
CLIMB THE HIGHEST MOUNTAIN SERIES

The Path of Brotherhood



Mark L. Prophet • Elizabeth Clare Prophet

Authors of *The Lost Years of Jesus*
and *The Lost Teachings of Jesus*

*The Path of
Brotherhood*

CLIMB THE HIGHEST MOUNTAIN® SERIES

Climb the Highest Mountain: The Path of the Higher Self

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The Masters and the Spiritual Path

The Path of Brotherhood

The Path of the Universal Christ

CLIMB THE HIGHEST MOUNTAIN SERIES

The Path of Brotherhood

Mark L. Prophet · Elizabeth Clare Prophet

The Everlasting Gospel

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THE PATH OF BROTHERHOOD

by Mark L. Prophet and Elizabeth Clare Prophet

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Note: Because gender-neutral language can be cumbersome and at times confusing, we have often used he and him to refer to God or the individual. These terms are for readability only and are not intended to exclude women or the feminine aspect of the Godhead. Likewise, our use of God or Spirit does not exclude other expressions for the Divine.

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*To all who look for salvation in this age,
to all who know that the hour is come
when the true worshipers shall worship
the Father-Mother God in Spirit and in Truth,
to all who would climb the highest mountain,
we dedicate this volume as the next step.*

Note to the Reader

The *Climb the Highest Mountain* series has been outlined in thirty-three chapters by the Ascended Master El Morya. This book contains chapter 14, “Brotherhood.”

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Introduction

THE PURPOSE OF THIS BOOK IS TO show the disciple on the path of Christhood how to transfer the lessons of previous volumes to larger dimensions of consciousness, a larger circle of self-awareness that includes the family, the community, the city, the state, the nation, the hemisphere and the entire earth.

In the second volume in this series, *The Path of Self-Transformation*, we spoke of the Garden of Eden and the story of Adam and Eve. The Garden of Eden is symbolical of the great sphere of consciousness into which God placed the souls of man and woman to work out their salvation. Here they would be taught the seven steps to precipitation that the Elohim had evoked as the answer to the call of the Creator for the creation to come forth. Here they would be taught the mastery of the seven rays of the Christ consciousness in the seven centers of God-awareness, and the path of initiation in the five secret rays. Here they would learn the integration of the energies of East and West through the eighth ray of integration and the Eightfold Path of the Buddha.

Lord Maitreya was the great initiator who was referred to as the LORD God who planted the garden of the Christ consciousness eastward in Eden and walked and talked with man and woman, instructing them in the use of the sacred fire, the energies of God sealed in electrodes—the Tree of Life, which held the consciousness of God, the tree of knowledge of good and evil, which held the consciousness of Christ, and twelve trees “pleasant to the sight, and good for food”¹ holding the soul consciousness.

The story of the coming of Maitreya, the Initiator, to earth’s evolutions is told in the first seven chapters of the Book of Genesis. We are concerned with this history because it provides us with a key for the return to the Path where we find once again the true teacher and the true teaching. We are concerned to understand how and why our human ancestors left the Path and where and when we may return to that path.

After his expulsion from Eden, mankind faced the testings of his soul in the relative good and evil whose knowledge he had gained by his original disobedience. His failure to meet these tests is recorded in the Bible, and the LORD’s response was the alchemy of the Flood, by which the earth was purified again by the water element.

Whereas the path of initiation involves obedience to the Guru representing the Christ Self, the knower of the absolute Reality of the karma of God, the testing outside of the path of initiation is provided for those among mankind who would begin their way back to the path of redemption by responding to the laws of man. His testing, then, would be according to his knowledge of good and evil and not according to his innocence of that knowledge that he retained while he was yet centered in the true Existence, the true knowledge and the true bliss of the One.

This is why obedience to the Guru supersedes obedience to the right and wrong mandates of a man-made ethic. Obedience to the Guru prepares the chela for the return to the original

relationship man and woman had with the Lord—the Christ, the Initiator Maitreya. When man and woman demonstrate a new willingness to be obedient to God’s laws and to the teachers of those laws, there comes the moment when they are reinstated in the Edenic consciousness that they knew before they ate of the fruit of the tree of the knowledge of good and evil. Freed by their own free will from the limitations of human goodness and human badness, they may once again pursue in obedience the living flame of the only one that is Good—God.

