

*Crystal Fire Mist:
Teachings of Christ and Buddha
for the Age of Aquarius*



Thérèse Rose Emmanuel

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Buddha and the Bible quotes and pictures also posted at

www.buddhaandthebible.com

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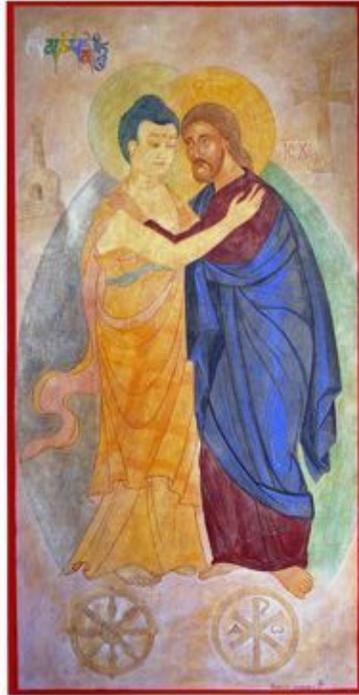
Buddha and the Bible

Five hundred years before Jesus was born, Gautama Buddha walked the earth and taught many of the spiritual principles that Jesus also preached. There is no coincidence. The great adepts and teachers of mankind are emissaries of the same fount of universal, eternal and everlasting God consciousness. The Life of Saint Issa by Nicholas Notovitch and other credible sources also indicate that Jesus traveled to India as a teenager to learn Buddha's teachings, which inspired his ministry and healings.

It is my hope and prayer that as you discover the similitudes and parallels between the teachings of | Jesus and Buddha, you will discover two side of the divine whole that bridges and unites Eastern and Western civilization in this dawning Age of Aquarius.

Won't you join me then, in welcoming Buddha as the dearest friend of Jesus, and Jesus as the dearest

friend of Buddha, who tirelessly work to facilitate the kingdom of God on earth as it is in heaven, in both bodies terrestrial and bodies celestial.



Find your Purpose

*Your purpose in life is to find your purpose
and give your whole heart and soul to it*

— Gautama Buddha

*For this very purpose I have raised you up,
that I might show my power in you.*

—Romans



Unguarded Thoughts

*Nothing can harm you as much
as your own thoughts unguarded.*

—Sautama Buddha

*More than anything you guard,
protect your mind, for life flows from it.*

—Proverbs



Conquer Yourself

There is no fire like passion, there is no shark like
hatred, there is no snare like folly,
there is no torrent like greed. It is better to conquer
yourself than to win a thousand battles.
Then the victory is yours. It cannot be taken from you,
not by angels or by demons, heaven or hell.

—Sautama Buddha

Truly, truly, I say to you, everyone who commits sin
is the slave of sin.

—Jesus



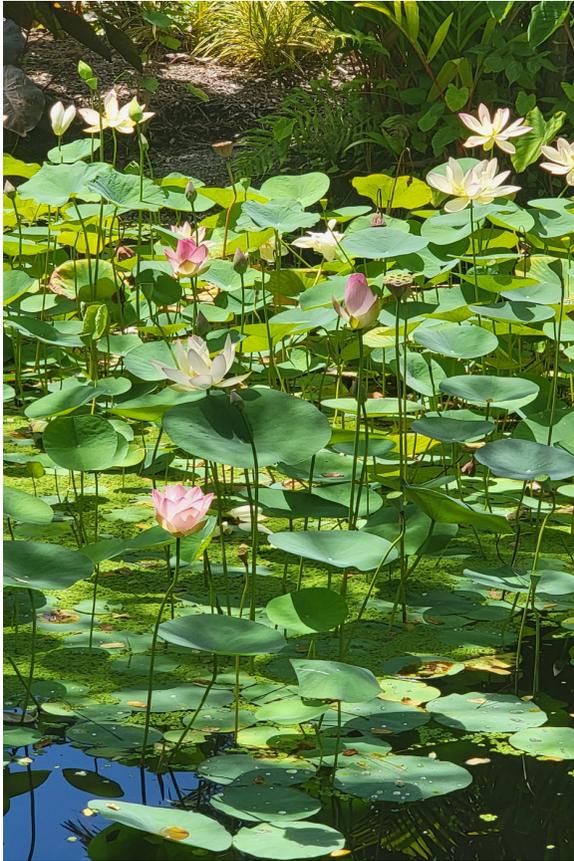
In Him We Live

*Nothing ever exists entirely alone; everything is in
relation to everything else.*

—Gautama Buddha

For in him we live, and move, and have our being.

—Acts



Love One Another

True love is born from understanding.

—Gautama Buddha

*This is my commandment:
Love one another. As I have loved you.*

—Jesus



Purpose of Living

Those who have failed to work toward the truth have
missed the purpose of living.

—Gautama Buddha

To this end was I born, and for this cause
came I into the world,
that I should bear witness unto the truth.

—Jesus



My Peace I Give

*Better than a thousand hollow words
is one word that brings peace.
—Gautama Buddha*

*Peace I leave with you, my peace I give unto you.
—Jesus*



Love Yourself

*If your compassion does not include yourself,
it is incomplete.*

—Gautama Buddha

Love your neighbor as yourself.

—Jesus



Watch Your Tongue

The tongue like a sharp knife...

Kills without drawing blood.

—Gautama Buddha

And the tongue is a fire, a world of iniquity:

so is the tongue among our members,

that it defileth the whole body,

and setteth on fire the course of nature;

and it is set on fire of hell.

—James



Descriptions of Reality

All descriptions of reality are temporary hypotheses.

—Gautama Buddha

For the wisdom of this world is foolishness with God.

—Corinthians



Happiness

A man asked Gautama Buddha, "I want happiness."

Buddha said, "First remove "I." That's Ego.

Then remove "want." That's Desire.

See now you are left with only "Happiness."

—The Dhammapada

The joy of the Lord is your strength.

—Nehemiah



Silence

You throw thorns,
falling in my silence they become flowers.
—Gautama Buddha

Instead of the thorn bush the cypress will come up, and
instead of the nettle the myrtle will come up,
And it will be a memorial to the Lord, for an
everlasting sign which will not be cut off.
—Isaiah



Pure in Heart

The Way is not in the sky; the Way is in the heart.

—Gautama Buddha

Blessed are the pure in heart, for they shall see God.

—Jesus



Do Not Burden Your Heart

As rain falls equally on the just and the unjust,
do not burden your heart
with judgments but rain your kindness equally on all.

—Sautama Buddha

For he maketh his sun to rise
on the evil and on the good,
and sendeth rain on the just and on the unjust.

—Jesus



Be Like A Tree

Praise and blame, gain and loss, pleasure and sorrow
come and go like the wind. To be happy, rest like a
giant tree in the midst of them all

—Gautama Buddha

He will be like a tree firmly planted by streams of
water, Which yields its fruit in its season
And its leaf does not wither;
And in whatever he does, he prospers.

—Book of Psalms



Born Again

Every morning we are born again. What we do today is what matters most.

—Gautama Buddha

Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

—Jesus



Patience

The greatest prayer is patience.

—Sautama Buddha

In your patience possess ye your souls.

—Jesus



Pleasant Words

If you propose to speak always ask yourself,
is it true, is it necessary, is it kind.

—Gautama Buddha

Pleasant words are as an honeycomb, sweet to the soul,
and health to the bones.

—Proverbs



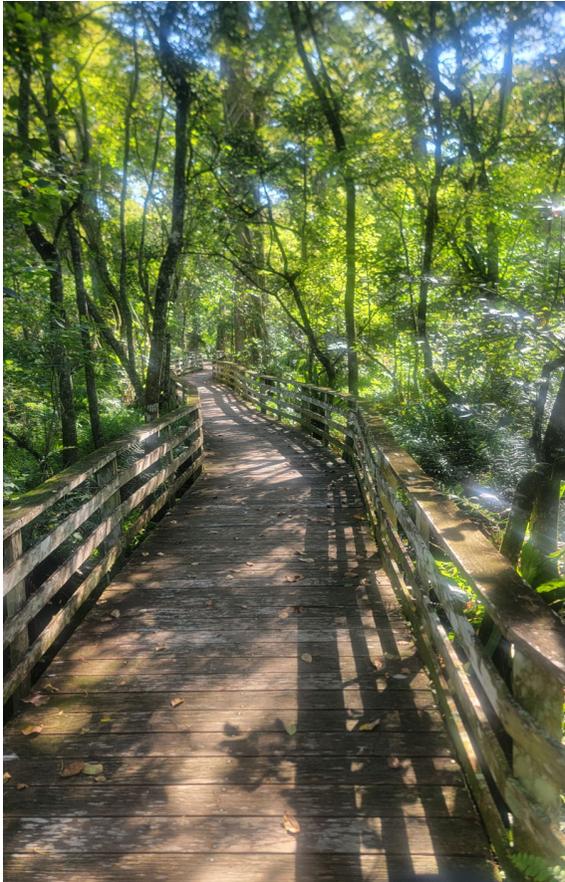
Life is a Journey

It is better to travel, than to arrive.

