



Forty Days of Teachings in the Upper Room

A Report from an Eyewitness

Part 2

It would be the disciples who would sing the new song;¹ It would be the hundred and forty-four thousand who would ultimately respond to the teachings of the ascended masters, and the song they would sing no one could sing except those who have the flame of the Christ. And he said that these would be the ones who would have the direct line of communication through the witnesses of the age.

Our hearts rejoiced when we heard that there was salvation in store for mankind. He explained the meaning to us of his admonishment, “Tarry ye in Jerusalem until I come.”²

The tarrying in Jerusalem is the maintaining of life in Matter. For the City Foursquare is the symbol of the four planes of consciousness and the four sides of the pyramid of life. And therefore he wanted to set in us the determination and the matrix that we would sustain the flame until the coming of the Christ consciousness, of the universal awareness of the Christ Self, of the acceptance of the following in his footsteps.

And though he prayed to the LORD that this teaching might be preserved, he also knew—given the idolatrous consciousness of the people and given the plots of the black magicians—that those fallen ones would turn Christianity into a personality cult. Just as they had put upon him the purple robe and the crown of thorns, just as they had mocked him “Jesus of Nazareth, the King of the Jews,”³ so they would mock him down through the centuries by making of him something he was not, by making him the object of a personality, idolatrous worship.

Therefore he was so concerned that at least we who were the inner circle would preserve the understanding that we too were sons and daughters of God, that we could become the Christ, as he did, that we could put on the mind and the heart and the soul of the Master.

He taught us of the I AM THAT I AM. He taught us of the God Presence. And that is why so many of the early Christians and the apostles could go forth to be crucified, could go forth and sing while they were in the Roman arena waiting for the lions to come. As they sang their hymns they were in communion with that inner flame, with the I AM Presence, and a pillar of fire and a white light surrounded them. And they were taken up by the Lord Christ as they passed, and their consciousness was transferred to his glory.

For his promise to us who received this inner teaching was this: that because we volunteered and accepted the calling to incarnate again and again, forfeiting the ascension, he would receive us, each one, in the hour of our passing and take us directly to the Temple of the Resurrection, which is Jesus’ etheric retreat over the Holy Land. And his promise to us was that our souls should not pass into unconsciousness, nor into purgatory, nor into the astral plane.

Therefore you can read the record of the saints who on

their deathbed told their brothers and sisters that they saw the Lord Christ or the Virgin Mary. And you remember in my own life as Bonaventure,⁴ which at the conclusion of that incarnation as I lay waiting for the coming of my Lord and as I received the last Communion, the holy brother held out to me the host and the host leaped from his hand and entered into my mouth—a sign to all assembled that I was one who had been with him.

In the presence of that substance, charged with the Body of God within my form, was the alchemy whereby my consciousness instantaneously transcended that life and I was found in the arms of Christ, welcomed by my Lord, who gave to me that benediction that we have heard again and again: “Well done, thou good and faithful servant. Thou hast been faithful over a few things. I will make thee ruler over many.”⁵

I am here to tell you, those of you who are the serious ones who are contemplating your service to Christ, that to know in your heart that at the conclusion of a humble life of serving, of teaching, and of praying, your master will be there with the outstretched hand. Knowing this, it is worth waiting for, striving for, suffering for, for a lifetime and for many lifetimes.

This, then, is the patience of the saints. This is why the beloved Saint Thérèse of Lisieux had from childhood the desire to be a saint. She would say again and again, “*I want to be a saint! I want to be a saint!*”

Can you imagine—in a church where most accept the consciousness of being sinners, of being limited, of being confined, where most are guilt-ridden and fear-ridden—that a little child should come forth and say, almost with audacity according to the very teachings of the Church, “I want to be a saint”?

Who dares declare the path of sainthood in this age?

Now, you see, there are many disciples surrounding the messengers of this age, many who have been studying the true teachings of the Israelites in this century. And so, you see, Saint Germain has selected a white-fire core, an inner circle to carry the dispensation of the Aquarian age. But by the law of cycles this inner circle is wider and wider as more and more accept the alchemy of his consciousness.

Jesus then imparted to us through his Electronic Presence and his great love—to each one and to all assembled—the knowledge of each incarnation, the approximate dates, and the plan of service.

Oh, you did not know that heaven was so precise? Well I tell you, precious ones, this is no cause for belief in predestination, for free will is paramount. And I assure you that those who heard those words had already agreed at inner levels to follow this course of initiation. Their commitment had been with Christ who declared, “Before Abraham was, I AM.”⁶

Those of us who were there would not have been selected to support so great a mission had we had schism and weakness and vacillation and rebellion in our previous record. But those who were sent to play certain roles, to show up certain aspects of the human consciousness by contrast to his Christ consciousness, bore those roles as the product of our own individual karma.

And some who had not the karma volunteered to carry a certain portion of world karma so that their garments, their countenance, their presence fit a certain personality, a certain type with whom the Law required Jesus to interact in order to give forth a certain teaching. But by and large, the majority of those who played their roles in the great drama bore those roles as the result of individual karma, thus making those roles absolutely authentic and absolutely in

keeping with free will and with the Law.

And so opportunity came to us to witness the Overcomer—the Overcomer of the age. After he had outlined the mission, he even indicated to us how the Lords of Karma had calculated when, if we passed our tests and our initiations, the opportunity for the ascension would come.