We have seen the karma that man has created by making himself a law unto himself, and in this volume we will explore the methods and the means whereby man and woman can return to the state of grace. Reembodiment provides man and woman the opportunity to retrace every step they have taken outside of the Garden of Eden, step by step, reaping in full measure the past sowings of good and evil in time and space.

Reembodiment was originally provided by God as the opportunity for the soul to fulfill thirty-three steps on the path of initiation. Now man and woman have created their own path of initiation, and their own karma has become the initiator, the interpreter and the integrator of the laws of mortality and immortality. Now the period of reembodiment—greatly extended since the Fall—is the means whereby man and woman return to life in Eden where the path of initiation begins.

In this book we will consider how the foundations of culture, human institutions of government, commerce, religion and education show the ritual of the seven rays or their perversions in the spiritual/material civilizations of mankind. Their transforming effect on the human soul shows their alchemical attributes to bring the individual under the dominion of the Real Self or the dominance of the synthetic self. The evolution of the concept of the individual, his importance as the link in Hierarchy, and a stone in the pyramid of civilization until he

becomes the chief cornerstone in the temple—the Christ, the keystone of the age—tells us the uses and misuses of spiritual/material freedom.

The element of transmutation, the supreme test of the collective karma of the group mandala of the cities and the nations to transmute the material city of man into the spiritual City of God—from the tents of the Israelites to the New Jerusalem, the City Foursquare—the culmination of the seventh ray is seen in the total transformation of society from individual self-mastery to self-mastery in the interaction of the entire Body of God. This law of interaction is the figure eight of karma—the law of integration.

This book is a handbook dedicated by the Mother to her children. It is the World Mother who takes her children by the hand and introduces them to the path of initiation and to the Great Initiator, Lord Maitreya. It is Maitreya who gives the teaching, who introduces each disciple to the Master who will personify to him the Christed One serving on one of the seven rays, who will tutor his soul and bring him to the feet of his own Christ Self. It is to Lord Maitreya who has fused the consciousness of Christ and Buddha and the paths of East and West that we dedicate this book.



MARK L. PROPHET AND ELIZABETH CLARE PROPHET
Messengers for the Great White Brotherhood

Brotherhood

Am I my brother's keeper?

GENESIS

Section I

**“I and My Father
Are One”**



“I and My Father Are One”

“**B**ROTHERHOOD IS MANIFEST IN THE twining of human energies around the heart of God, fired into shining bands of golden understanding and forged by illumination’s golden flame. Brotherhood: How like a mirage you have seemed to men!”

—EL MORYA

The Desire to Create after the Divine Similitude

The desire of Spirit to create form has yielded the product of individual manifestation. As all came forth from God and all are made in the similitude of God, the concept of brotherhood is the simple acknowledgment that every individual manifestation of life ought to be loved for its intrinsic divine similitude.

In chapter 1 of *Climb the Highest Mountain: The Path of the Higher Self*, we discussed how the synthetic man was formed within man’s consciousness, providing a mask of personality that concealed rather than revealed the internal Divine

Image. This mask so concealed man's true identity that it also warped his sense of brotherhood. For he could not see the Real Image in himself or in others, and it is only in this image that the concept of brotherhood can be discerned.

The sign of the coming of Maitreya is the sign of brotherhood. Brotherhood is the integration, the interrelation and the cooperation of sons and daughters of God—not necessarily in outer manifestation but in the oneness of the fires of the heart.

Lord Lanto, a member of the spiritual Hierarchy, says: "There are many things undreamed of by humanity that even your science-fiction writers could not in their imagination possibly realize of the reality of Universal Law, which is made known to the Ascended Beings in cosmic councils and schools of holy wisdom. We are eager to impart this knowledge to mankind for his edification and upliftment that the world no longer careen upon her mad course of destruction wherein the little children become the victims of an educational system calculated to bring men into socialistic dimensions.