—Sautama Buddha

*Your life is a journey you must travel
with a deep consciousness of God.*

—Peter



Be Kind

Kindness should become the natural way of life,
not the exception.

—Gautama Buddha

Be kind to one another, tender-hearted,
forgiving each other,
just as God in Christ also has forgiven you.

—Ephesians



You Think You Have Time

The trouble is, you think you have time.

—Sautama Buddha

Lord, make me to know my end,
and what is the measure of my days,
that I may know how frail I am.

—Psalms



Suffering is Optional

Pain is certain, suffering is optional.

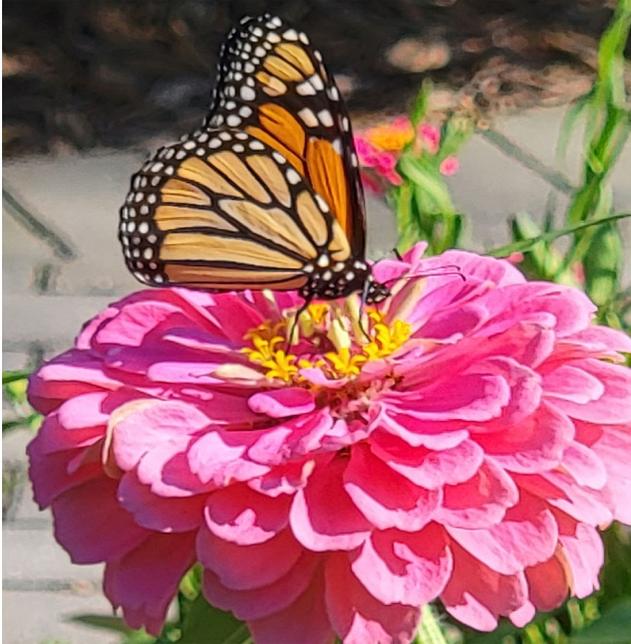
—Sautama Buddha

And God shall wipe away all tears from their eyes;
and there shall be no more death,
neither sorrow, nor crying, neither shall there be any
more pain: for the former things are passed away.

And he that sat upon the throne said,

Behold, I make all things new.

—Revelation



Forgive

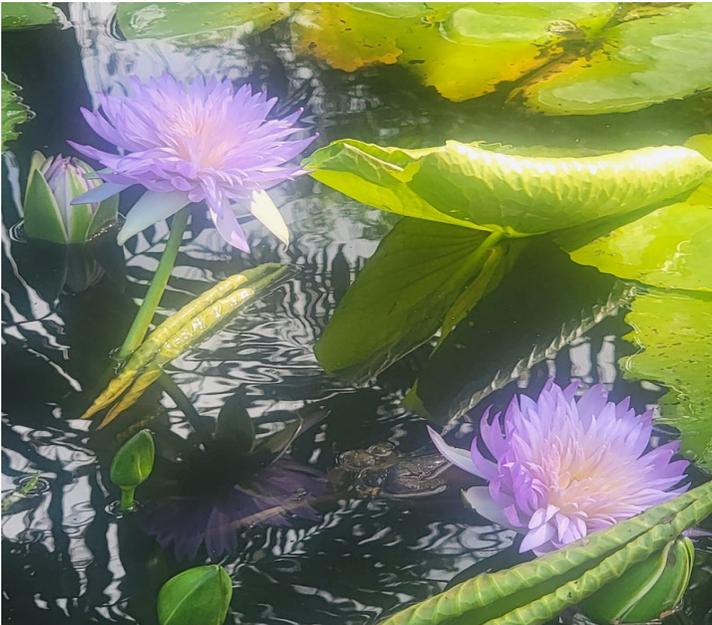
Remembering a wrong is like carrying
a burden on the mind.

—Gautama Buddha

Then came Peter to him, and said, Lord,
how oft shall my brother sin against me,
and I forgive him? till seven times?

Jesus saith unto him, I say not unto thee,
Until seven times: but, until seventy times seven.

—Gospel of Matthew



Shine!

Like the moon, come out from behind the clouds!

Shine.

—Gautama Buddha

*Arise, shine; for thy light is come,
and the glory of the Lord is risen upon thee.*

—Isaiah 60:1



Wear out Your Problems

Most problems, if you give them enough time and space, will eventually wear themselves out.

—Gautama Buddha

The righteous person may have many troubles, but the Lord delivers him from them all.

— Psalms



Happiness Is the Path

There is no path to happiness: happiness is the path.

—Sautama Buddha

*You will make known to me the path of life;
In Your presence is fullness of joy;
In Your right hand there are pleasures forever.*

—Psalm 16:11



Light a Lamp

If you light a lamp for somebody,
it will also brighten your path.

—Gautama Buddha

Let your light so shine before men,
that they may see your good works, and glorify
your Father which is in heaven.

—Jesus



Treasure in Heaven

Speak the truth, do not become angered and give when asked, even be it a little. By these three conditions one goes to the presence of the gods.

—Gautama Buddha

You shall not give false testimony.... If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them..... If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven.

—Jesus



Tiny Good Actions

Do not overlook tiny good actions, thinking they are of no benefit; even tiny drops of water in the end will fill a huge vessel. Do not overlook negative actions merely because they are small; however small a spark may be, it can burn down a haystack as big as a mountain.

—Sautama Buddha

For verily I say unto you,
Till heaven and earth pass, one jot or one tittle
shall in no wise pass from the law, till all be fulfilled.

—Jesus



A Disciplined Mind

*There is nothing so disobedient as an undisciplined
mind, and there is nothing so obedient
as a disciplined mind.*

—Gautama Buddha

*Let this mind be in you,
which was also in Christ Jesus.*

—Philippians



Change

Nothing is forever except change.

—Gautama Buddha

*To every thing there is a season, and a time to every
purpose under the heaven.*

—Ecclesiastes



The Eternal Law

Hatred does not cease by hatred, but by love alone is healed; this is an ancient and eternal law.

—Gautama Buddha

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

—Jesus



Love, Live and Let Go

*In the end these things matter most:
How well did you love? How fully did you live?
How deeply did you let go?
—Gautama Buddha*

*And now these three remain: faith, hope and love.
But the greatest of these is love.
—Corinthians*



Flowers

If we could see the miracle of a single flower clearly
our whole life would change.

—Gautama Buddha

Consider the flowers...how they grow: they neither toil
nor spin; but I tell you, not even Solomon in all his
glory clothed himself like one of these.

—Jesus



If

*If you truly loved yourself,
you could never hurt another.*

—Gautama Buddha

*Above all, love each other deeply,
because love covers over a multitude of sins.*

—Peter



Dewdrop

This is how to contemplate our conditioned existence in
this fleeting world: Like a tiny drop of dew.

—Gautama Buddha

Yet you do not know what your life will be like
tomorrow. You are just a vapor that appears for a little
while and then vanishes away.

—James



Be Unshaken

Even as a solid rock is unshaken by the wind,
so are the wise unshaken by praise or blame.

—Gautama Buddha

Everyone then who hears these words of mine and does
them will be like a wise man who built his house on the
rock. And the rain fell, and the floods came, and the
winds blew and beat on that house, but it did not fall,
because it had been founded on the rock.

—Jesus



Look Not to the Faults

Look not to the faults of others, nor to their omissions and commissions. But rather look to your own acts, to what you have done and left undone.

There are no chains like hate...dwelling on your brother's faults multiplies your own.

You are far from the end of your journey.

—Sautama Buddha

Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye?

