak in a spiritual way? Then let them be strengthened. Do they feel weak in a material way? Then let them be strengthened. And if, perchance, they are strong and knowing in a material way, yet find themselves making a weak beginning spiritually, this fact need not distress them; for the greatest of gifts is that of discernment. Therefore, in order to receive that gift, let them break upon their hearts and heads the sweet oil of devotion; let them understand the radiant gain that is always made by a childlike attitude of adoration for the Creator.

Be unafraid to love God sincerely. Be unafraid to be childlike, for the trust you bear him will also bear fruit in your own life. And if the world has turned your sweet innocence to cynicism, remember that he will receive you not as the world has received you, but with the love that only the Father-Mother can bestow.

Patience is a virtue of the first degree. When possessed, it indicates to everyone your recognition of the great depths of truth that are of necessity caught in the strands of duality. Patience is God's love expressed through you that prayerfully attends the flowering of every Christly virtue within the minds and hearts of all people.

One day life will not be dual, it will be single; and in singleness of vision men will clearly perceive the wonder of God-delight. They will establish in themselves that firm direction that cannot be moved. They will recognize the sincerity of purpose. Then the grades not passed will be taken over by the devotees who failed to learn the lessons of cosmic truth while their consciousness remained in duality. With delight and gladness in their single-eyed vision, they will go back to do that which was left undone in the previous cycle. Thus should men understand that true progress, being the nature of God, is implemented through obedience to his laws.

The question is always: Is one ready? Is one worthy? Does one possess the attributes of God? Is the balance of life manifest within? Does this balance eschew evil but cleave unto good?

Are you ready to admit that all are not on the same rung of the ladder? Are you ready to begin right where you are and not from some imagined height to which in reality you have not yet attained? Do your expectations of your fellowmen indicate a tolerance that is wedded to the God-ideal? Then be not quick to reject their humble offering when they have given their all, and at the same time be not too proud to recognize their attainment when it is above your own. Understand the need, from

the depth of the heart, to spread a garment of love as a haven for the souls of men, and to strengthen your own realization of the living God by reaching out to them. Reach out for their souls, not for their bodies or for their minds - these will follow; for how can the soul be drawn unto God by a great magnet, as it were, and the bodies and minds not follow?

Be patient, understand the need to strive not with a sense of struggle, but with the sense of yielding to the great cosmic pressures of the inner light of true knowledge. Man has often studied to show himself approved unto God,³ yet he has not always received cosmic approval; for he has neglected the first principles of cosmic love: he has poured love over himself while ignoring the flow of love as it applied to others. The result is an inward dearth of the soul which he will not admit; and so, in the sense of unreality, he remains self-deceived.

Let man not hesitate to fall upon the rock and be broken, lest the rock fall upon him and grind him to powder.⁴ Let man not fail to receive the reward of the Christ for true humility. Thus, the covering garment of the Lord shall establish forever the fruit of true striving; and the soul shall stand ready to pass through initiation after initiation, separating truth from error, strand by strand, and human fallacy from the cosmic gleanings that alone further the advance of the soul.

We have often thought as to how greater progress may be made, but we do not measure progress as man does. The valid considerations are always the real; and as we dedicate ourselves to the spiritual advancement of each student, it follows that regeneration shall be of prime consideration. We would rekindle, we would reactivate, we would, when necessary, sternly discipline. But, above all, we urge each student to keep on keeping on until at last, as his eyes open with childlike wonder to behold the glorious truth of being, he sees that God has in store for him those wondrous delights of the cosmic nature that remain serene and immovable but are often overlooked.

Each man may gather these delights until they are secure within the control of his own domain. It is not enough that God wills it so, he himself should also understand the practical aspects of living the cosmic life. He must make the determination that the heavenly glow shall be a part of himself, flowing freely from within. No borrowing of another's light is his, but the joy of cosmic achievement born unto himself.

Each man must be willing to share this light with his brother and not to fear that he will thusly dissipate it; for no one can permanently retain a gift that he has not first earned and then shared. "Freely ye have received, freely give."⁵

One day, out of the nobility of self-effort, more and more devotees will come to us - a caravan of souls, Christ-illumined, Christ-loving, and understanding him. Then the fruit of God-endeavor will replace all outer action, and the manifestation of the cosmic life will begin. Not a vapid or vanishing condition, but one that is alive and made permanent by the infinite love that has stored so much of himself in time but is still waiting to convey the gift of eternity to all.

Will you follow me in the path of regeneration?

I remain

Kuthumi

³2 Tim. 2:15.

⁴Matt. 21:44.

⁵Matt. 10:8.

Chapter 46

Pallas Athena - November 15, 1970

Vol. 13 No. 46 - Pallas Athena - November 15, 1970

“Come and Find Me!”

To Those Who Would Keep the Way of the Tree of Life:

Now fiery destiny must be magnetized. It must be drawn by design. It is never enough for the human to recognize its own designs: the divine purpose must be invoked; and when it is, simultaneously it is discovered. Then transcendence as law becomes the forte of the God-realized man.

As beads on a string, one by one the divine concepts are released. The soul must be content to play hide-and-seek with God, to engage in the game of discovery. Although the individual often desires the allness of God here and now, there is a purpose in concealment; for through discovery, initiation, and realization, glory after glory man comes to appreciate the unfolding wonders of the divine design.

His gratitude is not staid; it is expansive, it is diffused. Gradually it intensifies until it becomes one of the realities without which he would not wish to live. Man is embellished, therefore, by God-design. He sees the richness of the pattern, how it flows and accumulates, at last achieving an immortality to which his soul is tethered.

I AM Pallas Athena. As an elder sister of cosmic art, I advocate the truth, in all of its seeming evanescence, as being most desirable and far to be preferred over error, which at best is incomplete in its manifestation. Truth is so beautiful that even when partially expressed it can pass what has been called the acid test of time. Seasons may come and go, human moods may change; but there is a changeless quality about truth that sustains constancy and noble effort whereby true and permanent achievement is won.