"We are concerned that men shall understand that the brotherhood of man is a spiritual manifestation whereby the soul can take delight in obtaining holy wisdom. Men can live together in peace and beauty under divine direction with an ultimate restoration of the priest-kings into the world of form as the Ascended Masters step through the veil and manifest the kingdom of heaven before the gaze of humanity. So, rather than have such a small number as five or ten ascensions per year, we may bring millions to that great release of cosmic endeavor whereby they are free at last to graduate from the schools of this world, to matriculate into cosmic dimensions and to feel the enfolding of the Spirit for themselves as the nurturing of humanity by the Brothers of Light from higher dimensions.

"We urge upon you, then, a realization of your great future in the cosmic realm as mankind begins to cast off and

overthrow those unfortunate manifestations that are devilish and evil upon the planetary body and replace them, one and all, by those Ascended Master concepts and ideals that are the fruit of the Spirit in righteousness, peace and joy manifest before God upon the altar of everlasting life.”¹

The Law of Affinities

“Birds of a feather flock together” is a statement of the law of affinities (or the law of attraction). It simply means that people are drawn or magnetized to those who think with them in reasonable union. For instance, those who appreciate the arts, the theater and music move in the same circles; sports and racing enthusiasts find more in common with one another than with those whose entire lives are taken up with the championing of social and philanthropic causes. Associations among professionals and among those of similar interests and educational or social background are a natural manifestation of those personal affinities that are polarized by the law of attraction.

While natural levels do exist within society—the rich mingling with the rich and the poor with the poor—some, by talent and drive, are able to elevate themselves in the course of a generation from ignorance, poverty and lack of formal education to wealth, civic responsibility and educational achievement.

Then, there are the climbers who are forever striving to bridge the gap between their own social stratum and a supposedly higher one even as there are those who will positively not allow their castes to be penetrated. Obviously, such rivalry among status seekers produces clashes and struggles that cause interminable unhappiness in the world.

El Morya teaches that “the world’s leaders in government, education and religion must understand the varying needs of men to play many roles in outpicturing life’s total drama. The

fact that all do not elect to be renunciates or monks or that all do not choose to seek romance and family responsibilities, in no way ought to steal the hopes that men and women may have to pursue a particular walk of life that experience requires. As they reach upward, either swiftly or moderately, each successive phase of personal and collective evolution serves the total evolving spiritual consciousness of the race, which must always rise out of the crucible of human thought and feeling by the power of divine alchemy into universal and individual Christhood.”²

“How shall the world ever attain unity and compassionate peace if understanding does not become magnified by those who cherish brotherhood enough to sacrifice, if necessary, some portion of their own selfhood in order to externalize among men a required facet that will make up the central theme of illumined understanding in action. Life understood is more easily lived. Man when understood, is more easily loved with relish. God when understood, is the elevation of Self.”³

When clubs and cliques prevent people from mingling in wider circles, people are prevented from expressing brotherhood in its broadest sense. But let us go a step further in our observations. First, we must acknowledge that brotherhood is the key to balancing personal and group karma. Then we will see that unless people determine to go beyond social barriers in their expression of brotherly love, they may hinder their own spiritual progress by depriving themselves of the opportunity to balance personal karma, race karma and national karma through world service.

Group Karma

Just what is race karma? What is group karma? And what is national karma?

When we speak of race consciousness, group consciousness or national consciousness, we mean that, given a focus of attention (a football game, a national disaster or a triumph on the moon), large numbers of people can think, feel and act as one. Thus, we can easily see how the collective qualification of energy can produce collective karma.

For instance, in the case of mob violence, riot or revolution, individuals identify with a certain group or cause. When through their association with the group they bring about harm to society, to a town or to a community, they will have to balance their destructive acts as a group. They will, no doubt, be returned to embodiment as a group or be drawn together at a propitious time that they might be given the opportunity to render service to society as a group—perhaps through governmental, educational, cultural or religious institutions or through some joint philanthropic endeavor.

In such circumstances, there is both individual and collective responsibility. The individual can never blame the group for his actions; nevertheless, through his actions, he has tied himself both to the group and to those who have been wronged.

Section II

Expressions of Individuality: The Races

*And hath made of one blood
all nations of men for to dwell
on all the face of the earth . . .*

SAINT PAUL



Expressions of Individuality: The Races

OUR DISCUSSION OF BROTHERHOOD would not be complete without a consideration of the subject of race in light of individual and group karma.

