

## Joyful Living – Lesson Seven

by George Boyer

Here we give a free rendering of the Legend of Melchisedek for the general interest of students. It is based upon a fuller account given in The Book of the Cave of Treasures, translated by Sir Wallis Budge, and published by the Religious Tract Society.

Other references to Melchisedek can be found in Pistis Sophia, translation by G.R.S. Mead, published by John Watkins; and in the Epistle to the Hebrews by St. Paul.

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Noah was asked by Methuselah to remove the body of Adam from the Cave of Treasures, which was the burial place of the Patriarchs situated in the Holy Mountain, and to take it with them into the Ark during the period of the flood. Upon Adam's body was to be placed the offerings of Gold, Frankincense and Myrrh.

Methuselah also gave Noah instructions as to what to do with the body of Adam after the flood.

Years after, Noah, on his deathbed, called his eldest son Shem to his side and told him to remove the body of Adam from the Ark, which had been carefully preserved, and take along with him the youth Melchisedek. They were to go secretly, by night, to a place that would be shown them by an Angel of the Lord. They had also to take Bread and Wine with them.

The Angel led them both to the centre of the Earth where God's Power is said to be quite still and without any motion. This Earth's centre is also called Golgotha, or the place of the skull and is the same place, mentioned in the New Testament, where Jesus was crucified.

When Shem and Melchisedek arrived with Adam's body the Earth opened up its four quarters in the shape of a Cross and they were instructed to place the body in the very centre – whereupon the Earth closed up again, sealing it in.

Shem then gave instructions to Melchisedek and told him that he had been selected by God to be the "priest of the Most High" and was to continually remain in that place to make intercessions on behalf of Adam and his progeny.

Allegorically, Melchisedek is there to this day and it was reported that he appeared to Abram and offered him Bread and Wine after the conquering of the Five Kings. Later, Twelve Kings, according to legend, built the city of Jerusalem in honour of



Melchisedek and this is the Mystical City seen by St. John in the Book of Revelation.

The story provides a mine of mystical meaning to students who are interested in such matters and we give here just a few interpretations for interest:

CROSS — The Key of Life. Rebirth. The way of freedom from the world.

GOLD — The Sun-metal. Wisdom. Light. That which throws the world into confusion.

FRANKINCENSE — Purification. Sanctity.

MYRRH — Joy. New hopes. Healing.

BREAD — The sustenance of God. Symbolising His Body upon which we continually feed.

WINE — The rejuvenating spirit of God poured into our body, also called the chalice.

GOLGOTHA — The place of the skull. The centre of all activity within the body. Note that the crucifixion of Jesus took place here. The point of location is the centre of the cross.

Twelve pairs of nerves supply the whole body from the brain.

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Such is the nature of the laws of life that even in the writing of these lessons we have invoked certain inharmonious conditions upon ourself because of our severe criticisms of things not in line with the truth of being. This is the responsibility of any teacher of these subjects. He performs his duty not as a martyr but as a person who knows what he is about.

Jesus, for example, because his teaching cut across the materialistic thought of his day suffered attack on his person - whilst earlier, farther east, Prince Siddartha was able to live out his normal life-span because those people were more receptive to his teaching.

Many Christians believe that the death of Jesus upon the cross was a necessary step to achieve the salvation of the world. This is symbolic only because wholeness and perfection has to be realised here on earth before the mission can be fulfilled. Christians have made the cross a symbol of suffering whereas it should rightly signify generation, expanding life or unfoldment in all aspects.



The principles of the true teaching are not founded upon suffering as a way to freedom - this is the wrong interpretation of what is meant. Did not Jesus say "My yoke is easy and my burden light". It is when we are confronted with truth that it hurts our pride and unmasks our failings - these are the only hurts we suffer if we react. If we close our eyes to truth we develop a kind of pseudo character towards our fellows - hence our unhappiness.

The path to spiritual freedom is not a negative way - far from it. The world will attach fancy labels to you like "pacifist" etc. but really they are the ignorant ones. To know this truth one's mental alertness is quickened and you become quick to recognise the illusions of the world. We do not react to situations, even at the cost of personal injury or death, because we know that those weak ones who demand our removal are the ones most in need of our help. Apart from that, however, we have the real knowledge or our invincibility. The word "martyr" is a misnomer in this level of consciousness for we dwell in the realm of real and indestructible life.

Therefore, as we have said, to help you understand this teaching and the pure nature of truth we step out of line to be critical of the conditions wherein no substance or reality lies. These conditions we term "worldly".

Truth has no labels - therefore whether you be Christian, Jew, Hindu, Buddhist or Muslim the label is in presentation only. There is only One Truth which is "a law unto itself".

These lessons are only one way that we can help you. By example, description or any other means we deem fitting will we fulfil our calling as a true priest and this calling is also open to you.

Melchisedek represents the King of Righteousness and the purifier of souls and by coming to realise that which fully embodies the truth a great power is released here on earth. This state of "Melchisedek" consciousness is a fixed, permanent, state established by the Creator, through the instrumentality of suitable beings, for us. Its power and effect in our lives cannot, and will not, fail us. Where we have doubts and where we have failures - the fault lies in ourselves - never in IT.

You will ask "What is the Order of Melchisedek?" It is not an order in the organised sense but is a "state" or "realm" of consciousness established in the universe and represents the attainment of Wholeness and Perfection in every respect in relation to man. Does this Order have members? Not in the ordinary sense - but when a person attains this priesthood, or status, by his own efforts under the guidance of a teacher within the order he becomes a member by divine right. There are beings of this Order in and out of fleshly bodies and whilst there is no "organisation" as such - these beings work through organisations.



Now, because we feel the time to be ready, we use the name of Melchisedek for the purpose of these teachings so that they might be distinguished from other teachings given out in this period.

Truth is universal and is not confined to any terminology but because we in the western hemisphere are acquainted with the "Christian" terminology we have written these lessons with that in mind.

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Priesthood is generally understood to mean that a person is ordained into some official capacity in one of the organised religions. Usually this entails graduating through successive minor orders through to full priesthood. This system has persisted from very ancient times - in fact as far back as history, in these matters, can be traced.

The various functions carried out by priests appertain to the administration of the ceremonies and other activities for the benefit of the members, or congregation, of a particular faith. The minor orders include such tasks as being a Reader, Cleaner of the Sacred vessels, Doorkeeper and so on whilst the fully Ordained Priest is the only one who is authorised to perform the ceremony of Holy Communion and is responsible for the upholding of the doctrines of the church.

Thus it can be seen that priesthood entails such duties as appertain to the requirement of the people - they act as instruments of an administration set up by men for the benefit of men and are paid dues, according to their status, by those who support the particular church in question.

A priest who follows "after the Order of Melchisedek", however, is neither ordained by man, nor does he abide by any particular faith or creed. He lives purely as an instrument of the Power of God and lives his life entirely under the direction of the wisdom that comes from his inner sanctuary. In fact he embodies the ideas to which the other priests aspire. Thus whilst it is the responsibility of the earthly priests to maintain their particular standard and carry out the functions described, it is the responsibility of the one who follows the higher priesthood to maintain the embodiment of God on this earth.