Or how can you say to your brother,
'Let me take the speck out of your eye,'
when there is the log in your own eye?

—Jesus



Consider Others as Yourself

Consider others as yourself.

—Sautama Buddha

Do unto others as you would have them do unto you.

—Jesus



Pray for the World

Let your thoughts of boundless love
pervade the whole world.

—Gautama Buddha

Urge, then, first of all, that petitions, prayers,
intercession and thanksgiving be made for all people

—1 Timothy



Turn the Other Cheek

If anyone should give you a blow with his hand,
with a stick, or with a knife, you should abandon
any desires and utter no evil words.

—Gautama Buddha

And unto him that smiteth thee on the one cheek
offer also the other; and him that taketh away thy cloak
forbid not to take thy coat also. —Jesus



Overcome Evil by Good

Overcome anger by love, overcome evil by good.

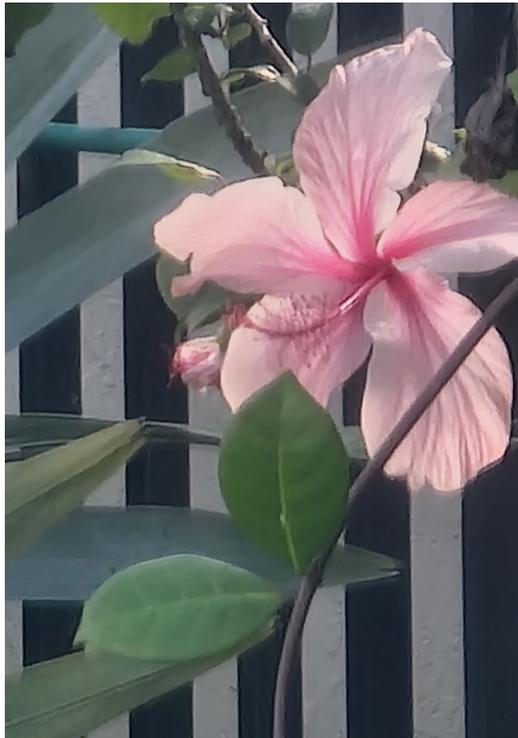
Overcome the miser by giving,
overcome the liar by truth.

—Gautama Buddha

Love your enemies, do good to those who hate you,

bless those who curse you,
pray for those who abuse you.

—Jesus



Tend to One Another

If you do not tend to one another, then who is there to
tend you? Whoever would tend me,
he should tend the sick.

—Gautama Buddha

Verily I say unto you, Inasmuch as ye have done it
unto one of the least of these my brethren,
ye have done it unto me.

—Jesus



Lacking Nothing

Let us live most happily, possessing nothing.

—Sautama Buddha

*When I sent you without purse, and scrip, and shoes,
lacked ye any thing? And they said, Nothing.*

—Jesus



Refrain from Taking Life

Abandoning the taking of life, the ascetic Gautama dwells refraining from taking life, without stick or sword.

—Gautama Buddha

Put your sword back into its place; for all those who take the sword will perish by the sword.

—Jesus



Teach the Dharma

Teach the dharma which is lovely at the beginning,
lovely in the middle, lovely at the end. Explain with the
spirit and the letter in the fashion of Brahma. In this
way you will be completely fulfilled and wholly pure.

—Sautama Buddha

Go therefore and make disciples of all nations, baptizing
them in the name of the Father and of the Son and of
the Holy Spirit, and teaching them to obey everything
that I have commanded you.

—Jesus



Work Out Your Salvation

Work out your own salvation with diligence.

—Gautama Buddha's Last Words

Work out your own salvation with fear and trembling.

—Saint Paul for Jesus



My Kingdom Is Not of this World

I know that the king's heart is full of love and that for his son's sake he feels deep grief. But let the ties of love that bind him to the son whom he lost embrace with equal kindness all his fellow-beings, and he will receive in his place a greater one than Siddhartha; he will receive the Buddha, the teacher of truth, the preacher of righteousness, and the peace of Nirvana will enter into his heart.

—Gautama Buddha to his earth Father

My Kingdom is not of this world.

—Jesus



See the Truth

See the truth, and you will see me.

—Sautama Buddha

I AM the way, the truth and the life.

—Jesus



Peace

Better than a meaningless story of a thousand words is
a single word of deep meaning which,
when heard, produces peace.

—Gautama Buddha

Blessed are the peacemakers, for they shall be called
the children of God.

—Jesus



Overcome Anger

*You will not be punished for your anger,
you will be punished by your anger...*

Let a man overcome anger by love

—Gautama Buddha

A soft answer turneth away wrath.

—Proverbs



True Belongings

Your actions are your only true belongings.

—Sautama Buddha

I will show you my faith by my works.

—James



Sowing Seeds

Each day of my life I am sowing seeds that one day
I will harvest. Flower and thorn are in the same stem.
—Gautama Buddha

The kingdom of heaven is like a man who sowed good
seed in his field; but while men slept, his enemy came
and sowed tares among the wheat
—Jesus



Measuring

*A person is ruined by taking
the measure of other persons.*

—Sautama Buddha

*Take heed what ye hear: with what measure ye mete,
it shall be measured to you*

—Jesus



The Less You Have

The less you have, the less you have to worry about
—Gautama Buddha

If you want to be perfect, go, sell your possessions and
give to the poor, and you will have treasure in heaven
—Jesus



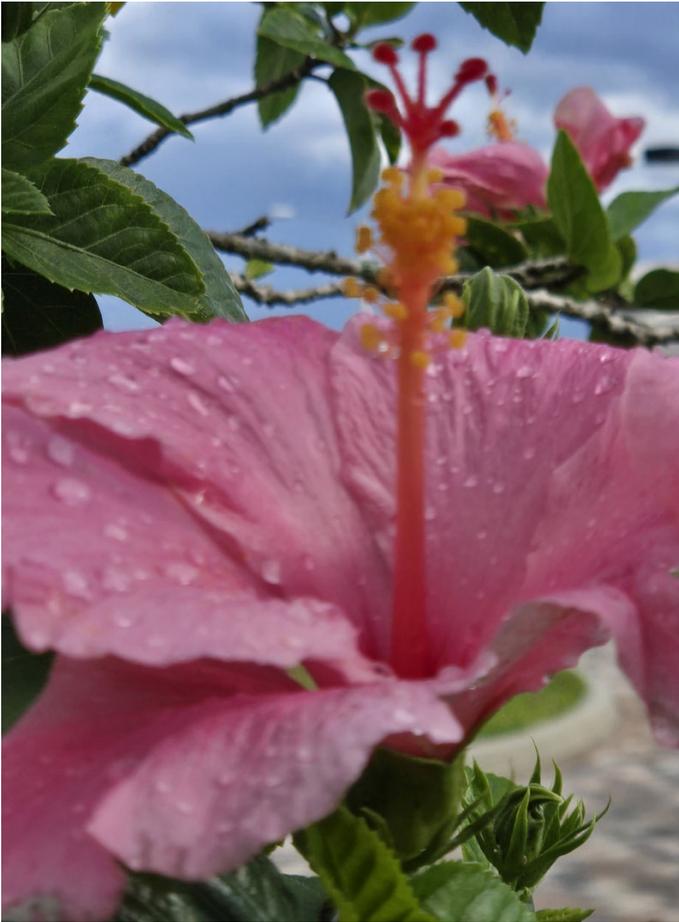
Charity Never Fails

Sometimes it is better to be kind than to be right.

—Sautama Buddha

Charity never fails.

—Saint Paul



Consider the Lilies

When you like a flower, you just pluck it. But when
you love a flower, you water it daily.

—Sautama Buddha

Consider the lilies how they grow: they toil not, they
spin not; and yet I say unto you, that Solomon in all
his glory was not arrayed like one of these.

—Jesus



Care for Your Body

Your body is precious. It is our vehicle for awakening.

Treat it with care.

—Sautama Buddha

Do you not know that your body is a temple of the Holy Spirit within you, whom you have from God?