When individuals act as a racial group, in the name of or on behalf of one race against another race, they incur race karma. Sometimes balancing race karma requires individuals or whole groups of people to embody in a race that is not native or otherwise necessary to their spiritual evolution. But because of the intense race hatred they have generated, they must return to the group toward which their hatred was directed to experience what it feels like to be on the receiving end of this energy.

For example, the akashic records reveal that one militant leader of the 1960s Black Power movement was, in a previous life, a cruel white taskmaster. Whereas his racial hatred was then directed with great vehemence against black slaves, this same hatred was, in this lifetime, directed against whites. Thus,

we see that hatred manifests as substance misqualified within a person's world and like other human momentums, is carried over from one life to the next.

A focus of hatred in the electronic belt makes it possible for the forces of darkness to use that person to implement their schemes to undermine brotherhood. Among these dark forces there are no battle lines, no sides, no loyalties—only human pawns used to keep mankind enslaved through division and conflict.

Although knowledge of the origins and early development of the world's races is lost in the dim, unrecorded past, some men look to ancient and scriptural records to prove the superiority of one race over another and to justify their attitudes toward integration or segregation, as the case may be.

Some groups—and these may be found in all races—consider themselves underprivileged. These groups argue that history has held back their cultural development, and they take the position that the world owes them a living. Having no knowledge of karma, they do not see their own past actions as the cause of their present circumstances. In complete ignorance of the law of the circle, they transfer the blame for all their ills to society or to another race.

At the other extreme, there are those who champion a rugged individualism. They firmly believe that man must brave the world and work out his destiny (which is actually his karma) with a minimum of help from society. As long as this attitude does not stress the parable of the Good Samaritan¹ and the duty of being the keeper of one's brothers, it denies in part the need of nations and individuals to grow in grace and to work out their personal karma through service and ministration to one another.

We must consider the fact that social, political and racial theories can easily defeat not only the purposes of true

brotherhood but also the law of karma. We must assess our own philosophies in the light of this higher criticism. Then, under the direction of our own Christ Self, we must determine which theories best serve the interests of man's individual spiritual development and the overall needs of a society seeking to bring in a Golden Age.

The Origins of Race

First, in the matter of race, let us study the writings of Chananda, a Master of the Far East and Chief of the Indian Council of the Great White Brotherhood.* In summing up the deliberations of the Darjeeling Council on this subject, he begins his statements with the remark: "Each day, man weaves a strand of his own future." Let us pause to consider this eternal truth, for it provides the key not only to the complexities of racial questions but also to our own existence.

"Each day, man weaves a strand of his own future." In this short sentence we come face to face with the realization that the individual is equal to the sum of his past plus the unknown quantity of his present drive as it is harnessed to the unlimited potential of the Christ. This will and this light can be used to transform the past, present and future of an individual's experience into the victorious life of a son of God.

Continuing his dissertation, Chananda says: "Long ago when the pigmentation of race was implanted in the soul structure of man through the radiation of the seven color rays,² there lived upon the planet what were known as the red man, the yellow man, the green man, the blue man and the purple man. At that time, the darker pigmentations of the skin did not exist.

*The Great White Brotherhood is a spiritual order of saints and adepts of every race, culture and religion. These Masters have transcended the cycles of karma and rebirth and reunited with the Spirit of the living God. The word "white" refers to the aura or halo of white light that surrounds them.

“Now, I am well aware of the fact that down through the years men have stressed the differences of race and that the brown and the black have been questioned in particular. But if individuals will think of themselves as solar manifestations of the living God—recognizing that the outer garment of race that they wear is only an overcoat that they will one day put off—they will cease to think of themselves as white, black, yellow, red or any other color.

“This attitude of mind is much to be desired. For while we cannot deny that racial prejudice does exist in the world—and that, without our favor—we propose, as one of the first steps to the shedding of the racial consciousness, that men understand who and what they are.

