

The Great Commandment

And one of the scribes came and, having heard them reasoning together and perceiving that he had answered them well, asked him, Which is the first commandment of all?

And Jesus answered him, The first of all the commandments is: Hear, O Israel, the Lord our God is one Lord! And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

And the second is like, namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth, for there is one God and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself is more than all whole burnt-offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

It is a wonderful day to take up the teaching of the Great Commandment.¹ We are poised with Jesus at an hour of great change in his life—a transition, an acceleration, the initiation of the resurrection and that new life of glory which he enters and therefore we enter with him.

We study his words given to John in his Revelation, given unto this hour through all of the saints and prophets. And we come to understand that there is an essence, a seed essence of teaching—and here it is in the Great Commandment.

We make it our own because we know it is our sure defense. And this defense is so necessary for the disciples who would go forth to heal in his name, to cast out devils, to bring mankind into alignment with their I AM Presence.²

Those who would follow Jesus in his footsteps must understand the meaning of drinking his cup; they must realize that great protection and vigilance are required every hour, dipping into the communion cup each week, receiving from the altar the fire of the Holy Spirit as that protection on the way.

Let us realize how great, therefore, the protection of God is given to us in this Great Commandment to *love the Lord thy God*. This means *the LORD*, the I AM THAT I AM, the I AM Presence³ representing Elohim⁴ where you are. Your representative of the Godhead—in fact, the replica of the Presence of God—is the Mighty I AM Presence.

There is only one Mighty I AM Presence, but we say, “*My God and your God*,” as Jesus did,⁵ reinforcing the conception that each individual must individualize the God flame and therefore make it apparent, bring it forth, show forth by life—example, words and works, by the very Presence, by

the perfume of the soul, by vibration and kindness or brilliance or whatever the virtue—what is the aspect of God that portrays the fullness of the Godhead truly dwelling bodily within us (if we will it so) as it did dwell in the Son of man, Jesus Christ.

This one God of all Israel is the very fire of creation, the Presence of God in the Great Central Sun, the one God who is able to heal all thy diseases,⁶ if thou wilt be healed. Therefore, you have with you always the Presence, I AM THAT I AM, that is the concentrate, the Person of the Father bearing the power of Elohim.

Therefore, the commandment is to *love the Lord thy God with all thy heart*. What is thy heart? Thy heart is a vessel that contains the divine spark, the threefold flame of life. Thy heart is a chalice, it is the Holy Grail. It contains the body and blood of the living Christ.

Loving God with all thy heart is with the full momentum of thy life, for the heart is thy life. It means loving—directing to God *all* of one's love and heart.

Thus, the mystery here in the Great Commandment is to give back to God by free will all that he has given us. And by giving to God all of our heart, loving him with all of our heart, we are taking every bit of his life that he sends forth perpetually as the River of Life, as the crystal cord, and saying, "I have received. I will return this life of God with all of my heart."

Thus, the mystery of the Great Commandment is: life is a two-way street. God sends forth his light; he gives us free will to send it back to him in love. And if we so do, we establish this closed circuit, a mighty circle of life. None can enter, none can penetrate with devices of unreality.

Sending all of our heart's love to God protects us from ignorance, from karma, from world conditions because we are sealed when we are perpetually loving God. It is a tremendous gift of free will. We have the choice to love or not to love God, to direct our heart to him or not to. And therefore, we can observe the lever of attention, the lever of the heart—its occupation.

For there are some who do not have a pure heart. There are some who retain hardness of heart, the fear of the heart, records of death. These momentums, which are of karma (therefore we say they are *karmic*), block the flow of pure love, of one hundred percent of our life to God.

We desire to purify the heart, for out of the heart are the issues of life. When we allow the heart's energies to descend to feed untoward desires and old momentums, these increase in power because our power is in the heart. And then these desires and momentums overtake us, and when we are confronted by them we are not able to defeat them because we have given them our attention.

And therefore, to fulfill the Great Commandment in all of its essence means to daily withdraw the heart's devotion and love from those extraneous, exterior matters—matters of ambition or ego. For the ego would displace the Christ consciousness of our heart, setting up material goals, desires to acquire, desires of all manner of things in life. And each one of these desires takes a little bit of the momentum of the heart.