—Jesus



Embrace Change

Nothing is forever except change.
In the adaptability and ease with which we
experience change, lies our happiness and freedom.
—Gautama Buddha

And he that sat upon the throne said,
Behold, I make all things new
—Book of Revelation



Shed Your Past

Just as a snake sheds its skin, we must shed our past
over and over again.
—Sautama Buddha

Lie not one to another, seeing that ye have put off
the old man with his deeds And have put on the new
man, which is renewed in knowledge after the image
of him that created him.
—Saint Paul



Life is Difficult

*Life is so very difficult. How can we be
anything but kind.*

—Sautama Buddha

*Be kind and compassionate to one another, forgiving
each other, just as in Christ God forgave you.*

—Saint Paul



Look No Further

If you don't see God in the next person you meet,
look no further.

—Sautama Buddha

Inasmuch as ye have done it unto one of the least
of these my brethren, ye have done it unto me.

—Jesus



The Present Moment

Concentrate the mind on the present moment. Within this moment, the only moment that exists, the past, the present and the future are contained.

—Gautama Buddha

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

—Jesus



Do Not Destroy

If we destroy something around us, we destroy ourselves.

If we cheat another, we cheat ourselves.

—Gautama Buddha

*Those who are kind benefit themselves, but the cruel
bring ruin on themselves.*

—Proverbs



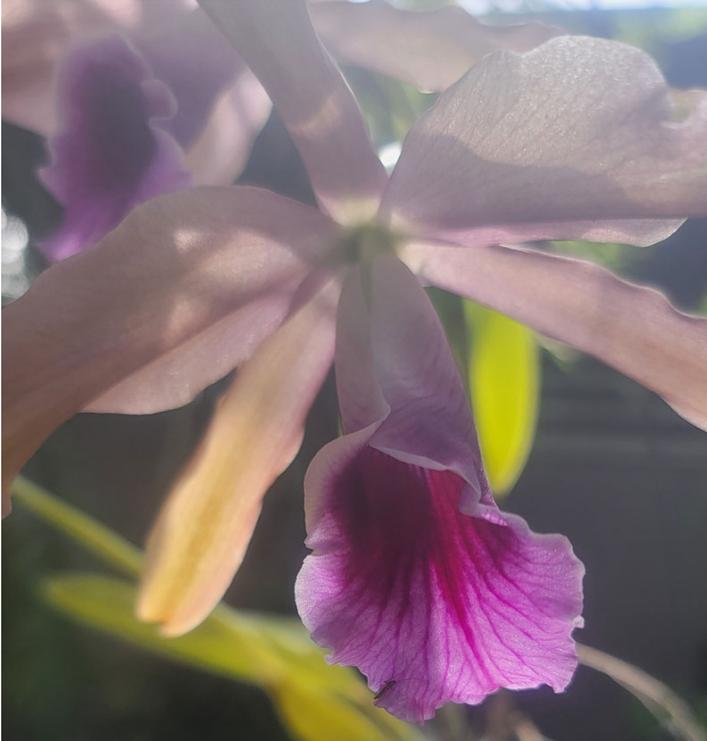
Personal Responsibility

Everything that happens to us is the result of what we ourselves have thought, said or done. We alone are responsible for our lives.

—Gautama Buddha

For every man shall bear his own burden.

—Saint Paul



Humble Yourself

You create what you defend against.

—Sautama Buddha

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner." I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

—Jesus



Give Cheerfully

If the living beings knew the fruit and final reward of charity and the distribution of gifts, as I know them, then they would not eat their food without giving to others and sharing with others, even if it were their last morsel and mouthful.

—Gautama Buddha

The point is this: whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.

—Saint Paul



Cast Out Doubt

There is nothing more dreadful than the habit of doubt.

*Doubt separates people. It is a poison that
disintegrates friendships.*

—Sautama Buddha

*Do not be anxious about anything, but in every
situation, by prayer and petition, with thanksgiving,
present your requests to God.*

—Saint Paul



About Children

Care about your children. Just Bless them instead of worrying, as every child is the little Buddha whop helps his parents to grow up.

—Sautama Buddha

Train up a child in the way he should go: and when he is old, he will not depart from it.

—Proverbs



Silence

Do not speak unless it improves on silence.

—Gautama Buddha

A time to keep silent, and a time to speak

—Ecclesiastes



Worldly Passions

Of all the worldly passions, lust is the most intense.
All other worldly passions seem to follow in its train.

—Gautama Buddha

No man can serve two masters: for either he will
hate the one, and love the other; or else he will
hold to the one, and despise the other.

Ye cannot serve God and mammon.

—Jesus



Don't Be Jealous

Do not be jealous of others' good qualities, but out of admiration adopt them yourself.

—Gautama Buddha

Let us not be desirous of vain glory, provoking one another, envying one another.

—Saint Paul



Goodwill

*Goodwill toward all beings is the religion; cherish in
your hearts boundless to all that lives.*

—Gautama Buddha

*Do not be conformed to this world, but be
transformed by the renewal of your mind, that by testing
you may discern what is the will of God, what is good
and acceptable and perfect.*

—Saint Paul



Contentment

Happiness will never come to those who fail to appreciate what they already have.

—Sautama Buddha

But godliness with contentment is great gain.

*For we brought nothing into the world,
and we can take nothing out of it.*

—Saint Paul



Thoughts

We are what we think.

—Sautama Buddha

For as he (a man) thinks in his heart, so is he.

—Proverbs



Be Mindful

Always be mindful of the kindness
and not the faults of others.
—Gautama Buddha

Every time I think of you,
I give thanks to my God.
—Saint Paul



Crown of Life

It is a man's own mind, not his enemy or foe, that lures him to evil ways. The wind cannot overturn a mountain. Temptation cannot touch the man who is awake, strong and humble, who masters himself and minds the law.

—Sautama Buddha

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

—Epistle of James



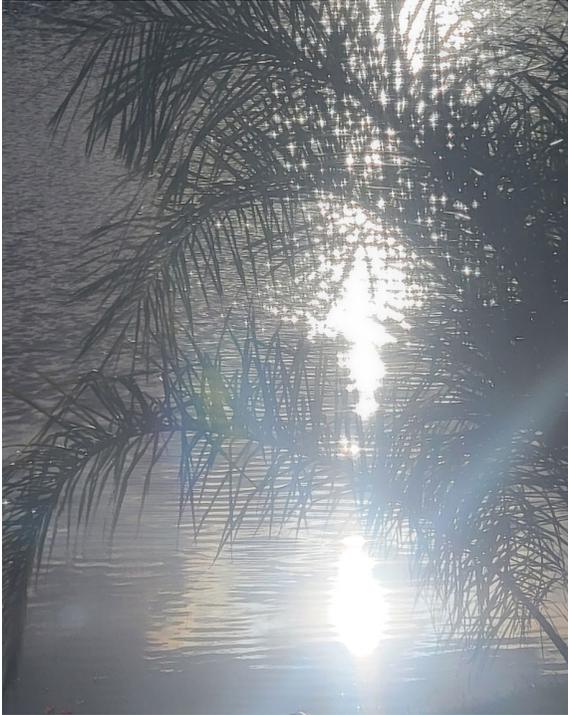
Wisdom

There are four lights: the light of the moon, the light of the sun, the light of fire, and the light of wisdom. Of these four lights, the light of wisdom is supreme.

—Sautama Buddha

Blessed is the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold.

—Proverbs



In Relation

*Nothing ever exists entirely alone; everything is in
relation to everything else.*

—Gautama Buddha

*I am the vine; you are the branches. If you remain
in me and I in you, you will bear much fruit;
apart from me you can do nothing.*

—Jesus



A Thousand Candles

Thousands of candles can be lighted from a single candle, and the life of the candle will not be shortened.

Happiness never decreases by being shared.

—Gautama Buddha

The spirit of man is the candle of the Lord, searching all his innermost parts.

—Proverbs



Along the Road

There are only two mistakes one can make along the road to truth; not going all the way, and not starting.

—Gautama Buddha

*Live as servants of God. And you shall know the truth,
and the truth shall make you free.*

—Saint Paul



Unity

Unity can only be manifested by the Binary. Unity itself and the idea of Unity are already two.

—Sautama Buddha

I am Alpha and Omega, the beginning and the ending,
saith the Lord, which is, and which was,
and which is to come, the Almighty.

—Book of Revelation



The Bodhisattva Vow

Like Christians who respond to the calling of “What Would Jesus Do?” or read the classic book by Thomas à Kempis, *The Imitation of Christ*, so a bodhisattva is a person who has determined to follow the footsteps of Gautama Buddha and become a Buddha. Buddhists explain that the path to become a Buddha begins with a profound spiritual experience that reorients our life. This profound spiritual experience is called “bodhicitta,” which is a Sanskrit term meaning awakened or enlightened mind.