I know that at times individuals are seized with the idea that they are not making the proper progress. How do they know? Are they able to assess the greatness of soul which they already possess? When initiations are passed, immediately the reward is deposited in the bank of the soul. It does not continually reappear as a reminder of one's attainment; but it is there, a powerful matrix waiting to be released in the moment of need. Therefore, the inherent greatness of humanity must be reckoned with as a cumulative factor, and not as one that is always self-evident.

Will you understand with me that all of the facets of truth which you express are garnered in your causal body, there to become the seeds of its expansion? These do not come forth all at once to produce their manifestation in one given moment in time, nor are they dormant; but they remain glowing and vibrant, ready for the next cycle of precipitation in form.

Human needs vary. Even the expansion of the soul has its requirements: first, the courage to do in the face of all human opinion; then the certitude of the law, the knowledge that one is functioning

according to higher design. Next, the fruition of the law must be achieved, the maturation of the quality one seeks; and finally, the physical manifestation is perceived by mortal men.

So much of life is deliberately hidden from view; for if it were revealed, there would be danger of intruding destruction upon the divine design. If human perceptions were to become aware at a given moment of all that God could or would do, they might mar the purity of the divine matrix with their imperfect patterns. Therefore, not only out of mercy but also out of wisdom and inner strength has he kept from the carnal mind the full perception of the beautiful reality he would one day bring forth in the life of the individual.

That which appears as duality is actually the contrast between the formed and the unformed - between the three-dimensional world and the descent into that world of what has been called the Oversoul. However, this overseer of man's every act teaches the realization of cosmic integration, whereby every factor of cosmic grace precipitated in form is harvested in the causal body for the benefit of the soul. Thus the finite becomes the infinite, and in the process duality is no more.

There is a beauty about the mystery of discovery whereby God draws the curtains over the screen of life and hides from man the very joys that he will share with him in the next moment. All too often the apprehensions of mankind tell him that the curtain conceals the darkest and most dire forebodings. We acknowledge that at times God conceals world as well as personal karma from the individual in order that by first balancing a portion of his own karma he may free his life from the dregs of degeneration that are in the world. Then, when he is raised into greater perfection, he is able to bear a greater burden of world pain. But God is also wont to shelter from mortal view the good, the pure, and the beautiful. Like sunlight dancing through the trees, the Omnipotent One tenderly eludes his offspring. Laughing and frolicking like a gurgling brook, he says, "Come and find me!"

The perfection of the Presence of God is a reality for every man, but it can never manifest until the outer self stands aside and permits it to do so. Does it seem strange that the beauty and perfection of the Infinite One should be obscured not only by divine decree but also by outer conditions? Nevertheless, this is cosmic law as it applies to the three-dimensional world, and its purpose is the sealing of the perfection of the Presence from the prying eyes of the human, until that human becomes divine.

Will you recognize with me, then, the great fact of creation that God by design reveals to the individual, step by step, the cosmic truths, the cosmic realities, of his life pattern? This he does in increments and at a pace that will naturally develop the God-potential of the individual, leading to the unfoldment of his divine plan.

The plan is centered around the individual; it provides for the transmutation and advancement of his consciousness. But there is danger in bypassing the plan when one is taken up with the outer manifestation, ignoring the still, small voice or the knock at the cosmic door of the heart. The individual must learn to listen to the voice of God; for through the years some have heard voices that were not his, and they have been turned from the true Path by psychic impostors who have sought to separate the brethren by claiming the exclusiveness of this or that master or organization.

Beloved hearts of light, all of life is one, and every true ascended master has the interest of every chela in mind. While it may be true that a master may give special assistance to a lifestream, no master of cosmic wisdom, no ascended being, will demean the advancement of any soul; he will only further it according to the degree of receptivity within the individual consciousness. Would it not be a very good idea, then, if in recognizing this factor, individuals would open their consciousness to every ascended master as an elder brother assisting the striving of each one who is following after the divine plan?

What a travesty it is that psychic impostors can be heard at all! But how do you know, how can you discern when they are acting? That is the question. Well, beloved ones, the truth of being is of

necessity within, and its high standards are known by the soul; but if you are unable to make contact with the truth of your own being, surely consultation with those who are wise in the light is in perfect order. If you are separated from those to whom you look for superior guidance in spiritual matters and cannot readily consult with them, pray the Almighty that he will allow only the consciousness of his appointed representatives to contact your own. Above all, find peace in the understanding that all that unites with the fruits of cosmic endeavor is of God and all that divides the body of God into compartments of mortal density is of the dark powers.

Certainly to maintain an eagle eye of discrimination is not wrong. If a being is of the light, he will show that light when challenged. If he is of the dark, he may well flee.¹ Individuals should not be hasty to retreat into the shadows of a limited understanding because the 'spirits' indicate that this is desirable. Nor should they be hasty to retreat into another's 'light', for the 'light' of supposed knowledge in man may indeed be darkness if it does not concern itself with the well-being of others.

Let all shun the mortal ego, the pseudointellectual consciousness that will never find the fulfillment of cosmic promise. Let all understand that our messages concern themselves with the fulfillment of each one's cosmic identity, that they are practical, always wedding the soul to the things of the Spirit, to the great cosmic truth inherent within life.

Lovingly, I remain

Pallas Athena

¹Students should verbally issue the following ultimatum to any and all 'spirits' who may attempt to intrude upon their meditations and service to the light: "In the name of my mighty I AM Presence and by the authority of Jesus Christ, I challenge your Light! [2]"

Chapter 47

Archangel Michael - November 22, 1970

Vol. 13 No. 47 - Archangel Michael - November 22, 1970

Faith Born of Understanding

To All Who Espouse the Power of God and His Faith:

Greetings in the name of the Universal Spirit, the harmony of perfection - the chord that unifies and regenerates, that speaks of faith in every moment of doubt.

Of what value is faith if it does not assuage the soul at the moment of need? Whether or not faith can accomplish its purpose depends upon its quality. What we may call a positive faith is the momentum of infinite endeavor anchored within the finite forcefield, and it continually seeks the exemplification of right acts. Yet, this type of faith may not always resemble that which is the specific antipode for doubt - that faith which defeats doubt on the instant because it represents the accumulation of the vital forces of light and regeneration designed by God to counteract the negation which is already in the world.

