Teachings from the Mystery School The Maitreya Discourses Chapter 4: "The Mission of Jesus Christ" Given by Lord Maitreya on July 2, 1984

Dictation Summary

In this dictation, Lord Maitreya reveals the deeper mission that Jesus came to fulfill in his final embodiment. He also speaks of his Mystery School and its significance for lightbearers on planet Earth. Finally, he offers a blessing in preparation for another dictation that will be given by Helios two days later.

Core Concept

Lord Maitreya welcomes his disciples in the same manner that he welcomed the youth Jesus to his heart two thousand years ago. His words about Jesus' preparation and mission apply to our own spiritual path as well.

Note

Chapters 3 and 4 of *The Maitreya Discourses* both discuss the dispensation of the Maitreya's Mystery School. There is a separate addendum of questions related to the Mystery School and the guru-chela relationship at the end of this document.

Group Discussion Questions

- 1. In this dictation, Lord Maitreya gives several details about the mission of Jesus the Christ, including how Jesus prepared for it and what its purpose was. Review these vignettes as a group and answer the following questions.
 - a. What was the deeper mission of Jesus?

	b.	What qualifications does Lord Maitreya say that Jesus had for this mission?
	C.	How did Jesus prepare for his mission? What role did Lord Maitreya play in that preparatory work?
2.	At	the beginning of the chapter, Lord Maitreya says:
		My beloved, I welcome you as I welcomed to my heart long ago the youth Issa, your us, when he came to the Himalayas and touched the fire of Tibet and knew the ancient nas and found me. (p. 29)
	you	sed on how Lord Maitreya speaks about Jesus throughout the chapter, in what spirit do u believe Lord Maitreya welcomed Jesus to his retreat in the Himalayas? What does that I us about how Lord Maitreya welcomes us to his Mystery School today?

3. Lord Maitreya shares that he wants to help us do more than make our ascension (see p. 33). What commitment has he made to us? What does he hope we will achieve prior to ascension? What implications does this have for our spiritual community?

Personal Reflection Exercise

1. In this dictation, Lord Maitreya gives us a teaching regarding the "I and my Father are one" mantra:

"I and my Father are one" is the mantra of the protection of the Guru-chela relationship that I gave to him, the Son of man. I and my Father are one! When you speak these words, the lineage of your ascended masters is with you, the Electronic Presence of Jesus is upon you, your own I AM Presence and Christ Self are there, and I AM instantly there. For Jesus would have you call him "Brother" and me "Father." And I agree, for it is a reminder that he is not so far above you but at your side, even though many of you have known him as Father.

Thus, you see, the "I and my Father are one" mantra is actually a call. It is a call you may give in time of danger, chaos, confusion or accident or illness or any need, as long as you have the perception that the call cannot and will not fail and as long as you have the understanding of who is Father. The Lord God Almighty is Father and his emissaries to whom he has given the mantle of his I AM Presence to teach mankind are Father. Thus the "I and my Father are one" mantra uses the I AM name to confirm the bond of our oneness.

By cosmic law I cannot fail to answer the call of this mantra. The only variation in my answer is in your vibration. For though I may be with you, you may not feel it until you have quelled the turbulence of your emotions. Thus, our oneness becomes ever closer as you put on the likeness of the image of the Father that I would bequeath to you.

(pp. 33-34)

a.	In your	own	words,	summarize	this	teaching.
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b. What does this teaching mean for you personally?

c. How can you put this teaching into action in your daily life?

2. Towards the end of the dictation, Lord Maitreya says:

Beloved ones, I remind you of the longing of your soul for your First Love, profoundly expressed in the meditation you have heard, "Un bel di." The ancient memory of the perfect love of the soul's union with God has been sought after through the ages. The longing of the soul for Christ, for God, exceeds even that for the twin flame.

(p. 35)

Take a little time to meditate on "Un bel di" from *Madame Butterfly* and how it expresses the longing of the soul for its First Love. (You can find many versions of this piece on YouTube.) Then re-read the section in Chapter 4 titled "The Longing of the Soul for God." You may wish to journal about your experience in the space below.

¹ Prior to the dictation, "Un bel di" ("One fine day") from Giacomo Puccini's Madame Butterfly was played.

Teachings from the Mystery School The Maitreya Discourses Addendum Discussion and Reflection on Maitreya's Mystery School for Chapters 3 and 4

Introduction

Chapters 3 and 4 of *The Maitreya Discourses* both discuss the dispensation of the Maitreya's Mystery School. Below you will find a set of discussion and personal reflection questions that focus on this topic. You are welcome to complete these questions as part of your Chapter 4 book discussion meeting or in a separate meeting. We recommend completing these discussion and personal reflection questions before continuing to Chapter 5.