I experienced my first bodhicitta when I lived and went to college at American University in Washington D.C. I had been meditating on God with Sufis, using the mantra, “La Illaha il Allah” which means, “there is nothing but God.” One day as I gave this mantra, all of the cells of my body lit up with spiritual fire and my soul began to lift up out of my body. This divine encounter at the cellular level of my being took place three times. The bliss and reality that I experienced was incomparable and set me on a path to pursue God completely. I abandoned the college party life and dedicated myself to this divine quest.

Not long after, I found the teachings of the ascended masters and my life teacher, Elizabeth Clare Prophet, that I fondly call Mother, who helped me to understand and appreciate the divine truth behind all of

the major world religions.

In the book, *The Buddhist Essence*, Mother describes the bodhicitta as a dynamic cosmic force. I believe the spiritual awakening of the bodhicitta is akin to the description Jesus gave to Nicodemus about being born again.

“There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.”

Just as the Buddha explained that the seed of Buddha, is in everyone, so Jesus speaks of the kingdom of God that is within and reminds us that we are Sons of God like him.

One of my first deep spiritual experiences after finding the teachings of the ascended masters in Buenos Aires, Argentina, was an experience I had upon awakening, where I entered a cosmic interval and became

one with the threefold flame of life in my heart. In this cosmic interval, the threefold flame filled my chest with the most radiant, glowing, pulsating and iridescent blending colors of pastel pink, yellow and blue, gathering like a fire enfolding itself in a vortex of resurrection fire.

This flame was like the most dazzling jeweled crystal, a crystal fire mist of the God flame locked inside my chest like a treasure chest, a secret and heretofore hidden compartment of being.

The goal of Buddhism and path of the Bodhisattva is to reconnect to this flame and to liberate all sentient beings. Like Gautama Buddha, we become Keepers of the Flame of Life. We dedicate our life to a divine path that will liberate the soul so she can reunite with the flame in the alchemical marriage that the Christian saints like Saint Teresa of Avila have written about, which precedes of our soul's ascension back to God. This ascension was demonstrated by Jesus on Bethany's hill when a cloud "took him out of their sight." This ascension ritual is what the Buddha called "nirvana."

In *The Buddhic Essence* Mother writes that what inspires a person to attain Buddhahood for the salvation of all beings is to set the spark of life, the divine flame free that is imprisoned in the prison of the flesh, so that you can explode into the divine being that you really are.

I believe this is what Saint John described when he said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him

purifieth himself, even as he is pure.”

Mother explains that this desire to release the Buddha-nature imprisoned in all flesh spurred the Buddha Maitreya long ago to take his vow. Lord Maitreya worded this in a dictation given through Mother in 1990, called *Fearless Compassion and the Eternal Flame of Hope*. He said: “I saw my God imprisoned in flesh. I saw the Word imprisoned in hearts of stone. I saw my God interred in souls bound to the ways of the wicked. And I said, “I will not leave thee O my God! I will tend that fire. I will adore that flame. And by and by, some will aspire to be with me.”

This is the ultimate freedom from rebirth that Jesus also demonstrated when he reignited his threefold flame in the tomb as a mighty burst of resurrection flame, that was even captured as a physical imprint on the cloth that is now called the Shroud of Turin. This was the linen Jesus' body was wrapped in, after being taken down from the cross. The resurrection was the initiation that Jesus passed, in order to demonstrate for all time that death is not real.

Buddha describes the three flames in the heart as three jewels, and associated them with three pillars of the spiritual path. These three pillars are

The Dharma, which is the teaching itself and its implementation as our soul's divine plan.(blue/power)

The Buddha, who is both an outer and an inner teacher (yellow/wisdom)

And the Sangha, the body of God as the community of believers.(pink/ love)

In Christianity, the blue flame of the Dharma can be found in Jesus' statement, "Seek and ye shall find. Knock and it shall be opened unto you." The yellow plume of the Buddha is the statement Jesus made when he said, "I AM the Way and the Truth and the Life. No one cometh to the Father except by me." And the Sangha is what Saint Paul and the early Christians called the community of the Holy Spirit, described in Corinthians.

"There are different kinds of gifts, but the same Spirit distributes them. There are different kinds of service, but the same Lord. There are different kinds of working, but in all of them and in everyone, it is the same God at work. Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. Even so the body is not made up of one part but of many."



Gautama Buddha as Lord of the World with our Twin Star Venus

I Shall Kindle

The buddhist teacher Sangharakshita explains in the book, *The Three Jewels*, that “the bodhissattva himself is like a glass prism, and the bodhicitta is like the pure white light shining through the prism. And the vows of the Bodhisattva are like different colored lights which emerge from the prism on the other side...This pure, white light of this one Bodhicitta shines through hundreds and thousands of individual prisms. And it shines through its own particular set, its own particular combinations of colors.”

Gautama Buddha described the flames in a dictation given through the Messenger Elizabeth Clare Prophet in 1992 , entitled *I Shall Kindle*. In this dictation, he explains that every being in heaven is a flame of God, and that every being who has ascended back to God becomes a flame. This flame is congealed, ratified and sealed during the ritual of the Ascension that takes place in the etheric retreat at Luxor with the master Serapis Bey and the brothers and sisters of the Ascension Temple.

In Luxor's Ascension Temple, souls who have fulfilled their dharma, their life's divine mission and balanced at least fifty-one percent of their karma, and balanced and expanded their threefold flame can pass through ascension fires and become permanently

crystallized as a divine immortal being. They ascend home to their God Presence and are freed from the rounds of rebirth.

In a 1991 dictation entitled *The Increase of the Fire of the Heart*, Gautama Buddha explains: “The meditation on the fire of the heart, beloved, can result in a most physical, fiery sensation that can increase, that can endow words and thoughts and actions and the desires of God with a fierceness, with a warmth, with a white-hot heat such as that which endows worlds and brings forth the creation of Elohim.

The fire of your heart is the key to your ascension. It is always the key, [the determining factor as to] whether or not one who applies shall be [accepted at the retreat of Luxor as] a candidate for the ascension. We do not say, “What is his qualification?” We say, “What is his fire?”

Our God is a consuming fire! Thus we say, our consuming fire is our God! Therefore the type and quality of your consuming fire determines what can be the manifestation of God where you are, what can be the vibration of your spirit, fire for fire.

Be cells that are enlivened, that ultimately can be independent of the body and yet be one with it. This does occur when the soul, fused to the Christ, merges with the I AM Presence in the ritual of the ascension.”

Buddha vowed to help us. “I AM in the heart of the earth. And I have come with a kindling fire, truly a kindling fire. And what shall I kindle? I shall kindle the debris that it be not there on the morrow. I shall kindle the

heart of Love. I shall kindle! For that is my calling. Will you kindle also, my loves? [...] You simply need a fiery heart of Love. And I will supply it! Therefore you have no excuse that you might say, “I have not a fiery heart of Love.”

Three years after these dictations, the movie *A Little Princess* came out, with the theme song, “Kindle My Heart.” And can you guess who is on the cover of the song? Our beloved Gautama Buddha of course!

As the moon kindles the night
As the wind kindles the fire
As the rain fills every ocean
And the Sun the Earth
So your heart will kindle my heart
Take my heart
Take my heart
Kindle it with your heart
And my heart cannot be
Kindled without you
Your heart will kindle my heart





The Relentless Wave; Archangel Gabriel and the Mysteries of the Holy Grail

The Crystal Fire Mist

When Sangharakshita describes the bodhissatva as a glass prism, and the bodhicitta as the pure white light shining through the prism., he is actually describing what the ascended masters have called the "crystal fire mist."

In a 1992 dictation called *The Descent of the Crystal Fire Mist*, the ascended master Jesus Christ called us to anchor into the earth the extraordinary fire that descends from the crystal fire mist. He said, "Lo! I AM come for the descent of the crystal fire mist into your heart! From my Sacred Heart I pour out the vial of the crystal fire mist. O hearts of Love, are you ready for this fire?[...] Receive the rays of light for a purging and a purifying and an action of the sacred fire whereby all might know the strength, the presence and the will to walk every step of the way Home to God."