And then, when we need the heart for healing, for the supreme gift of life to someone, for raising the dead, for making our own ascension, for winning a cause, for standing for justice, the

heart is weak, it cannot perform. We do not have the full power of the Godhead to pour that heart into His desire, His devotion.

When you love someone with all your heart, you begin to know that one very well. You begin to sense his very heartbeat and his soul and spirit. You live and move with him because out of the devotion comes a oneness.

Thus, when the object of your love is God—first and foremost the Mighty I AM Presence and then that Presence of God in all people—when you love God with such a steadfastness of your attention, you begin to *know* who he really is. You know the Father. There is such a current and an opening established in your life that you speak and he answers. And the acceleration of devotion of your heart clears the pathway for the descent of light. You ask God a question and he answers you by his Holy Spirit, by the Son of God also dwelling bodily within you.

If you don't practice and exercise and communicate, then one fine day when you need an answer, it will be as though the heavens were leaden and you will hear nothing. Well, if you do not write a letter to someone for many years, and all of a sudden you knock on the door and say, "Here I am!" they will say, "Where have you been all this time? I haven't heard from you. Now you expect me to be your friend—all of a sudden you need me. Well, I have other things to do today."

In other words, a friendship or a love requires nourishing, as you water a plant daily. One should not presume upon this love-tie to God. One should have devotion to it as one is devoted to one's acquaintances and understand that the bond of love needs nourishing.

When you know God because you love him and you feel him, you have a sense of anticipation of the Father's presence in your life and in your decisions. You begin to know what God would want you to do in the given circumstance. You do not have to ponder every footstep, because your footsteps have a goal and you are moving straight to the goal. You do not have to ask God a thousand questions, because you have the sense of his being and you know what he expects; it is second nature. God has become your second nature because you love him, the LORD thy God, *with all thy heart*.

This is the great mystery of the Great Commandment, but it does not stop: not only with all thy heart but *with all thy soul*. How do we love God with all our soul?

We understand that the soul is anchored in the seat-of-the-soul chakra. This chakra is below the heart and below the solar plexus. It is the very seat of life on earth. Between that soul chakra and the heart, which is the seat of the Christ consciousness, are all of the records of one's karma, the debris of the world, the momentums of the desire body.

Therefore, the soul must determine what it will do, must set a course and a mark and fulfill it, recognizing that it is an obstacle course. One must learn to dodge one's personal and planetary karma with the violet flame, with the sacred fire, in order to get back to the very center of the Christ consciousness. The soul must *will* its own self-discipline, its own discipleship, because this is the test of self-mastery. God does not continually reinforce his will in us: He wants independent, God-free beings to come home to him who have determined to be free—to love him *with all thy soul*.

The soul is the 'solar' awareness, and therefore you begin to think of the sun—Sol. The sun of

the soul is the light of God. The soul is a part of the whole loaf, a fragment of the bread of Life which is the immortal Spirit.

This Great Spirit is with you in your I AM Presence. The soul is a portion thereof that has descended into time and space, having demanded and received the gift of free will. It is gone forth in the outer universes to prove that divine identity. Therefore, it has the supreme choice and the supreme challenge of making right choices.

Now, this separation out of the white fire core of being was not the will of God in the beginning, but it became the will of man. Thus, discipleship became the pathway of the soul's journey back to the very heart of God.

If suddenly you landed in the most dense jungle of Africa and you wanted to get back to civilization, the first thing you would have to do is take out your machete and carve a pathway through the jungle, or you could not move. Because the soul has demanded the route of free will and of the descent into the Matter universe, it now must carve the pathway back to the I AM Presence.

In the mercy of the great I AM THAT I AM, God sent forth his only begotten Son, that through him we might be saved and we might have eternal life.⁷ This is because the soul could not find its way out of the Matter spheres. It could not find its way back to the Godhead without the principal Mediator, the living Son of God. Therefore, the Christ Self went forth as the very presence of the love of the Father to rescue souls gone astray from their original Reality.

Your Christ Self is your I AM Presence personified. Your Christ Self is the Great Mediator who talks with you while you are yet in the imperfect karmic state and who talks with God who is in the pure state of perfection. The Divine Mediator, therefore, is the go-between, the one who intercedes in behalf of the soul and leads you back to God.