“Man is not his body any more than he is his memory, his emotions or his mind. He is a being. He has a body, he has a mind, he has a memory and he has a spirit. The spirit of man is neither black nor white: it is forever free. The consciousness of man and of his individuality is, however, very involved in his own density patterns. Men think black, they think white and they think yellow and red. . . .

“The problem lies not in the energy but in the vision of those who do not see the light that glows just beyond the veil of manifestation—who see only the limited release that passes through the form. The problem of density is not a problem of race; on the contrary, it is common to the whole human race. . . .

The Problem of Racial Conflict

“In matters of race, many have put themselves behind the eight ball. Evil dwells in all races; and wherever racial differences are given power in this uninhibited age, there is a strong possibility that violence and negative karma will accrue to the records of many lifestreams. We wish to avoid this most unfor-

tunate eventuality, not only for the sake of humanity, but also for the sake of the individual.

“We know very well that a sharp thought or an unkind word can easily rise to the surface of the unguarded consciousness. But mankind should not indulge in a display of crassness concerning their own or another’s race. After all, can the leopard change his spots? Can man by thinking add one cubit to his stature? As Christ said: ‘The very hairs of your head are numbered.’³

“Man must learn to live not in his externals but in his internals and above all to keep the inside of his vessel spotlessly clean. Let all races heed this word, for it is an admonishment as well as an indictment. The furies released by mankind in racial disorders and riots, instead of putting forward the races that are behind, will put them further backward. And every individual who has augmented the strife by thought, word or deed—seen or unseen, known or unknown—will surely pay the penalty for all of the karma he has created. And this applies to both sides of the fence. . . .

“Man is a product of his environment, but he is also a product of his heredity. His heredity is twofold: (1) he has an earthly inheritance, a portion of which was bequeathed by his earthly parents, and another portion that represents his own karma from the present as well as past embodiments; and (2) he has a heavenly inheritance. His heavenly inheritance is the soul of God individualized and focalized for him as his very own I AM Presence and his Causal Body, which contains the solar fires he has magnetized through faith and good works.

“Each man possesses an infinitesimal drop of the ocean of infinity. He, himself, is intended to be a gatherer of more light as he makes his way along the homeward path and as the entire body of God expands throughout cosmos. As long as he limits himself to race, regardless of the sense of injustice he may

have, he is actually selling his birthright for a mess of pottage. . . .⁴

“You cannot force people to love you or to accept you. You can only expand the light within your heart and by noble and useful effort, contribute to the well-being of the world community. If violence is to continue unabated in the world, it will be a long time before it comes to know the peace of Christ that passeth understanding. The hunger in the hearts of men and in the little children of all races for kindness and brotherly love clearly shows that if they could have their way, they would live together in harmony.

“The world must learn to live with what it cannot change and to change that which it can. Change can be wrought by the people of any race. I cite the miracle of George Washington Carver who, by his great love, won the respect of an entire nation. The son of a slave who, in one sense, was born in ignorance, achieved by his illustrious and noble spirit such freedom as few of any race have enjoyed.⁵

“Men must learn to garner respect first for themselves and for what they do. Then they must learn to respect the rights of others because they respect this freedom for themselves. Those who would expound upon nonviolence must be nonviolent in thought and in feeling as well as in word and deed. Mohandas K. Gandhi of our own land of India was a man of peace in every way. For this reason, he was successful in carrying out his campaign of nonviolence. Those who cry peace and safety but who are filled with violent feelings are hypocrites and traitors to Reality. They keep not the city of the world in peace, nor do they win by their efforts respect for their own race in the world community.

“Let those who would bring about a change in racial relations understand that all change begins within the individual. You can never legislate respect; you can only earn it. Among the white race, there are those who live in abject poverty and

are looked down upon by many. These too can rise; for all can rise through their own noble efforts and put down the awful specter of violence that has loomed in the land and brewed destruction to the marvelous democratic principles upon which the nation America was founded. . . .

“May I remind you of the words of one of your American poets: ‘We can make our lives sublime and, departing, leave behind us footprints on the sands of time.’”⁶

Root Races

Just as we see great variety in the races of man, so we find that there is also great diversity in the origin and soul evolution of the lifewaves currently working out their destiny on earth. According to esoteric tradition, seven primary groups of souls—the first to seventh root races—have been assigned to this planet. A root race is a lifewave, an evolution of souls that comes forth from the heart of God in a certain epoch in cosmic history to ensoul a particular ray. They share a unique archetypal pattern, divine plan and mission to fulfill on earth.