The crystal fire mist is the fire of God descending into form and encased in matter, as well as the fire of God ascending from Matter back to Spirit. It is the divine relationship of Alpha and Omega between Spirit and Matter, and Matter and Spirit.

This interaction between spirit and matter and between crystal and mist is the equation Einstein

described as $E=MC^2$. This equation means that the difference between Alpha's heaven world and Omega's matter plane is the speed of light squared. The speed of light squared is the fullness of God's divine energy that passes through the nexus of Alpha and Omega to become squared in our four lower bodies as the New Jerusalem become the City Foursquare.

Mark Prophet explained that this precipitation of energy from Alpha to Omega where the mist becomes crystal is the spiritual meaning behind the word atom, or "a to m." In a dictation entitled, *My Blessing at the Beginning of the Race*, Gautama Buddha says: "How evident is the crystallization of the mist, even in the crystal that is found in the earth. Thus, a mystery is unveiled in the heart of the rock, and by science it is known that in the nucleus of every atom of every molecule a "fire" does burn."

Gautama Buddha spoke of the alchemical interchange between Alpha and Omega, and between Spirit and Matter in a 1977 dictation entitled, *Energy Is God*. He posed the question, "Do you really know when you are on earth and when you are in heaven? Do you really know when you are Spirit or Matter?" Then, he described the interchange as "an infinitude of the bouncing of energy from Spirit to Matter until the entire cosmos is simply one pulsating sphere of God."

Gautama explained "that energy pulsates from Alpha to Omega and to the worlds within and the worlds without. Microsecond by microsecond that energy is becoming Matter, becoming Spirit, becoming Matter. You cannot even calculate the fragments of time. They are so

infinite, as it were, in their smallness as almost to be not increments at all, but the mighty cosmic flow. ”

The divine interchange of Alpha and Omega is the centrifugal and centripetal action of the cosmic dance of Nataraja. This action of the great Tai Chi can also be observed as a meditation the master Sanat Kumara gave on the white fire, blue fire sun of Sirius.

Gautama Buddha also speaks of the density and burden that accumulates when God's Spirit becomes trapped in form. He explains that the fire sealed in the heart of crystal becomes a prisoner of time and space, form and dimension. He further points out that the divine spark within our heart is also encased, “not alone by the density of physical temple but by karmic skeins woven over and again as a gnarled knitting without pattern or precision.” He asks us to let the Divine Mother within us raise the soul.

Elizabeth Clare Prophet teaches that from the perspective of Kabbalah, sparks of light became trapped among the husks when the vessels of the sefirot broke. The sefirot are the fruits of our Tree of Life. She says these sparks of light trapped among the husks give energy to evil. During the Ritual of Soul Retrieval, she makes an invocation to liberate these sparks of light.

When the fall took place, many souls left the garden of Eden, the edenic consciousness of their mighty I AM Presence to evolve through the four lower etheric, mental, emotional and physical vehicles. When the vessels of the sefirot broke, the sparks of light that were trapped among the husks began empowering evil, like the fragmented

mirror in the story of *The Snow Queen* by Hans Christian Anderson. These teachings also echo the words of the ascended master Jesus Christ printed for the Jesus Watch Vigil of the Hours, “that evil has no permanent reality except in the continuous misqualification by mankind of the pure energies of God given to all daily.”

On the six o'clock line of our cosmic clock, we can initiate the Omega return where *aum* becomes *om*, and where the mist solidified is released from form to rise up to God like sweet incense. This is the sacred alchemical work of the ages. As the crystal is sublimated into mist, Matter/Maya loses her grip on reality and miracles abound. Spiritual adepts and avatars of all ages used this awareness, like Jesus and Gautama, to walk on water, heal, resurrect life, precipitate food, walk through walls and disappear “from their midst.”

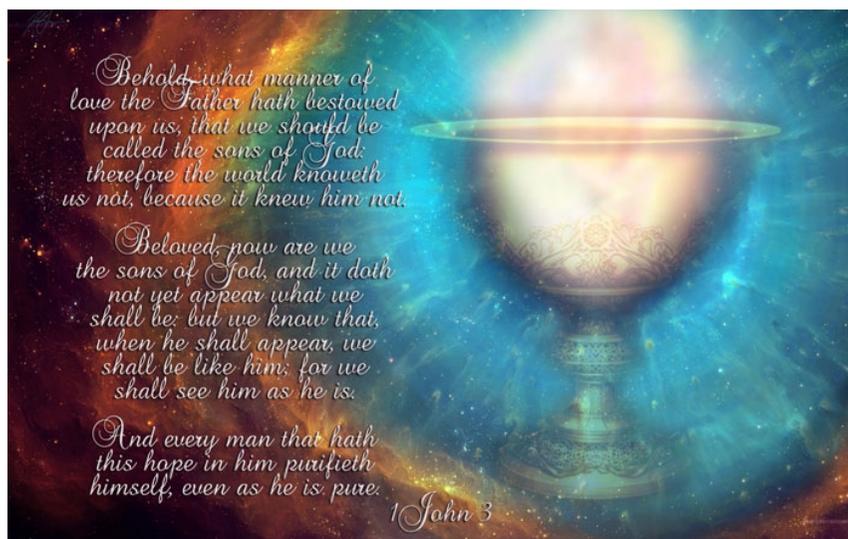
Gautama Buddha explains that the crystal ascending back to the mist is an accelerating spiral of ascension's flame within the secret chamber of the heart that will allow our our souls to return to spirit. “Thy ascent is urgent!” he says. “Accelerate now, for the mist and the crystal spheres are converging.”

In a magnificent teaching on twin flames, Mother teaches that the crystal fire mist is what makes up the deathless solar body, the spiritual vehicle that enfolds our etheric body, preparing the soul for her ascension. The deathless solar body is the spiritual vehicle that is created by the etherealization of the crystal fire mist.

The master Saint Germain gave a beautiful decree , “I AM immortal” which describes the process of

becoming immortal. He proclaims: “Let the law of mortality be struck down and neutralized by the law of immortality. I AM IMMORTAL! Let every cell and atom and electron of my entire being respond, be quickened and affirm the same. Let the spiral of Death and disintegration be reversed.! Let me enter now the spiral of integration and everlasting Life right within these four lower bodies. Let my soul begin to put on the permanent atom of being. Let this deathless solar body be woven tightly until that deathless solar body becomes an armor of light invincible!”

Gautama Buddha tells us that in his office as Lord of the World, he embodies the beauty of earth and the qualities of the beauty of God. He asks us to behold this beautiful God and externalize it. He asks us to be joyous to create patterns of perfection and beauty and glory, that the light may shine in the crystal and the mist, that beauty may be revealed and that life eternal shall be life beautiful.





The Garden of Eden by Peter Wenzel

The Garden of Eden

Just as we have and cultivate the individuated flame of God consciousness that Gautama Buddha described, so our twin flame shares in that unique divine blueprint. Twin Flames were created by Elohim in the beginning as two polarities of Alpha and Omega. The purpose God held for twin flames was to incarnate in the matter spheres to matter-realize, or materialize, in polarity, the frequencies and rays of God-consciousness held in the causal body. (You can find out more about the rays of divine consciousness of your causal body by visiting the website, www.mydivinepresence.com)

The root races, or soul mandalas, that incarnated on the first three aspects of God consciousness, the blue, yellow and pink rays of the causal body, evolved through time and space and ascended home to God. During the time of the fourth root race, when the white ray of the Divine Mother was to be exalted, the fall of the angels took place, led by Lucifer, Satan and Serpent. These fallen ones were cast out of the heaven plane because they refused to serve the Christ consciousness in evolving mankind, and wanted to be enshrined as gods fashioned after their own pride and rebellion.

Elizabeth Clare Prophet teaches that the Garden of Eden was a mystery school on Lemuria, and that Lord Maitreya was the regent of that school. Many twin flames were evolving through this mystery school to redeem the fallen consciousness and guide others to return to their divine estate.