Why is negation in the world, beloved ones? After all, thought and feeling are divine gifts; and whether or not they are misused or properly used, they do accumulate. Let all understand, then, that the accumulation of doubt is a faith of sorts, a faith that is conditioned by and subject to the need for verification. This attitude is not without merit; in fact, in a world where deceit is prevalent, it is necessary for survival. The real challenge of life, however, is the full realization that if a quality be of the light, it will withstand the testing of life. Once this is understood, life is emptied of negation; and through a recognition of the purpose of the challenge, man is at last strengthened in his faith, not unrighteously but rightly so.

I would that the students would understand this; for whereas some have gloried in what they have called 'their faith', they have not always been able to accept the idea that those who possess doubts actually have a form of faith that must of necessity subject all things to a thorough analysis, to the challenges of reality and the testing of life. We do not eschew this type of faith. We enhance the understanding of it by divine decree. It is the will of God that life should rightly challenge itself in order that understanding might be refined and the proper faith be built upon a foundation of higher knowledge.

We do not condemn those who carefully examine the teaching before placing their energies wholeheartedly behind the cause which we long ago espoused. For we know that those who are convinced because they have proven the law for themselves are far more dependable than those who, having been convinced against their will, are of the same opinion still, or who, believing blindly, will not be able to withstand the haughty arguments of the tempter.

Now, faith that is born of understanding is the strongest of all types of faith; for once it is satisfied that a condition is indeed correct, it can, without reserve, place itself in the service of the

light. Therefore, even the doubting of Thomas was understood by the Master who said, "... because thou hast seen me, thou hast believed." But he also said, "... blessed are they that have not seen, and yet have believed."¹ Thus, Jesus blessed both types of faith, recognizing one as an activity of the mind and the other as coming from the heart.

Some individuals are more ready to accept the gifts of the Spirit than others. They are not burdened by the things of the flesh. The world is not a stumbling block to their faith; rather, all of the glories of nature remind them of the things not seen to which they have tethered their trust. It is natural for them to believe in the existence of God and in the nearness of divine identities. Therefore, their consciousness is like a funnel through which the universe of the invisible becomes visible to those who have less realization of the higher world and consequently less faith in its immanent reality.

I am concerned with them, but I am also concerned with those who recognize the need for scientific investigation. I do not rebuke their challenge: I answer it, proving all things in the fullness of time - if they will bear with me as I unfold the mysteries of cosmos from the heights of that all-embracing faith which God has charged me to bear on behalf of his children.

All of the children of God are intended to abate the astral flood tide that would destroy a planet and an age. All are intended to be inundated with the great cosmic faith that I AM, that I represent, and that is also within themselves. Implanted by God, it requires only the key of recognition turned by right action and the initiation of discovery to be known by man.

How unfortunate it is that so many are dependent upon the fashions of a moment while they ignore the modes of eternity. Yet, these are the facts of life; and we must recognize the limitations that exist in the spheres of mortal dominion for what they are, and not expect life to be understood and lived as it is in higher octaves. Nevertheless, it is man's own understanding that either opens or closes the door to the higher way of life. Hence, it is our responsibility to set the wheels in motion for the implementation of the open door policy,² providing for a greater ingress and egress to the octaves of understanding to those dwelling in the corridor between the dark and the daylight.

We must also point out that there are areas in human thought and feeling that have never been keyed to the divine potential because they have never been recognized as threads leading to a higher realization of Selfhood. Individuals in their outer sophistication often feel that they have discovered all there is to know about themselves. How wrong they are! Man, being a creature of the infinite, may manifest finite qualities; but this does not mean that he cannot one day discover the blazing reality of the infinite side of himself. And when he does, he will feel like a babe waking up from a long sleep. He will rub his eyes, scarcely believing what he sees, and he will discover at last that he is a creature of light and beauty.

Will you, then, overtake with me the great ascended master consciousness by believing that it is possible for man to attain, right while he is in the world and still a part of its necessary functions? Will you see for yourself - if only for the purposes of experimentation - what a difference faith makes? Faith may seem to be an ingredient that only children and fools rely upon, but it is not difficult even for the scientist to discover that it possesses a tangibility all of its own.

Faith will open the inner eyes wide with wonder; it will reveal to you your inner strength. It will show you aspects of your being that you never dreamed existed, and it will show you how to contact

¹John 20:29.

²In a dictation given on July 6, 1969, the God Meru announced the hierarchy's plan for a "massive program of education in the principles of the Christ." The approval of this plan by the Karmic Board has permitted the ascended masters to take into their retreats for training, both during sleep and between embodiments, many lifestreams whose personal karma would, without such a dispensation, deprive them of this opportunity. The program was hailed by the God Meru as one that "shall truly be the torch that shall light the world and bring in the great golden age." But the hierarch of the Retreat of Illumination at Lake Titicaca added that the cooperation of unascended mankind who have already been given the teachings of the law would be needed to awaken the outer consciousness to the mighty truths deposited in the etheric bodies of those taken to the retreats during sleep.

and implement in a practical way the potential that is locked within these aspects of being. Science is the handmaid of individual and planetary self-mastery, and faith is the open door to scientific discovery that no man can shut.

Faith is the bridge which the consciousness must build before it can traverse the abyss that separates the finite from the infinite. Once crossed, the bridge is no longer necessary and the arduous journey is forgotten in the joy of discovery and in the welcome of reality. Therefore, it is essential to give faith a chance, even if at first your motive be selfish. You need to open the door. You need to build the bridge. You need to believe, even if momentarily, in order that you may become filled with grace and with the great cosmic potential of life that you really are.

We realize that the voice of the world speaks stridently with authority over the human consciousness. But, in listening grace, let us not forsake our faith that God is, that the potential of the universe is, that the cosmic Presence within the life of the individual is, that simply, sweetly, the life of all is a manifestation of that valiant faith in the higher potential that breaks forth as flowers of hope everywhere. And hope itself, together with faith, brings forth the fruit of cosmic charity.