The first three root races lived in purity and innocence upon earth in three Golden Ages before the Fall of Adam and Eve. Through obedience to God’s Law and total identification with the Real Self, the members of these three root races reunited with God through the ritual of the ascension. They lived in perfection in paradise. They did not descend into duality as good and evil but returned to God without ever experiencing sin.

The Fall of man that is described in allegory in the Bible took place tens of thousands of years ago on the ancient continent of Lemuria during the time of the fourth root race. Adam and Eve and many others, influenced by the fallen angels known as Serpents, chose to leave “paradise,” which was a

higher state of consciousness. By so doing, they became subject to the laws of karma and mortality.

Following the Fall, the fifth root race embodied. These were new souls who had never dwelt in flesh forms before and had never experienced the world of time and space. They came forth and copied the ways of those who were already in embodiment.

The sixth root race is a race of those who are destined to expand the Christ consciousness on the sixth ray. Theirs is a path of devotion, service and ministration. They began to take embodiment approximately two thousand years ago.

The fourth and fifth root races are those who were on Lemuria and Atlantis. They are older souls, who have embodied for the longest time on earth. They have the memory of ancient cultures and Golden Ages where Ascended Masters and Archangels walked and talked with men. They find it very easy to understand the personhood of God in his many emissaries.

The sixth root race are very young souls. As Jesus was the avatar who was sent in this age, he is the one they have seen and the one whom they follow. Because he is the only one they have known, it is difficult for them to acknowledge any other master.

Some members of the fourth, fifth and sixth root races are still in embodiment on earth today, and some of the sixth root race are yet to embody. The seventh root race is destined to incarnate in South America during the Aquarian age, the age of the seventh ray. They are being held back because the Lords of Karma do not wish to release these new souls, new lifewaves, to be once again contaminated by the ways of the old.

Each root race is sponsored by a Manu and his consort, who represent the Father-Mother God to their respective root races. The Ascended Masters teach that Manus ensoul the Christic image for the race they sponsor. In the Hindu tradition, the

Manus are the progenitors of humanity, the divine lawgivers.

In *The Secret Doctrine*, Russian-born mystic Helena P. Blavatsky says: “Orientalists and their dictionaries tell us that the term ‘Manu’ is from the root *Man* ‘to think’; hence ‘the thinking man.’ But, esoterically, every Manu . . . is but the personified idea of the ‘Thought Divine’ . . . ; each of the Manus, therefore, [is] the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara.”⁷

The Manus of the fourth root race are Lord Himalaya and his divine complement. The Manus of the fifth root race are Vaivasvata Manu and his consort. The Manus of the sixth root race are the God and Goddess Meru.⁸ The Manus of the coming seventh root race are the Great Divine Director and his divine complement.

The Unity of All Races through the Mother Flame

The Ascended Master Afra, who is the patron saint of Africa and the black race, teaches on the path of universal brotherhood. He spoke of this to the people of the African continent in a dictation delivered in Accra, Ghana, in 1976.

“Salutations in the flame of Afra! Let light flow unto a continent and unto a people! Let light flow from the fiery core of the I AM THAT I AM, from the side of the North unto the side of the South. Let the light descend from the crown unto the base. And let the fulfillment of the Father-Mother God be the reuniting of all peoples upon this continent. By the sacred fire of the Holy Spirit, let them be united in love under the banner of Micah, the angel of Unity, who also united the children of Israel and also united the people of America in time of civil war with the banner *Union* and with the cry, ‘Remember ye are brethren.’”⁹

“I call to the children of Afra. ‘All your strength is in your

union. All your danger is in discord.’ So were the words of Hiawatha unto the tribes of the Indians.¹⁰ And by the smoking of the peace pipe and the smoking of the lamps of God, the union of the sacred fire brought together the divergent tribes, and they became as one—one in the consciousness of God, one out of many, *e pluribus unum*.¹¹ So, one people out of many nations and origins and tribes.