In order to love God with all your soul, you need to establish the tie to the Christ Self so that the soul has the power, the ability, and the contact wherewith to love. The soul's capacity to love takes into account the very mature and realistic assessment of what is the here and now, what is the present condition of my life, my karma.

There's one thing certain: not one of us can escape our past. It is written in the record that is sealed in the subconscious. In order to get back to God, we must deal with the past that is become our present and that will be our future. We deal with it by the principle of love.

Having the love-tie in the soul to the Mighty I AM Presence, we are able— because we love God and his oneness, his light and purity, which is his honor— to face that karma, that past, that collection of influences called environmental or hereditary, and all other conditions of consciousness which we ought to expect to be thrown in our pathway as obstacles.

We should expect, when we decide to return to God, to have to pick up the pieces of the past and cast them into the violet flame. We should have the perspective of knowing that each time a new illusion, a new pattern of the astral, a new facet of karma comes up, it will not be a matter of questioning, of reexamining to decide all over again if we are going to love God with all our heart and with all our soul, if we are going to walk straight back to God or if we are going to take a few

centuries and indulge this or that habit pattern or old momentum.

To make up your mind to enter the heart of God is the best decision you can ever make. Understanding what are the consequences of this decision is a sign of your wisdom, the wisdom to know and realize—as you have studied the life of Jesus and Paul, the apostles, the avatars, Gautama—that all who have ever said, “I will go straight home to God,” have had everything under the sun, “everything under the heart chakra,” thrown in their way as the deterrent to that oneness.

Therefore, the best conclusion is to predecide: “I will let nothing stop me, I will so love God, and I will walk in his light!”

So I am showing to you that it is almost more difficult for the “soul” to love the I AM Presence one hundred percent than for the “heart.” Let me explain: whereas the heart is the point of your realized Christhood, the soul is the facet of identity that has exercised free will and made certain cycles of karma and is therefore bound by the personality that its own karma has molded.

Your personality and the way you behave—whether you are lethargic, whether you are energetic, whether you are tardy or on time—and all components of being have to do with karma, causes you have set in motion that become binding laws until you break those iron bands. So the soul must become a knight of the quest or a lady of the flame, moving in the quest of the Holy Grail, or tending its light, finding that pure chalice of the Christ Self within the heart, then bearing the holy of holies to humanity—one day to merge with it when one’s service to life is done.

The Great Commandment teaches us how much striving, how much strength we need to draw forth from God in order to love him—first with all of our heart, then with all of our soul, and then with all of our mind.

Now, this path of filling the mind with God can be seen in the path of Buddhists who seek to still all emotions and establish the equanimity of the mind in oneness with the Mind of God. *All of thy mind* means that one must simply—and I say simply—dismiss the carnal mind and the ego and call for the *mind that was in Christ Jesus*⁸ to come into one’s temple.

First we love God with the mind that we have—the intellect, the mental body. It becomes a chalice filled and overflowing with the love of God. Soon it cannot contain the love. And the love that we bear with the faculty we have becomes the magnet for the very transcending of that faculty and its displacement by the Mind of God.

The Mind of God which was in Christ Jesus came to him over centuries of reincarnation. The development of that God consciousness proceeds daily if *you hold fast what thou hast received* of the Mind of God and retain it, *and let no man take thy crown* chakra.⁹

You will discover that the Mind of God is cumulative. By steadfast love, placing all of one’s attention one hundred percent on the I AM Presence, you will enter in to that God consciousness, and Jesus will say of you, *Thou art not far from the kingdom of God*—the consciousness of God.

The one who received that comment had meditated long upon the principle that Jesus was teaching. He knew it to be true. He didn’t suddenly originate it, because these commandments had been given long, long, long before Jesus came. Jesus stated the fulfillment of the law of the prophets

in this Great Commandment.¹⁰

Therefore, the attention upon the I AM Presence. How *do* you, in all practicality, go about your daily work and schedule and keep the attention of your mind upon the Mighty I AM Presence? Well, it is like a compartmentalization. The mind is a vast presence that you have. It's a conscience, it's also a conscious awareness. It extends out from you. It perceives and feels the world. You can feel a city when it mourns the death of a hero. You can feel a nation when it is joyous. Your mind *perceives*; it also has the gift of prescience.