How can I, or any of the minions of heaven, expect individuals to be truly kind to one another when they themselves feel that their acts are autonomous and in no way interconnected with the acts of others? Once they learn the great law of karma and understand that it is not only the part of wisdom but also of faith and love for them to be truly kind to one another, to work together for the fruition of a world and a cosmic order, but to be no dupes of the divisive forces that assail all that is good and pure and real.

Men have created various dogmas, both religious and political. They have said, we are of this order or we are of that order; we are of this persuasion or we are of that persuasion. The division of humanity's thought into feelings that support one system of truth to the exclusion of all others is not at all productive of oneness - true oneness as God intended for his children. A oneness that is superimposed upon groups of people without their realization of union with the Father and the Son, without their faith in the wholeness of the body of God, can produce only a very limited manifestation, one that is incapable of holding the beauty of the cosmic concepts from within but exhibits only an outer amalgamation of distorted views.

Let all understand, then, that true faith embraces the nature of Deity, and that his nature unleashed within the being of man is a necessary part of the inner awakening of every soul. Man has considered outer conditions to be more satisfying than inner communion; and all must admit that to the consciousness that is yet in the state of becoming, these conditions are a temporary palliative.

Yet, all must maintain a proper perspective. Being in the world but not of it, they must be responsible to God and to their fellowmen, fulfilling their appointed role and never submitting to the temptation to withdraw before the job is done simply because they know that the human scene is transient. For earth is a testing ground where men must earn the right to be immortal and to be vested with immortal opportunity. Here they must demonstrate the true worth of the soul that longs to hear the benediction, "Thou hast been faithful over a few things. I will make thee ruler over many."³

Albeit, you may not be aware of my involvement in the world of form, I have had sufficient contact with humanity over the centuries to make a proper assessment of the factors governing their consciousness. I remain convinced that the power of faith in the invisible world, when correctly exercised, is the means to a man's salvation; and if it is the means to a man's salvation, then certainly it can become the means to planetary and universal salvation. Truly, the wheels within wheels that conform to their relative size within the universal alchemy in no way deny the efficacy of the voice of faith to proclaim a man's freedom from outer conditions and thereby to establish within the soul the realization of the wholeness of the universe.

³Matt. 25:21.

I AM Michael, and my purpose is to establish faith and goodwill among mankind. There are many facets of the law that stem from the divine root, and we are convinced that the leaves of the tree are for the healing of the nations.⁴ Let the practical identification of faith, then, be understood. Faith is an activating force within the souls of men; it is a flame that may whirl as a giant deflector, consuming the shabbiness of the mortal view, or it may leap as lightning, breaking the rocks of opposition that are continually thrown in the disciples' pathway.

What a density of fear man has drawn forth with his creative power! Let him know that the same creative affluence can be lavished upon the higher destiny. If he wills it, the future can indeed bring forth the creation of a density of faith, which in reality will be a buoyancy of faith, a joy of realization that faith is indeed the substance of things hoped for and the evidence of that which is not seen.⁵

Let all understand that the spiritual potential of man is far greater than any phase of his present realization, that he is the repository of both time and eternity, and that when rightly understood, faith, as Archimedes' lever, can move the world into the golden age when every man shall be a God-free being, releasing his creativity everywhere to the joy of his Creator.

God proposes and bestows; and he disposes while man is making his own proposals. The consciousness of duality may temporarily prevent the manifestation of perfect faith, but it cannot forever stop its flow. It can never produce a permanent hindrance to the kingdom of God. As Morya has said, "From the beginning, we were winning."

Thus, with this Pearl of Wisdom we reaffirm our faith in the virtue of the light of God that will never fail to establish itself in the souls of all who welcome and cherish it until all men are truly free. Won't you accept my spirit of God-victory through faith? Won't you give the hidden springs of your loveliness the opportunity and the power to manifest? Won't you be my faith in action? I thank you.

Archangel Michael
Of the First Ray of the Dawn

⁴Rev. 22:2.

⁵Heb. 11:1.

Chapter 48

God Meru - November 29, 1970

Vol. 13 No. 48 - God Meru - November 29, 1970

The Helpers of the Christ

Beloved Children of the Eternal Father,

“Let not your heart be troubled, neither let it be afraid,”¹ for the grand purposes of life are full of promise, both at the personal level and at the level of the world community. He who said, “Destroy this temple, and in three days I will raise it up,” spoke of the spiritual renewals possible to those who believe in the love of life within the heart of God.²

There are many in the world who would spread abroad an oppressive fear that is without justification or purpose. The scriptures declare that “the fear of the Lord is the beginning of wisdom,”³ but this statement has often been misunderstood. Perhaps it would have been more meaningful if the translators had said, “The awe of the Lord is the beginning of wisdom.” For, truly, none of us who contemplate the greatness of the universe, the myriad and far-off stars that are without and the great star of purpose that is within, ever feel bereft or alone.

The Father’s care for even a tiny bird speaks to the hearts of many of his consideration for each one. He answers prayers; he hears the calls of men; he assists them in their bright moments to keep the balance, and in their dark moments to hold a stable hope.

What can I say of his love, of the miracle of his strength, of the omnipresence of his being? Although often without welcome in the hearts of those who do not understand, he is nigh unto all at the moment of their greatest need. He does not practice the principle of vengeance, albeit vengeance is his.⁴

He assigns to each man his own factors of judgment. He assigns to the Karmic Board the judgment of a planet. The carrying out of his will as judgment is given as a gentle pruning, and then again as a harsher one, in order to prepare for a greater and more abundant fruit. Without consulting him, some through the misuse of their free will have darkened the door of their understanding; consequently, the lamp of true knowledge has not been lit. But, had it been possible, these through their unlawful gathering of power would long ago have wrested control of the universe from the lords of love, light, and wisdom.

That they in reality have no power is clear in the archives of heaven. Even when the fool says within his heart, “There is no God,”⁵ the echo of his mockery brings back to him a silent refutation

¹John 14:27.

²John 2:19.