Then he began to instruct us in the inner teachings, the mysteries of the Christ, some of which you have been given by direct dictation, including the true science of astrology, the understanding of the cycles of karma, which is very close to the charting of the cosmic clock as Mother Mary has released it for this age.⁷

He also spoke to us of the lineage of the Buddhas and of his training with Lord Maitreya and of his closeness to the one Padma Sambhava. He spoke of the Buddhas who were to come and of his great love for Gautama, and he told us that the karma of East and West, as it was, would prevent the uniting of these two cultures until all would be fulfilled in the Piscean age.

And we rejoiced again to know, and we were almost amazed. Had it not been Jesus speaking, we would have perhaps been seized with moments of disbelief when he told us that there would be hundreds and thousands who would respond to this inner teaching, that it would not be reserved for the few and that people would not have to fear to worship God.

For he told us that Joseph* would come and would lead the people of Israel to found the new nation and that Joseph would build that nation on the foundation of the City Four-square, on the foundation of the four freedoms, which in America today are the very pillars of the republican form of government.

And we thought to ourselves, “Imagine meeting in public

*Saint Joseph was an embodiment of Saint Germain.

and actually being protected by the state instead of having to run from Caesar and from Rome!” We thought to ourselves, “Surely this is the dawn of a golden age that will come!” And we rejoiced to think that we would tarry and be there to observe the early beginnings of that age.

He told us then that with the balancing of certain karma and with the coming of the good karma whereby mankind would know the flame of the Mother within themselves and within the messengers, that with that catalyst there would be the uniting of East and West. And he even told us something that was almost not possible for us to visualize—that he would found his Church and that he and Gautama would share the authority of the Church and the giving forth of the teaching.

And he said that because of this and because the Mother flame would burn upon the altar of that Church, the disciples would come from East and West alike. And because they had mutual love and mutual understanding of the one light of Christ and Buddha, they would weave a caduceus action in their lives and in their body temples whereby the very energies of the earth and of the cycles of the earth currents focused in East and West would manifest the caduceus, not only within the individual but in the planetary body. Then the currents of the masculine ray anchored in the Himalayas and the currents of the feminine ray anchored at Lake Titicaca would finally come together in the perfect balanced action.

He then told us that fathers and mothers who would come together to give birth to the children of the New Age would carry that flame within their homes, that father would hold the current of the East and mother of the West, and there would be the blending of cultures and of the appreciation of the within and the without—the bursting of the outer joy and the quietness of the inner communion.

With this in mind, Jesus imparted to us a peace, an abundance, an awareness that as we would spend our lives, as we would set the sail of our consciousness, thousands and eventually millions would be bound by our course. And if we would take the highest road of the individualization of the God flame, others would traverse the rocky heights. But if we would take the road of mediocrity or the lowest road of degeneration—because we would do so with the flame of the Christ that he imparted—we would turn many out of the way. For the momentum of his flame imparted to us was a dispensation of considerable consequence.

He *trusted* us. He *believed* in us. He *gave* to us the very life essence of his heart. And we knew that that was an increment of fire from the heart of the very Ancient of Days and that if we went astray it would require many, many centuries to recapture that precious essence of his blood, which we would have spilled upon the ground and allowed the demons and the discarnates and the fallen ones to take from us.

He also knew our weaknesses. He knew our tendencies. He knew that some of us would do things that would not be wholly in keeping with the Law. And yet his love was so great and his respect for hierarchy so great that he determined that our time had come, that our opportunity had come, and that he must believe in the God within us to carry us.

And he promised us, as he promised Peter, that he would pray for us so that we might not be taken apart by the Evil One.

to be continued

“The Summit Lighthouse Sheds Its Radiance o’er All the World to Manifest as Pearls of Wisdom.” This previously unpublished dictation by **Lanello** was delivered by the Messenger of the Great White Brotherhood Elizabeth Clare Prophet on **Sunday, April 18, 1976**, during *The Path to Attainment* conference, held at the Ambassador Hotel in Los Angeles, California. Parts 1 and 3 of this *Pearl of Wisdom* are published in this volume, nos. 41 and 43. (1) Rev. 14:1–3. In a lecture given on July 1, 1978, Elizabeth Clare Prophet commented on the “new song.” She explained: “The new song is the new vibration of the seventh angel [Saint Germain] proclaiming the Word for the new age of Aquarius. It is the new vibration that we become by the intonation of the Word. . . . The science of the spoken Word and the dynamic decree is used by the angels. . . and it is used by the multitudes of the saints who are found in the etheric plane and who are a part of the 144,000 who are gone before and who are the martyred remnant. . . . No man could learn that song but the 144,000 who were redeemed from the earth. . . . It’s that moment when there is the restoration of the remnant. . . . And so there is the awakening and there is the quickening, and they sing the new song. And only they may learn it because they are the ones who are the firstfruits, who have their chakras tuned by the chakras of the Ancient of Days.” (2) Luke 24:49. (3) John 19:19. (4) **My own life as Bonaventure.** Saint Bonaventure (1221–1274), known as the “Seraphic Doctor,” was the Minister General of the Franciscan Order of Friars Minor. His many writings and treatises include *Breviloquium* (“Summary” of his theology), *The Journey of the Mind to God*, *The Tree of Life*, and *The Life of Saint Francis*. Bonaventure was made Doctor of the Church in 1588 by Pope Sixtus V, who testified that Bonaventure “whilst enlightening his readers. . . also moved their hearts, penetrating to the inmost recesses of their souls.” (5) Matt. 25:21–23; Luke 19:17. (6) John 8:58. (7) **The cosmic clock.** For more detailed teaching on charting your own personal cycles on the cosmic clock, see Elizabeth Clare Prophet, *Predict Your Future: Understand the Cycles of the Cosmic Clock*, chap. 3, available at <http://Store.SummitLighthouse.org>.