A portion of this mind, because it is infinite, may always be stayed upon the I AM Presence¹¹ while the lower vehicle of the mental body has the capacity to take full charge of that which is at hand. There is always a part of you— if one could describe it, it is somehow centered in the back of the head—that maintains the sense of being one with God.

It has to do with the raised Kundalini fire that you exalt from the base-of-the-spine to the crown chakra and keep focalized at the third eye. It is an intensity of light which is a living presence. And you can feel the I AM Presence within you, commune with that Presence, and carry right on as the most effective and successful career son or daughter of God in the things of the Spirit and the things of Matter—being practical, of detailed consciousness, not a dreamer, not always in the skies or in the psychic realm, not impractical, and never wanting in love. Oneness with God through the heart, the soul, and the mind gives you a cup running over which enables you to give the same love you are giving to God to those around you.

The greatest gift of this commandment is that God becomes your nature and therefore you no longer deal with your fellow creatures as though they were something apart from him or vile or sinful, but you deal with them as souls of God that must be brought back to the center of oneness, whose cause must be championed, who must be fought for, lived for, healed for, and finally raised up as one would raise a child in his arms.

When you deal with one another as the nature of God, you prove you have made contact with him and you prove that you are successfully channeling your energy through the heart chakra, the soul chakra, and now the mind which focuses through the crown and the third eye. This commandment, of necessity, engages four of the chakras. In order to maintain any God consciousness in the crown chakra or the third eye, you must have raised the fire of the base-of-the-spine chakra; thus, your obedience to the Great Commandment also includes that Mother light and that Mother flame.

Consciousness focused in the physical body must be focused through the seven chakras. If you dissipate energy in idle conversation, scattered habits, or disorganization of time and tasks, you find that you are wasting enormous quantities of light that would tie you to the very source of God and quickly prove to you how much God wants you Home, because God becomes so much a part of the *way* you think, the *way* you love, and the *way* your soul vibrates.

You become godly as you love God, and you are not even conscious of the fact, because there is no separation between you and God for you to be aware of yourself being like him. You simply are of him and in him, you are of his nature. *In him we live and move and have our being, for we are also his offspring.*¹² His offspring are like him, made of him.

When you perceive an ungodly vibration in yourself, you can be certain that you have somehow allowed energy to flow in another channel. It has built a powerful momentum of habit, it is about to turn you in the opposite direction; but because the soul is wise, the desire is set, the will to go Home has been planned, you pull that energy out of that channel and give it to God. For a moment it seems painful. It seems like you have lost something you wanted— some pleasure, some this, some that. But the moment it is rechanneled into God, you forget the former way; it is as nothing, like an illusion or maya. And the energy goes back to God, and your soul is locked into that river.

God sends a river of life to you, you send a river of life back to him. And pretty soon, you are going to be the Buddha in the little raft paddling your way back to God because you have sent forth the energy before you.

God has given you all the energy you need to return to him. You need to create the river so that you can sail home to God. Every day you have enough energy from God. If you would give it all back to him, you could return to his heart in a mighty celebration of communion, of *samadhi*, of entering in.

You find that when you put your body to rest at night, if you have directed your energy to God in this way, you have a clear channel to the higher etheric octaves. The World Teachers receive you at the Royal Teton Retreat. You come and you are given the precise mystery, the teaching, the secret that you need. Something that is holding you back, something you must overcome—a karmic record—you work it out at inner levels. And because in the daytime you are dedicated to this love of God, the masters are able to bring into your life someone, some situation, some challenge, and you are able to meet it with excellence, with dexterity, like a runner who is in practice, like someone who is going to the Olympics and knows he's the winner. You are *ready* for the test! You are ready and waiting for those who need your love. And as you give it, you are building this mighty spiral staircase back to the heart of God.

So often people act as though they are taken by surprise. They get upset because some calamity has happened, some new challenge, a new direction. All of a sudden they have to stop everything and do something else. And they allow it to totally disrupt them instead of saying to themselves, "Is this sent from my I AM Presence, from the World Teachers, from my Christ Self, or is this a distraction of the sinister force deterring my soul from the Path?"