³Pss. 111:10.

⁴Rom. 12:19.

⁵Pss. 14:1.

that lodges in the secret place of his heart where God belongs and where, because He is unwelcome, a vacancy exists.

We encourage, then, every father and mother, every young man and woman to face the future with a sense of moral integrity. All conditions will eventually be righted by the immutable law of God; for all of the struggle, all of the turmoil, all of the oppressive events parading before you on the world scene are the vanity of human delusion. We know that at times they produce confusion in the minds of men; but they need not, blessed hearts. For the eternal love of God, when rightly comprehended, is a stability of hope that banishes the darkness of the most terrible conditions and turns those conditions into the miracle of daylight, of the coming dawn, of the star of hope, and of the memory of Christmas beauty. The moments of love that echo from the chambers of the past may also be born in the future in a more abundant way. Life is abundant and life is God; it is the most precious and adorable gift from his heart that has ever been given, a gift which he alone is capable of bestowing.

In the image of the Lord Christ men may see the image of themselves as a babe. They, too, are wrapped in the swaddling garments of uncertainty; for an uncertain future lay before the Lord of Creation on that blessed day of his birth. Many arrows pierced the heart of his mother. Many sought to destroy his own life. He came as the bearer of good tidings; and the message of his coming was the fruit long planted by God in the heart of the earth, brought forth at last into the light of day.

Every life was so intended. God did not fashion one life to be a miracle life and all others to be mundane. Every life was designed with a purpose in mind. The discovery of that purpose and the recognition of the high adventure of future attainment buoys men over the roughest road; for when the heart is seized not with a sense of tragedy or longing but with a sense of nearing fulfillment, apprehension becomes the gift of the throbbing heart - the heart that throbs with the certain knowing that at last its expectancy will be fulfilled.

The night is long passed. Again and again, through the repetitious cycles, the world has fulfilled a portion of its destiny only to let it slip away in a moment of frustration, in a turmoil of ignorance, in a sense of nonfulfillment; such has been the great failure of man to realize his true purpose.

Now the builders come, the helpers of the Christ, those who see in themselves the role of wayshower. Inflamed with hope, they do not exceed the purposes of their design. They are satisfied to come as humble bearers of truth; or, if the moment require it, as those who can utter the well-chosen word of cosmic truth that raises man out of the density of self into the radiance of Selfhood.

Let the struggles of men continue, for out of their struggles the fruit of greatness can be born. The 'fall of man' was not, as so many have thought it, a fall in the literal sense of the word, but a descent into matter for the purposes of overcoming and expansion with the attendant privilege of communication with higher octaves. That man failed to hear the voice of God, that he failed to realize while in the garden the greatness of his opportunity - this was the great departure from the light of truth that was offered unto him, which men have called 'the fall'. Subsequently, after being put out of the garden, his wandering in the wilderness was intended to evoke in him a pining for the Promised Land.

And if the soul, in its great longing for reunion with the central flame of the Father, occasionally bursts into the flame of fervor within the heart of clay, let men understand that God is pursuing himself. The feelings of discontent which come to humanity in those moments when all of their tiredness is spent, when all of their energy is likewise gone and they feel very much alone, are also a manifestation of the soul's desire for reunion with higher spheres. When these moments come, let men realize the balm of our hope as an eternal bough, swinging earthward as an arc from God's own hand and having within it the energy of his purpose. Let them let go of every fear, of every doubt; and, committing themselves to the ship of his high estate, let them journey onward with certainty, the certainty of his promise.

God has spoken, and they will now listen. His joy will fill their hearts. His flame will burn and never be quenched. Through love let them live, and let their flame be eternal.

Out of the depth of holy wisdom have I spoken with certitude.

Meru

Chapter 49

Archangel Gabriel - December 6, 1970

Vol. 13 No. 49 - Archangel Gabriel - December 6, 1970

The Cosmic Mainstream

To Those Who Seek with All Their Hearts: Good Tidings from Our Father

Why will ye tarry in matters of commitment of self to Self, when the immaculate concept stands waiting to be recognized that it may convey the haven of eternal security to all? The garment of the Lord is the miracle of every moment; for it is an eternal garment, clothing man with the state of mind that is not moved by the misadventures of men. Yet, life pursues and challenges men again and again; for life is God manifesting both in the low and the high road of adventure.

When the miracle of the moment of annunciation drew near, it was with the joy of the cosmic messenger that I appeared unto the pure and beautiful soul, Mary, and brought unto her the realization of the indwelling Christ quickening within.¹

The gestation of a messiah can occur in a truly spiritual sense within all, for both men and women have been given the androgynous nature of God and are qualified to act as recipients of his life. The 'young child' is, in reality, only 'young' and only a 'child' in order that he might fit himself into the cubicle of their lives. Actually, a God is born within them, through the fabric of their own souls.

The communication of these ideals is the sweetness of heaven. For the image of the Christ was not intended to be broken by men into a doubtful prodigy for the ages - that I AM which before Abraham was already a fragment of God himself come to earth, as in the star at his appearing, bequeathing to all that divine loveliness which is their own.

So often men think in terms of 'high' and 'low', as though the soul, fresh from the hand of God, could be reduced to the ashes of their thought, burned out and empty, or as though they could become so exalted that men could not touch their feet. In this wise it is the will of heaven to convey to everyone who will listen upon this planet the reality of the greatness of God that is within themselves.

Such greatness is not intended to be a challenge to all souls, but an acclamation of peace and goodwill and a strengthening of the bond between heaven and earth. For the very elements themselves rejoice to receive the message of his coming, made known to man as a tiny babe nestles its own hand in its mother's.

And if, as an Archangel, I seem too high to be real, let me hasten to assure you that a call made unto me before you sleep each night is destined to bear the fruit of cosmic grace in your life, helping you to nurture the infant Christ within you unto young manhood, to adulthood, and to the state of holy mastership, when all of the energies of your being, belonging unto God, will once again exhibit

¹Luke 1:26:38.

the full range of Christ accomplishment, a tribute to the Cosmic Mother and a rejoicing to every angel in heaven.