Mother explains that Adam, Eve and many twin flames in the Garden of Eden, were tempted by Serpent with the dare, “you shall not surely die.” The temptation was to take heaven by force like the fallen ones, without going through the required God-given initiations, that would have allowed them to receive the fruits of the Tree of Life in a spiritually lawful way. Eve, who represents the fallen feminine aspect of our being, partook of the fruit unlawfully and her energies descended into lower vibrations away from the planes of Spirit. In his love for Eve, Adam, who for Kabbalists, represents the original man Adam Kadmon, followed his twin flame into the lower spheres. Together, they forsook the single-eyed vision—Immaculata—that dwells in the capstone of being as the sanctified polarity of Alpha and Omega, and entered duality.

They forsook the divine consciousness of absolute good, and the knowledge of the I AM that I AM and partook of the human consciousness of relative good and evil. This relative good and evil becomes the entryway for absolute evil, where one does surely die.

Mother explains in her teaching on twin flames that Eve fell on three aspects of the Law. In Genesis, we read: “The Lord God made all kinds of trees grow out of

the ground—trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.”

These three aspects correlate to the threefold flame in the heart. The tree “good for food” represent on the blue plume of power and sustenance in life. The tree “pleasing to the eye” correlates to the pink plume of divine love, beauty and creativity. And the “tree of the knowledge of good and evil” correlates to the yellow plume of wisdom.

We know from the teachings of the ascended masters that Lucifer, and those angels who followed him, fell by perverting God's wisdom through pride, polluting the mental quadrant of our collective consciousness, and goading others to fall on the same pattern of the misuse of wisdom, represented by the tree of the knowledge of good and evil.

Mother describes the three temptations that Eve succumbed to, and that have affected us ever since. The first temptation, which I believe falls on the blue plume, has to do with self-preservation in the world by adopting fallen economic systems. Rather than rely on God's manna for sustenance, and on Jesus' “give us this day our daily bread,” the economic systems of this world encourage us to hoard. We lean on the arm of flesh instead of accessing the divine power of precipitation to materialize what we need straight from our causal body, as we did in the etheric realms before the fall.

The second temptation, that I believe ties back into the pink plume and the perversions of love, has to do with vanity, lust, sensuality and adorning the synthetic self by identifying with our physical body as the sum of who we are. Most people still believe that they are just their body and that when their body dies, they die too. This curse of mortality Mother described as the Use of the sacred fire of the Christ for the adornment of the outer man instead of developing the inner man.

The third temptation that fits with the yellow plume is the desire to have the wisdom of this world and to be thought wise of by men. This approval mechanism in our psychology and to pride in the intellect is the wisdom of this world, which saint Paul describes as “foolishness with God.”

Jesus and Gautama both had to face and reverse the fall on these three points of the law to become Christ and Buddha. Jesus was tempted by the devil on the first point of self-preservation. After forty days of fasting, he was hungry and the devil said to him, “If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Then the devil tempted him on the second point of vanity and lust and took him upon a high mountain, showing him all the kingdoms of this world. “And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship

me, all shall be thine. And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”

The last temptation was the temptation of perverted wisdom and pride, where the devil brought him to Jerusalem and set him on a pinnacle of the temple and said, “If thou be the Son of God, cast thyself down from hence: For it is written, He shall give his angels charge over thee, to keep thee: And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.”

Five hundred years before Jesus, Gautama Buddha faced similar temptations by Mara, the devil, on the same three points of the law. He sent his daughters of Mara to seduce Buddha as he was sitting under the Bo tree, a perversion of the love ray. When Buddha did not respond, Mara sent him armies of demons to attack and unseat Buddha, a perversion of power. Buddha remained steadfast in meditation and was unmoved, until Mara's arrows turned to rose petals. Last, Mara came back a third time and presented himself as Buddha's own carnal mind, created by the perversion of wisdom. This synthetic creation Buddha called “architect” as a subconscious construction that is not real in God. Buddha did not yield to the flattery of his not-self asking, “will you be my God?” In so doing, he passed the initiation that Lucifer failed. Though he also rose to a high level of wisdom in God, he did not make himself equal to God. Neither did he accept the idolatrous consciousness or refuse to serve

God incarnate in man. We see here that both Jesus, at the example of Christ and Gautama, as the example of Buddha, threaded the eye of the needle for all of God's children to follow.

The teachings of the ascended masters on the cosmic clock given to us by Mother Mary explain that Lucifer fell on the three o'clock Aries line in the mental quadrant, where God Power is defiled through pride, arrogance and ego. Satan fell on the four o'clock Taurus line of the mental quadrant, where God Love is defiled through disobedience, stubbornness and defiance of the law. And Serpent fell on the five o'clock Gemini line of the mental quadrant, where God Wisdom is defiled by envy, jealousy, vain competition and all divide and conquer tactics.

We also know that before Mark Prophet made his ascension in 1973, he called for the final judgment of Lucifer, and Lucifer was taken for his final judgment. Mark could do so because he had anchored enough spiritual attainment on the right-handed path to defeat Lucifer's attainment on the left-handed path.

Then in 1982, during a dictation by Jesus, Elizabeth Clare Prophet called for the judgment of Satan and he was also taken to the Court of the Sacred Fire. Mother had reached enough attainment on the right-handed path for Jesus through her to defeat Satan's momentum on the left-handed path.

Now is the time of the judgment of Serpent. I

believe this judgment will come as the chelas of Mark and Mother under the guru El Morya will rise up in attainment to overcome and displace the lie of Serpent that “you shall not surely die,” along with all divide-and-conquer tactics that tear down the community of the Holy Spirit focused through the misuse of the five o'clock line.

Sanat Kumara foretells this initiation in his 1979 Pearl of Wisdom on the judgment of Serpent. He says, “until sons and daughters of God and the children of the light rise up to overthrow the oppressors of the mind of God within them, who have positioned themselves on a planetary scale in the throat, the third eye, and the crown chakras of the nations, the strategy of Serpent’s seed will continue. They shall not pass!”

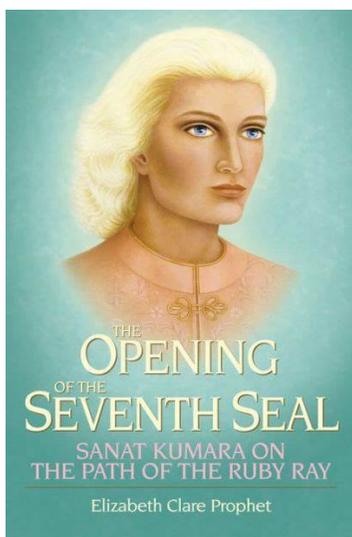
Sanat Kumara further explains, “their prophesied judgment can and shall be fulfilled through the spoken Word and through the purity, the humility, and the love of my servants on the Ruby Ray. And you shall overcome Serpent and his seed by the blood of the Lamb and by the Word of your testimony—if you love not your lives unto the death. And I speak of the death neither of the soul nor of the body but of the serpent mind and of its replacement by the Christ mind.”

When the Sons and Daughters of God replace the serpent consciousness with the mind of Christ, the snare of the devil, the deified energy veil that Mark Prophet describes, will no longer hold power, whereby the fallen angel have tempted the children of God to their own demise by modeling the misuse of free will. Gautama Buddha also explains that life that has become trapped by

its own law and gift of free will. When we retain and guard God's flame here in matter as Keepers of the Flame of Life, we “undo the works of the devil” like Jesus did. We unravel the “deified energy veil” in our own being, and use the freed up “crystal fire mist” energy to thread and strengthen our deathless solar body.

All lightbearers are connected through the Law of the One. Through the Law of the One, every victory we achieve helps others to rise up into their own Christic and Buddhic victory. We establish that direct pattern of Victory for others to follow because we teach by example and demonstrate by vibration—our own personal vibration of overcoming. This personal overcoming bless our souls, bless our twin flames and bless all sentient life, ushering “Thy kingdom come on earth as it is in heaven.”

This is the Mahayana path of the Buddha within that leads to universal enlightenment. And this is the path that both Jesus and Buddha walked and exemplified.



The Tree of Life

As we endeavor to pass the temptations presented to Jesus and Gautama in our own life initiations, we can reenter the edenic consciousness that was the way of the Tree of Life in the Garden of Eden under the tutelage of Lord Maitreya. We relinquish duality, the two-eyed vision, and reclaim the divine polarity as the right use, or righteous flow and interchange of energies from Alpha to Omega and from Omega back to Alpha.