Experience will teach you attunement and vibration, but never be caught off guard. Heal whatever comes to you with love. Be so ready with that love that you have going to God and he has coming to you that you pour that love upon the stranger in thy gate—the friend, the enemy, the known, the unknown. And Love itself resolves whatever equation may be knocking at your door.

Love itself is the discriminating intelligence. Love is your Christ Self that will take care of that which is intrigue or treachery or darkness or malintent. When you have all of your being centered on God, God protects you and you do not need to become a psychic or a sorcerer to anticipate every move of those things that are unreal all about you.

There is another requirement: *to love God with all thy strength*. Four types of love—the love of the heart, the love of the soul, the love of the mind, and the love of *thy strength*. And in this octave thy strength is in the physical body, the strength is in the chakras, the strength is in the fire of the

etheric body—the ability of the mind to focus and of the desire body to be a chalice for the desire of God. If we are going to love with strength, we must seek strength in these four lower bodies. We must exercise them. We must treat them well and be certain that we have better than a stallion at our command.

If you owned a prize stallion worth a million dollars, you would treat it well. Your four lower bodies are worth much more than a million dollars to the Godhead. This is the vessel of the living God. This is the place where God can descend into the physical octave. And if you are not strong in all ways, you will not be able to contain him, and the chalice will crack and shatter and the light will spill upon the ground.

Will God do this? He will not do it. If he perceives a weak chalice, he will withhold the light, and you will never know what the experience is of living and walking and moving with God.

Therefore, you must have the strength to love him; your strength is being tested. Recognize the test, recognize the need to constantly check one's thoughts, one's feelings, the condition of the heart, how the heart loves— whether with joy or with holding back, whether with purity or the desire to possess. Check the soul and whether it is daily maintaining the discipline of where it must go.

So, you see, you can measure yourself—not against the mediocrity of the world—but against the standard of the saints, the wise men and women, the great teachers, the examples we know whose tremendous sacrifices were born out of a long self-discipline of the faculties.

Do you think George Washington or Abraham Lincoln or the great heroes of every nation suddenly stepped forth capable of doing what they had to do to preserve the spirit of freedom? No, they were called because they were ready, having made themselves ready. Having made themselves ready, the fire of freedom was poured into the vessel, and it did not destroy them. They were exalted and they in turn exalted a nation and a people, and all of civilization moved forward.

And the saddest story I could ever tell you is this: that if you are not ready and have not prepared the vessel, the angel of the LORD and his Holy Spirit will bypass you. And in the density of nonpreparedness, you will never know that you have been bypassed, that you have lost an opportunity to be the vessel of divine love.

One comes to the perception of the longing to be that vessel of one's Higher Self. In the path and process of self-purification, there is the longing that develops for oneness with Christ, and no other event in one's life can take the place of that oneness. The hunger and the yearning for God becomes so intense that it spurs one on to conquer the self day by day. And one literally waits upon the LORD—on the return of that love. One waits to hear the word *This is my beloved Son, in whom I am well pleased*.¹³ One waits to hear the word "Well done."

We can perform a thousand tasks without even so much as a hint of praise, knowing that when our praise of God is perfect, the Divine One will respond. And one word in a century from God is enough because by that we know we are going in the right direction. And when we see people healed and raised up because of our ministry, we need no other praise because we know our Father so well that we know he is well pleased.

These four points can be considered the four quadrants of your cosmic clock. And so, when

you think about it, *all of thy heart* is all of thy sacred fire, all of the fire of the etheric body; and *all of thy mind* is the mental body, and *all of thy soul* is the astral (desire) body, and *all of thy strength* is the physical body. Therefore, all of thy members pointing Godward is the *key* to self-mastery—the key to walking the earth as the master of one’s own Presence because one is a part of the I AM Presence.

But all of this cannot gain the kingdom without the second part of the commandment: Thou shalt love thy neighbor as thyself. And there is none other commandment greater than these two—the first and second.

Thou shalt love thy neighbor as thyself. When one is in love with God, when one loves the I AM Presence as we have discussed—with all of thy heart, with all of thy soul and mind and strength—then one turns one’s gaze to the neighbor, to the friend, to the relative, or to the stranger, and with the same gaze that one has loved God, one loves His manifestation.