Beloved hearts on this earth, so often are your minds filled with the many things of the world that you become, almost tragically, the recipients of negative and destructive energies. Now in the season wherein you celebrate the birth of the Christ, will you also let it be one of renewal of your tribute to his state of consciousness, which lives so beautifully in the cosmic ethers for all time? Just as his words cannot pass away,² so his image and the beauty of his crown of fulfillment of purpose must remain a tribute to every man.

As you also, following in his steps, cast down your crowns before his throne, realize that behind this attainment, which is both symbolical and actual, is the true mastery of your lives as heaven intends. Outer circumstances are the test of your faith; but the gestation of the Christ consciousness, the fulfillment of your spiritual destiny, is your goal. Those who are too sophisticated to accept the kingdom of heaven and its reality, those who fail to become as a little child³ that they may receive him, tremble often upon the abyss of self-destruction; but, if the hopes of heaven are fulfilled, they will also gladly gestate.

The Christ consciousness is the highest tribute they can pay unto God himself. They will not regret that they have given this gift of themselves back unto the Father who gave it, for in his receipt of this gentle gift of the self there will appear the radiance of that which they truly are. And as the gift of God descends upon every waiting heart, the joy of the spiritual realm shall be full, and it will not end as do so many things in the finite world. It will continue aeons after aeons, subdivided into the cycles of the years, of the months and of the days, to enrich the lives of untold millions.

And what shall I say of the height and depth of God's love? I have spoken only that your joy may be full, that your faith may be childlike, immovable, eternal, and like unto the faith I saw mirrored within the heart of Mary so long ago.

Will you place yourself in the cosmic mainstream, allied with the universal effort, or will you tarry still? It is always up to you to make that decision by which is born one for whom we wait.

Devotedly, I remain

Archangel Gabriel

²Mark 13:31.

³Mark 10:15.

Chapter 50

Mother Mary - December 13, 1970

Vol. 13 No. 50 - Mother Mary - December 13, 1970

The Birth of God in Man

To Those Whose Hope Is in the Star of His Appearing:

So many of you are thinking of new beginnings, so many of you are caught up in the delight of outer festivities, that I must, in the name of cosmic grace, caution men, admonish men, and guide them, as children of our heart, into the realization that in reality it is the birth of God in man which is celebrated as the Christ Mass and that the opportunities of this season are given to men that they may literally absolve themselves from darkness.

In the great brilliance of the burst of light celebrated as the Christ Mass, the darkness without may beckon the flame within to sing of new beginnings. Then, with the building bricks of the Spirit solidly placed upon the foundation of God's heart and transcendently mounting into the blue of his will, the soul shall rise as a tower of strength, facing all outer conditions and saying to them: "If you are not of God, you have no power!" - for only God can bring eternal life into the human heart. And as I utter these words, I envision millions among you reading my message and cherishing my Spirit as kindred to your own.

One of the great tragedies of human existence is the lack of the miracle of belief, the lack of faith in the things of the Spirit which are all around you as the best gifts of God. For these you ought to be thankful always, and your thanks should be a bouquet of fragrant thoughts offered unto God.

Many are concerned with the passing moment, either with the bane of harsh experience or the blessing of a family get-together; and many are involved in making others happy. Let all think of how they can make God happy; for, whereas he has given so much, he himself has often received so little.

Oh, I know full well that there are those who will say, "God is not a person." May I say to all that as God is a Spirit, his Spirit is omnipresent and personal to each manifestation that will receive him. And the reflection of his gladness in their eyes, of his hopes in their hearts, of his ongoingness in their spirits, is the fragrance of foreverness.

To forego the opportunity of receiving him in the person of the Christ is to delete from your consciousness one of the most glorious facets of individuality: the opportunity of giving. For lodged in his heart is a permanent abundance in which all may share in varying portions. Without this abundance the soul would indeed be barren, but with it each individual may find that the meeting of his needs is the joy of God himself.

There are those who are momentarily bereft of attention; there are those who are deliberately ignored; there are those who pursue a way that is far from the Father's goal. Yet, all of these belong

in the caravan that climbs the mountain of faith and goodwill.

I see clearly a vision of Christ-intent for a world that slumbers 'neath the snows, not yet knowing the fullness of its own purpose. And whereas I had thought this year to warn the students of the ways of error which many of them so clearly see, I spoke unto myself and I said, How best can I serve them all? For I have warned, I have admonished, I have encouraged.

And as I thought to speak in this wise, several of the ascended brethren in white came to me, and it was their sincere feeling that we should but offer the bouquet of our love to the soul of God within each one, the soul that only God can awaken in man, to show him how great is his love.

And so, whereas we have often lamented the ways of the world - which are not God's ways;¹ whereas we have often sought to bring men to a higher way - a way of splendor that so few have known; and whereas the chastening of God has brought forth much fruit, I choose to vary my approach this year and to appeal from the depth of my heart to the heart of each one - intimately, tenderly:

Let the God within awaken man, let him show the world the error of their ways, let him show the individual the splendor of his strength, let him reveal himself. You who need him more than you know, listen to him. Develop the habit of looking for him behind the face of outer manifestation.

In all of the scenes and thoughts of your heart, myriad and tumbling, the way of his loveliness is the hope of the world. The miracle of his coming into the life of the individual is a joy to behold. It is almost to be likened to a seed sown in the heart of the earth that, nourished and watered, presses upward toward the light. It is the strength born of devotion to his love that seems to be lost and fading in man. But, coming once again into the unfailing strength of God, they shall know the peace that is born out of service to the Christ in each one.

Our way is the way of peace, but those who have studied the long struggle of mankind's misadventures know the need to be rational and practical in the world of form as we are in the world of Spirit. Never let your ideals destroy, but let them implement within you those aspects of your being that shall keep alive in the world the potential for God-realization, the freedom of the soul that can go forth and inflame itself with the love of his star, with his love of life, with his zest for truth, with his awakening always dawning in the memory.