“So as the individual yields to the family, as the family yields to the community, and as the community yields to the nation, let it be that in this hour of the coming of the Lord’s Spirit in the descent of the fire of the Holy Ghost, the differences of the peoples of this continent shall be dissolved in the one flame of love. Let the gift of the Holy Spirit be the understanding of tongues—not only of the speech but of the heart and the mind and the soul.

“Let the people understand we are brethren because we are of the same Mother. Let Mother and the love of Mother be the flow. How can you kill when you kill the one who has come forth from the same womb of Mother? Out of the womb of the Cosmic Virgin, out of time and space you came forth as mighty conquerors, as teams of conquerors of old, as the blue race and the violet race. So you came and so you are one in the light of Alpha and Omega, the beginning and the ending, the first and the last, the one unity.¹² So, out of one, many; so, many is the coming of the one.

“I am your brother—not your lord, not your master, but I am your brother on the Path. I have shared your passion for freedom. I have shared with you the hours of crisis when you beheld injustice, when you sought the Lord and prayed to him for justice and the Lord gave to you the divine plan for this nation and for this continent.

“I have lived in your hearts these hundreds and hundreds of years as you have toiled under the burden of oppression

from within and without. And although many have considered the outer oppression the greater, we who are among those who have graduated from this continent consider that the only true slavery is the slavery from within—the slavery of the carnal mind and its selfishness, its failure to sacrifice upon the altar as Abraham and Isaac sacrificed. So, the failure to sacrifice the beasts of the carnal mind: this is slavery.

“Now then, it is because some have been willing to make the sacrifice of selfishness that the outer slavery has also been broken, and it is the evolution of the people themselves toward the light of God that has given this new opportunity in this age to this continent.”¹³

There are many tribes and races on the African continent, with a long history of conflict and bloodshed between them. Afra gave a vision of a common flame and dedication as the means to unity.

“I come, then, that you might see the great flow of the merging of the peoples in the river of the water of life that is the flow of Mother. In the crystal flow of Mother light from the base chakra to the crown of a continent, there is the merging of the people.

“And so as Mother Liberty came to the shores of America on behalf of her son Saint Germain to anoint the pilgrims who came to that land, to ignite in them the flame of the heart that they might be called the people of America—from every nation, from every origin, ethnic and racial, they came. They left behind their differences, they became one nation because Mother Liberty, standing in the harbor of New York, holding the torch high, kindled in their hearts that flame of oneness with the same message of the angel Micah: ‘Remember ye are brethren. I AM your Mother; I have begotten thee.’ This is what makes an American: it is a common flame, a common devotion, a common freedom.”¹⁴

Thus, it is in the flame and the presence of the Mother that we find true brotherhood and unity. (This is a theme we shall explore in more detail in Section IV.) All of every race can give Afra's "Affirmations for Brotherhood":

I walk in the footsteps of Afra.
I AM a brother, a sister to all.
I comfort. I console.
I AM true to myself and to my God.
I bear the honor of God in my heart.
I enter into mystical union with the Holy Spirit.
I AM one with the Prince of Peace.
I shall walk in the Spirit from this day on.
For this is the day of my victory.
This is my hour and the power of light.
I shall lead my people to the throne of Glory.
Receive me now, O God!

The Path of Brotherhood

Prior to the “Fall” on the ancient continent of Lemuria, men and women lived blissfully in a golden-age paradise. Their souls evolved in love, peace and harmony. Everyone embodied the principle of being their brother’s keeper.

In the dark ages that occurred after the Fall, souls lost their moorings, their sense of unity and oneness with God and became increasingly aware of their sense of separation and outer differences.

Today, many pay lip-service to the principles of brotherly love while their minds are often full of condemnation, and they are seething with emotion against one another. Even some churches have become more engaged in the struggle with one another than in training men and women for the vicissitudes of life.

In *The Path of Brotherhood*, Mark and Elizabeth Prophet demonstrate how brotherhood is possible, and crucial, today. They take a mystical look at the Twelve Tribes, the Twelve Apostles, the Golden-Age Family and spiritual keys to reaching world brotherhood, which includes the realization of a spirit of unity and cooperation in spiritual organizations.

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