You see how strong the image of God must be, that you can turn and look at any individual and see that same I AM Presence shining there, incarnate, and love that one as one loves the I AM Presence, thy True Self.

Love thy neighbor as thyself. How can you love thy neighbor as thyself if you do not know who “thyself” is? If you think you are a bundle of nerves or a disorganized, disjointed, or emotional person, if you think you are sick or dead or this or that or the next thing, then you are going to love your neighbor as an emotional, sick person—the same one you think you are.

If you think you are greedy or deceptive and manifest those qualities, you will always be seeing them in everyone else. If the self that you are is allowed to be the selfish self, then you will see the selfish self in the neighbor and you will say, “That person doesn’t deserve my love. That person doesn’t deserve my gift.” And so you withhold the gift because you are looking at a flesh-and-blood person, you are looking at a mortal. You are separating the parts. You are forgetting the compassion that God has for the soul that is gone astray.

When you enter into judgment, criticism, and condemnation of others, you cannot love them as thyself; you are guilty of being disobedient to the second commandment that Jesus gave us. And where can you go? Where can you go as a ministering servant? Where can you go as an apostle? How can you be the Christ? How can you be the example if, when you look at someone, the person feels uncomfortable because he knows that you are critical or you are envious or you are jealous or whatever?

So, the whole moment of our religion can be lost if we do not fulfill the second commandment. If we come into the sanctuary and give our devotions to God and then go forth and withhold the intensity of our love for God from his creatures, where is our religion?

You see, this is the Alpha and the Omega of our path. The Alpha is our connecting with the Spirit, the powerhouse, the Source where we have all-power in heaven and earth to do the will of God. But the Omega is the fulfillment of the Alpha—it is the anchoring of all of that love in Matter. It is the drawing down, therefore, of our love for God and the giving of it to the part of God that needs the love most: the soul that is gone astray, the soul that is apart and caught, as the one lost sheep in the brambles, and must be personally fetched by the shepherd—you the shepherd, you the

embodied Christ, you the embodiment of your Christ Self.

It is not an impersonal love. It is very personal and very attentive. That little lamb can only hang on so long, caught in the brambles at the edge of a cliff. It will need water and food or it will die. It cannot extricate itself. You must go after it because it is God. This is the reason: it is a part of God and a part of you because you are the very living, breathing nature of God. This is a part of your Self, the Universal Self, that is gone astray. And that one is more important to you than all the ninety and nine who are pursuing the Path and entering in.

Please realize that if our religion and all of the teachings of the ascended masters do not equate in us as a greater love for all people than we ever had before, a greater love than any other religion teaches or inculcates, then we have lost the message of the Great White Brotherhood, of every ascended master, of their mission and of their path. We have lost the message! And we have nothing to teach if we are not the living flame of Love in action.

Therefore, we come into the science and the understanding of Love—Love that binds the unreal, binds the demons and the devils, takes care of predators that prey upon the sheep. Love is a vast science. It is Chamuel and Charity delivering the judgment that confounded the people—Nimrod and the Tower of Babel.¹⁴ Realize this: that Love is the power of protection.

Love gave birth to all of the seven rays of Christhood—all of the paths of the chohans of the rays whereby they teach us how to get home to God. Love is the foundation of every effort. And when you have love, you attract the Holy Spirit that makes you a professional and an expert at what you are doing, because you love so much you want to do it right. You want to know how to do it better, and therefore it makes you a good student—and it makes you a good teacher because you love those who do not yet know. It makes you a good disciplinarian because you know that love is the fruit of the Tree of Life which Maitreya will give in initiation, and those who are going to receive the fruit of love must have the discipline of the chakras.

So, you see, to fulfill the first and the second commandment requires the path of the teachings of the ascended masters—to truly fulfill this Word. And this contains all of the law and all of the prophets.¹⁵ All is fulfilled.

Let us not substitute human sympathy, human possessive love for this understanding. Love is giving to God and to his sons and daughters and children *all of* the love that he has ever given you. And it is lawful for you to give this love to your loved ones and to strangers so long as you recognize that you are not pouring it into the flesh-and-blood vessel, but to the Sun behind the sun. The Sun behind the soul is the I AM Presence and the Christ Self of the one you love.