And thus the appointed time of the day of his appearing shall be shortened, and many shall see him as he is; and because they see him, they will believe more in themselves and in the purposes of life. The destiny of man will be merged into the completeness of the grace of the universal Christ Child, nestling in every mother's arms as her own babe and lodging in every father's heart as the divine seed.

And the child shall communicate to all the way of a world that rises into the twilight and reaches for the dawn in which a new opportunity and a new way of thought, high on the road Godward, will seal the destiny of a brightened world in the peace of universal hope.

Mary

¹Isa. 55:8.

Chapter 51

Jesus Christ - December 20, 1970

Vol. 13 No. 51 - Jesus Christ - December 20, 1970

The Secrets of the Ages

To All Seekers for My Hidden Star of Reality:

When long ago I spoke and said unto men, "Those who love one another have best loved me," it was a spark derived from God by which I knew that the lightning-like love of his being could transform hearts. And as my realization mounted and the darkness was unreal, I rejoiced in the stream of his light as the renewal of meaning and purpose for every son of God.

I cherished that Light as the hope of every man, and instantly I knew the secrets of the ages. For those secrets, precious though they be, were given to me by God, and no amount of human conversation could convince me of an element of error in any of his communications. His speaking to my heart was as the thunder before the dawn or as the lightning flash before the thunder. It was the allness of nature naturally unfolding his purposes into my mind.

The geometric progressions possible to the mind that is attuned with his imagination are infinite. Such a mind, never frustrated by a lack of purpose, is always able to grasp - almost on the instant - that there is a magnificent reality just behind the curtains of ephemeral life, waiting to speak unto each individual. And always is this speaking relevant to cosmic purpose, to a high fabric of morality, decency, love, and honor. Never are there any elements of the sordid or the unwanted condition in the consciousness of those dedicated unto him. And, as we have listened to the music of the spheres and to the music from angelic realms, our hearts have also rejoiced. Never will discontentment enter our world. Never will we know a lack of oneness with that creative wonder by which the universe was made.

Ours is a dawning of strength for a new burst of purpose. Ours is the fire dwelling within the heart of everyone. And if the brittleness or elasticity of nature were to be challenged, the challenge would come from the mouth of God. Let all nature sing! Let the rocks ring out! Let the trees sigh for the bread of truth! For if the hearts of men will wander, ours is to return them to the eternal fold. Ours is to bring them back to a sense of destiny, before the foolhardiness of life, lived according to the human pattern, has drowned destiny within them. And as I speak, it is to quench the fires of worldly passion and to stir within men a memory of their great cosmic purpose.

It is never a matter of cosmic satisfaction to cry "Enough!" for men will never hear enough about the eternal plan to satisfy the longing of the soul within them. Time and again they have listened to the ways of the world and followed the selfsame cycles and patterns, but never satisfactorily; for there is a gnawing in the human consciousness that leads men onward in pursuit of a goal that is beyond themselves. Often they know not what impels them to act as they do, for they are the victims of the accumulation of great darkness from the habitual patterns of the race consciousness.

Now they must more clearly see that change wrought in their hearts should produce the miracle of cosmic satisfaction. And this satisfaction, by reason of its transcendent nature, will enfold them as swaddling garments of universal light substance in a pattern we cannot now clearly define; for each man's life becomes the means of self-definement.

Each man must interpret, by his life, some facet of cosmic reality that shall distinguish in him the Creator's endowment as a living talent. Then, when he in all humility offers that talent of self, be it one or many, back unto God in the service of the universal Brotherhood and his fellowmen, he has truly offered himself unto me. For although I have said it before, I feel the need to say it again: He that would be great among you, let him be the servant of all.¹

If darkness hides the destiny of the light from the view of many among humanity, let them ponder upon the fact that the glory of God will emerge from the darkness as the spark of universal purpose. I have said, "The way ye know."² I have spoken, "I AM the way."³ I have reveled in the concept of many finding at the manger of my reality the spark Godward in themselves. And whereas John of the Cross and my beloved John and many others have gone on into that light of cosmic purpose, many whom I love remain outside it. Therefore, I cannot fail in my purpose to create a greater pull upon the world order, to reverse its course, to accept the love of the avatars, the disciple and the children of the light who bear it; for theirs is to give it to the waiting world.

Their love is a transformerlike burst of energy which again and again has lifted the swaddling garments of the world, and which again and again will lift them higher and higher into the gaze of humanity. And though they cast down the opportunities of the century, there are those among men who will hear, who will heed, who will walk in my footsteps, who will apply my teaching to their own lives according to the ability, God-given, which they have. There are those who will keep with me the faith immutable and brilliant, who will bear it before men and polish it brightly until it shines as a new star of hope, carrying forward throughout the years in the hearts of men, women, and children the glory of God I sought to bring unto the world.

Although they have ignored my principle and glorified their false intents and misunderstandings as though they were my own, although they have failed to recognize the reality that I AM, I continue to live, by God's grace, as one among many who care for the world, who give to the world, who keep for the world the spirit of the Christ Mass.

In this memory of the dawn of true reality, of the day when the sons of God walked the earth as living flames, I say: Let the Christmas bells peal out, let them ring into the heart with such depth that their sound becomes eternal. Let darkness go down as light rises. Let willingness destroy lethargy and bear the bond of our way to the hearts of the helpless. Let us lift them all upward. Unto their gaze let us transmit our strength as unto a sinking Peter, for the waves that rise upon the world are illusion, and the day in which we live is eternally hopeful.

Unto our Father be all glory, both now and forever, alive within you.

Devotedly, I AM

Jesus

¹Matt. 20:27.

²John 14:4.

³John 14:6.

Chapter 52

El Morya - December 27, 1970

Vol. 13 No. 52 - El Morya - December 27, 1970

The Great Boon of Free Will

To the Children of God Who Know and to Those Who Do Not Know:

Sublime moments come often to some, and to others they come seldom. The knock upon the door of self should be heeded that we may bring courage to the knocker as well as to the opener of the door.

When the great boon of free will was given to man to move him Godward, when the great boon of individual opportunity was laid at his doorstep by the Creator, it was an initial pattern of such light and wonder as to bring sheer delight to his soul and consciousness. But through disuse or misuse, as the case may be, individuals ignore opportunity; and so it goes away. Betimes it comes not again through an entire embodiment; but mercy, like a refreshing rain, is always borne by the East Wind.