Group Discussion Questions

1. In Chapter 3, Jesus says:

Beloved ones, having so prefaced my address to you, I come to the reason for being of our oneness in this Heart. For we are sheltered in the heart of Lord Maitreya. And he desires me, as his pupil, to announce to you that he is dedicating this Heart of the Inner Retreat and this entire property as the Mystery School of Maitreya in this age.

(p. 15)

This was a momentous occasion for the Great White Brotherhood and our planet. The following questions will help you reflect on the meaning and significance of this dispensation.

a. What does Jesus say is the meaning of Maitreya's Mystery School?

b. What is the significance of Maitreya's Mystery School for the Great White Brotherhood and planet Earth?

c.	What is one requirement of the Lords of Karma for the continuation of the dispensation
	of Maitreya's Mystery School?

2. In Chapter 4, Lord Maitreya states:

If you cannot see the Saviour in him [Jesus], I cannot teach you; there is nothing else.

(p. 32)

What does Lord Maitreya mean by this statement? What other things does Lord Maitreya say throughout the chapter that must we let go of in order to be received by him in his Mystery School?

3. In Chapters 3 and 4, both Jesus and Lord Maitreya speak of the concept of the chela performing "greater works" than the guru. In Chapter 3, Jesus says:

When I was in embodiment, I was the presence of Maitreya. As much of Maitreya as could be delivered to the people, he delivered through me. And it was a mighty work and a mighty delivery that has sustained millions these two thousand years.

In this hour, due to my ascension and the acceleration of lightbearers, "He that believeth on me, the works that I do shall he do also, and greater works than these—greater works than these—shall he do."

Thus, in the dispensation of the presence of Maitreya as the Coming Buddha who has come at the dawn of the Aquarian age, you realize that the greater works expected also means that the Law expects a greater portion of Maitreya and myself to be delivered in this age through this messenger and through the many disciples worldwide who keep the flame and in some cases are empowered beyond that power which was held by the apostles. This,

beloved ones, is due to the turning of worlds and the turning of cycles—thus, not necessarily by achievement but by the wind of the Holy Spirit in your sails, by the momentum of the Great White Brotherhood with you do you deliver the presence of Maitreya to the world.

(p. 26)

In Chapter 4, Lord Maitreya states:

Jesus, the Master, love of my heart! Indeed, I am the teacher who lived to see the pupil exceed his own teaching. It must always be so. For this is the purpose of the conveyance of the mantle, that the light of the pupil multiplied by the Guru should exceed the former as well as the latter. And greater works² by the living Word should be the new fruit of the Tree of Life that increases in power and wisdom and love with each succeeding two-thousand-year dispensation.

(p. 31)

a. What does Jesus say is the meaning of "greater works" within the context of Maitreya's Mystery School at the dawn of the Aquarian Age?

b. How does Lord Maitreya define "greater works"? How is this connected to the transference of the mantle from the Guru to the chela?

c. What do you believe these two masters are asking us to become so that we can manifest these greater works in this age?

² John 14:12.

Personal Reflection Exercise

1. As you discussed in your group, the dispensation of Maitreya's Mystery School is very special. Reflect on what this dispensation means to you and your spiritual walk. What, if anything, would you like to change in your life to make better use of this dispensation?

2. In Chapter 4, Lord Maitreya poses an important question for our souls:

Thus I unveil to you the real mission of the Saviour, so truly stated by the apostles, for the redemption of the twin flames who took up the path of the Tree of Life in the ancient Mystery School and were turned aside by the cunning of the serpent philosophy, which was the philosophy of the fallen angels who were determined to subvert the light of twin flames and misdirect the great gift of God to all generations who would come after them.

The blame, of course, is not upon those two or any in particular, for we ascribe no blame but only the new cycle of opportunity once again to take up the flame of Alpha and Omega, twin flames of the One. Nary a soul gathered here nor any on earth this day has not in some form, mostly unbeknownst to him, succumbed to some subtlety of the lie of Serpent. Thus all are in the process of either going forth from the ancient Mystery School or returning thereto.

Which direction are you walking in, beloved? In this hour, of course, you have come to my heart. And I take the opportunity by the lodestone of my heart to realign you with the polestar of your own being and thus nevermore to go out in fancy or fantasy of those dark ones with their histrionics and madness and flattery and pleasantries and endless chatter.

(pp. 29-30)

Reflect on Lord Maitreya's question, "Which direction are you walking in, beloved?" and your own soul's answer. You may wish to journal about your response in the space below.