You can pour infinite love into the vessel of your co-worker, and it will not be spilled or misused if you seal it in the heart of the Christ Self of that one and implore that Christ Self to use that love to heal and elevate and raise up that one. But if you give God's love to the human creature who has the propensity to misqualify that energy, to squander it, to take it for granted, to take it and turn and rend you, then you are unwise. For Jesus said, *Cast not your pearls before swine.*¹⁶ And the swine is the carnal mind, the untransmuted self.

Therefore, go to the heart of the Mediator and to the portion of the soul that is one with the Mediator. Represent the Mediator and go after the soul, and call it to its cosmic integration in God—

all of the parts of consciousness coming back to the Whole. This is the effect of loving people.

When you love someone truly, do you know how it makes them feel? It makes them feel that they want to be who they really are. It makes them feel that they want to be worthy of God's love. God's love is so wonderful and beautiful, it inspires people to transcend themselves, instead of knocking them down and condemning them in the old order of condemnation.

When someone wants to be who they really are because you love them—as a parent, a teacher, a wife, a husband, or any human relationship—when you love and love, and they desire to be who they really are because of it, it is a leaven that raises the entire planetary body. All life is raised when one person decides to be who they are—because you have decided to love as God loves.

This is why we celebrate the victory of Jesus Christ on Palm Sunday. We welcome him into the Holy City because he has taught us to love and because when we discovered his love, we decided we wanted to be like him. And in being like him, we found that his Christ is also our Christ.

In gratitude for the gift of the love of the Son of God, let us sing “Our Dear Jesus’ Victory.”

Beloved Jesus the Christ, in the name of our Mighty I AM Presence, we salute this day as the day of the victory— the victory of love which begets all other victories in life in heaven and on earth. O beloved Son of God, descend now into our temples! Teach us to love like thee. Teach us to love the father, to love the Son, to love the Holy Spirit, to love the Mother in heaven and in manifestation in every part of God.

So let thy coming and thy going within our temple be as the light of Alpha sent forth, the light of Omega returned, completing the circle of our oneness, dear Jesus, forever and forever and forever.

In the name of the I AM THAT I AM, Amen.

“The Summit Lighthouse Sheds Its Radiance O’er All the World to Manifest as Pearls of Wisdom.”

1. This sermon on Mark 12:28-34 by the Messenger Elizabeth Clare Prophet was delivered on Palm Sunday, April 15, 1984, at Camelot.

2. Mark 16:15, 17-18.

3. Exod. 3:14, 15.

4. *Elohim*: See C. I. Scofield, ed., *The Scofield Reference Bible* (New York: Oxford University Press, 1945), p. 3, n. 1, and p. 983, n. 1; and Mark and Elizabeth Prophet, *Spoken by Elohim (Pearls of Wisdom)*, vol. 21, nos. 8-27), pp. 39-144, 319-445, Summit University Press.

5. "Jesus saith unto her [Mary Magdalene]: Touch me not, for I am not yet ascended to my Father. But go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17.

6. Pss. 103:2, 3.

7. John 3:16.

8. Phil. 2:5.

9. Rev. 3:11.

10. Lev. 19:18, 34; Deut. 6:5; 30:6.

11. Isa. 10:20; 48:2.

12. Acts 17:28.

13. Matt. 3:17; 17:5; II Pet. 1:17.

14. In her *Pearl of Wisdom* of October 5, 1975, Archeia Charity explained: "It was the release of the intense action of our love that confounded the language of those who sought to build a monument to mammon. And the LORD God, through the Archangel and Archeia of the Third Ray, 'scattered them abroad from thence upon the face of all the earth,' and they left off the building of their city and their tower. And it was called Babel, for their rationalization became as the babbling of voices who have not the understanding of the heart." See Gen. 11:1-9; and Archeia Charity, "The Fire of Love Descending to Implement the Judgment" in *Vials of the Seven Last Plagues*, p. 40, Summit University Press paperback; or *Pearls of Wisdom*, vol. 18, no. 39, p. 208.

15. Matt. 7:12; 22:40.

16. Matt. 7:6.