The strains of the times are manifold. The manipulators upon the planet are many, and the skirts of the multitudes are spattered by their despairs. When we speak of the abundant life, we speak of the divine intent for every man; for locked within the very creative nature of man are the best gifts. He seeks without and to rob his fellowmen when he already has the treasures of heaven. Who shall hold him guiltless?

The return of karma is either a swift arrow or a slow decay. Yet those who understand the nature of karma will see that none escape its wayshowing. Let men who understand karma also understand salvation; for the dominance of true Selfhood thunders from the mountain, it cascades down the stream, it flows even in winter. Sluggishness has delayed it, but in due course it shall arrive; and when it does the same bestowal shall be made.

In eternal striving one does not consider time; yet to those caught in the net of time, these factors are important indeed. And so the word was spoken, "I will shorten the time."¹ But the compartments of man's success must be entered. Those who delay by negativity and dalliance shall reap the fruitlessness of their own striving. The luscious joy of reality is a vibrancy that counters all despondency. But all doors must be opened and entered with caution. One must perceive the best symbols shining behind the door ere one passes through.

Contact with us is contact with light, and the mind is flooded with illumination. But men must be certain that the light that is in them is of God, is of us, is of the strength of purpose and not of the weakness of isolated despairs. Shadows come and go, and they intermingle with the light. These patterns may seem important, but only the light is.

What striving, then, is the true fruit of destiny? It is that striving which is the externalization

¹Matt. 24:22.

of the master purpose of life. A God-feeling ought not to be a bangle worn upon the ear. It should be the inner adornment of the heart. It matters not who among the invisible ones know or do not know; the invisible striving produces the invisible attainment.

Yet, effort should not be all within, for the flexing of the giant muscles of manifestation is the act of an inner faith producing works that follow. Throughout history multitudes of religions have failed of performance while denoting the way toward performance. The walk in the Garden of Eden seems but a myth to many, and so will the trivial affairs of the present day vanish almost into nihilism as a mist of chaos; whereas the Edenic concepts will always remain a voice of authority to the soul who knows.

Those who do not know still wait for the moment of hope, and wait they should; but not without striving, for striving is the band in the spectrum of identity that sayeth to the master potter, "The vessel can be shaped. Let us not cast it into discard for remaking, for already the molding process shows improvement and the vessel will be of worth." Let all understand the need for heart identification with God. The sowing of the future is in this - the sowing of attainment.

Men are sidetracked into frugality of purpose. They do not envision the soul expanding into meaningful symbols of doing. They are complacent. As overfed cattle they graze, sleek and dumb. They do not understand the virtue of moderation. Those who would limit the expression of true religion would also limit the fashion of culture, of attainment, of the future of all tomorrows. They would annihilate the reason that has said, "Come now, and let us reason together, saith the Lord."² Out of their thought is spawned fruitlessness, but these paltry reasons do not move the soul and the energy of attainment into the spirals of magnificence.

Behind every man are millenniums and cycles of joy and eternal purpose. That these do not readily appear is not the fault of his Creator but of the sorcerer's apprentice, the little magician who could create, if he would only understand. Then his patterns would be in the similitude of the First Cause, of the First Creator. With joy he would leap forth as a young deer, and the forest would be his domain. Freedom would be his gain and the conquest of his lesser self, until the stature of attainment appears before the vision as a guiding light that will not take no for an answer, that will resound in its own resolve as that thrust for a purpose which is creative and strengthening to the cosmic purposes so much in view and yet so hidden.

While the children of the world wait in hope, the specters of hopelessness lie in wait for them. We are merchants of immortal life. Our thoughts are God's thoughts, and these are not only curative but also exhilarating. Coming forth from the true spirit of liberty, they refuse to serve under the banner of mediocrity. His mind is the foundation of all certain endeavor. By this the grace of universes without end is expounded. By this the Word has become flesh. By this the understanding leaps. By this the continuation of life is a fountain of virtue.

Morya El

²Isa. 1:18.

Bibliography

- [1] Volume 13, Number 36, footnote 3. Messengers' note: That 'darkness' which is referenced here is not to be confused with the energy veil called "evil"; it is an absence of light, not a misqualification of light. It is the vacuum that exists as interstellar space - as opportunity to expand the light and the kingdom of God. Nevertheless, we see our own misqualified energy and the 'darkness' (evil) of the world as a challenge to be overcome. It is our dharma ("duty") to transmute it, not to justify it as a necessary backdrop for good. For light is perspective self-contained and provides its own dimension and contrast. Only those who are blinded by the light require darkness (evil) to define its brilliance. As Jesus said of those who sympathize with the purveyors of darkness (evil), "...and men loved darkness rather than light, because their deeds were evil." The ascended masters emphatically deny the false logic based on the notion that evil is necessary and that Lucifer and those that followed after him have a legitimate role to play in the plan of divine love. This lie was spawned by the fallen angels as a justification for their disobedience to that very plan.
- [2] Volume 13, Number 46, footnote 1. Students should verbally issue the following ultimatum to any and all 'spirits' who may attempt to intrude upon their meditations and service to the light: "In the name of my mighty I AM Presence and by the authority of Jesus Christ, I challenge your Light! If the light that is in thee be of God, then let it shine forth as the noonday sun, and if it be darkness, then get thee hence!" If the being is truly ascended, there should follow a burst of light and an accompanying release of the highest vibrations. If the being appears in garments of black, orange, red, brown, silver, copper or chartreuse, or if his aura reflects one of these colors, the student may conclude that he is unascended and connected (if only by a common vibration) with the false hierarchy. An ascended being will never be offended by this challenge; on the contrary, he will consider himself in the presence of a wise chela, worthy of his assistance. In the final analysis, Jesus' advice should be the byword of all seeking a higher communion: "By their fruits ye shall know them." ... "Watch and pray." (See I John 4:1 for John's admonishment to "try the spirits.")