When Jesus healed the blind man with spittle mixed with clay, he healed both the man's physical blindness and spiritual blindness. Jesus, like Buddha, had disciples and his disciples questioned him on the karma of the situation. This is one of the scriptures in the Bible that directly points to the disciples' understanding of karma and reincarnation. The disciples asked Jesus if this man was born blind because of his personal karma or because of the karma of his parents—to which Jesus replied: “Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.”

Jesus restored the single-eye vision of the all Seeing Eye of God anchored in the blind man's third eye and the man exclaimed, “I see men as trees walking!”

The image of the tree is used in the New Testament to highlight the relationship between the lower man and

his higher self. When Jesus found Nathaniel, Nathaniel was meditating under a fig tree. We also read the scripture where Jesus cursed the barren fig tree.

The concept of the “vine and fig tree” is described in the Old Testament by the prophet Micah: “But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it.”

The image of the tree is used in the East as a symbol of enlightenment. Radha, the soul and Bride of Christ, finds Krishna her Beloved, under the Tamal Tree. And Buddha received his enlightenment under the Bo Tree, a beautiful Banyan. We also find the Tree of Life in Kabbalah, where the fruits are the Sephirot.

The tree is the symbol and depiction of the integration of our human and divine self. Our heart is sustained by the crystal cord and life force of the Holy Spirit that descends from our higher self. The top of the tree with its leaves, fruits and branches are the treasures in heaven stored in the rainbow color bands of our divine self. Between our human and divine self stands our Christ self as the divine mediator.

Buddhists have a similar understanding called the “Doctrine of the Trikaya.” Buddhists believe that each aspirant to Buddhahood puts on three bodies. The lower body, or Nirmanokaya, is called the body of transformation. The middle body, or Sambhogakaya, is the body of bliss and inspiration. The upper body is the Dharmakaya, the timeless, that becomes the permanent body of the Buddha. When the soul is fully integrated

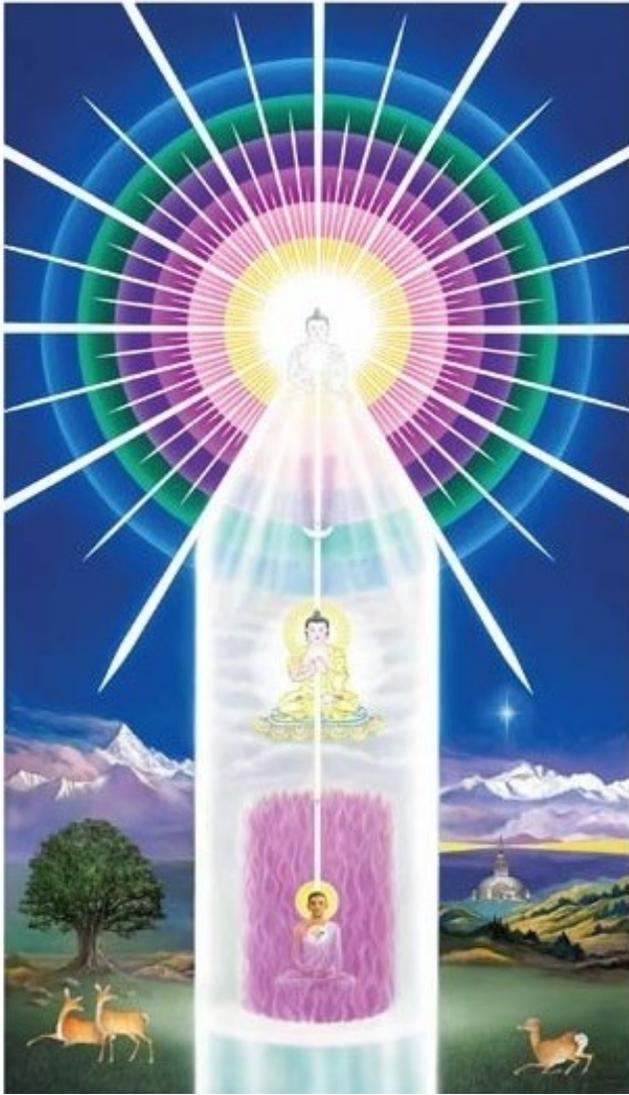
with her higher bodies, she becomes the bride of Christ, and then from there ascends to be one with Buddhic consciousness.

Buddha achieved this victory under the Bo Tree. He touched the ground and said, “the earth is my witness.” Jesus achieved this victory throughout his recorded life, every time he declared, “I and my Father are one,” and received as a return current the divine approbation, “this is my beloved Son in whom I am well pleased.”

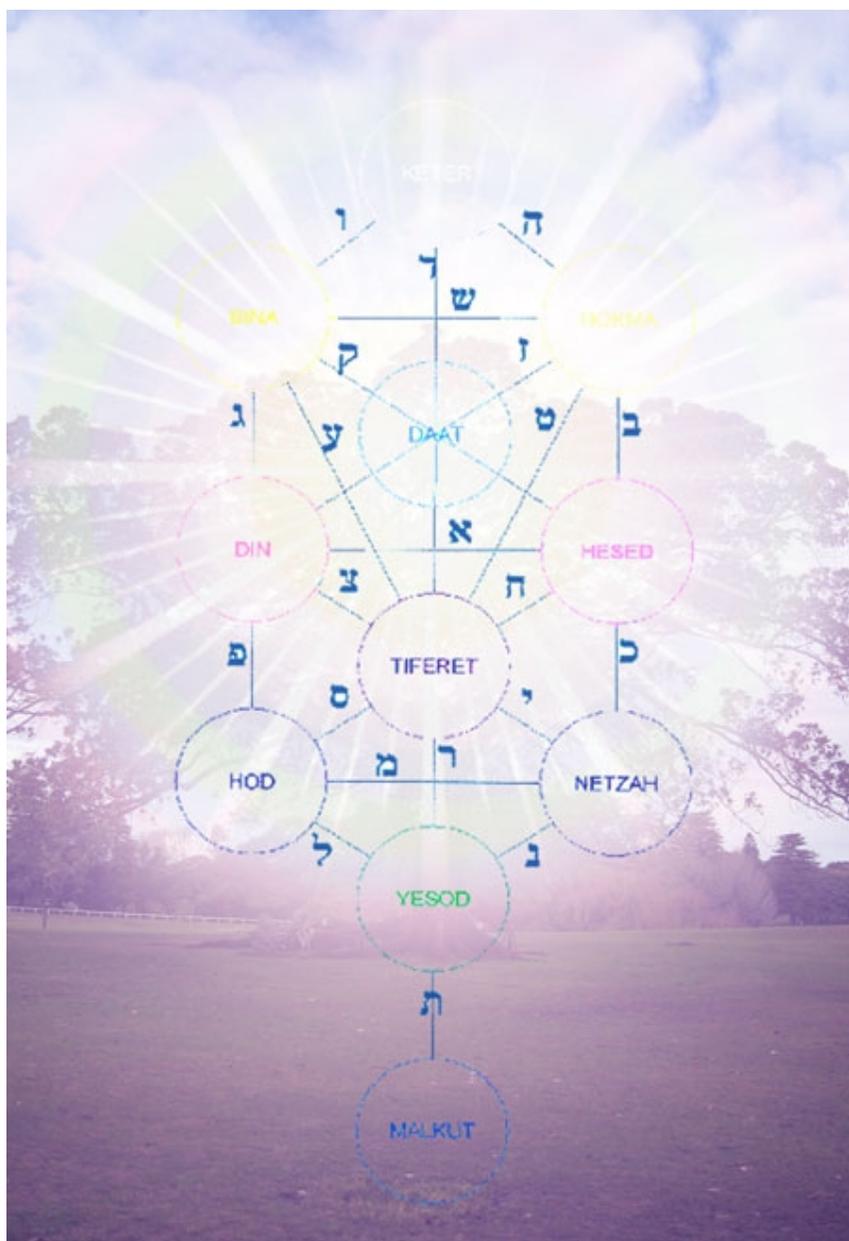
These pictures published by the Summit Lighthouse show the Tree of Life from both a Buddhist and a Christian perspective. The ascended masters have told us that even seeing this picture once will catapult the soul into higher planes at the conclusion of a given lifetime.



The Chart of Your Divine Self
www.tsl.org



The Buddhist Chart of Your Divine Self
www.tsl.org



The Tree of Life in the Kabbalah

The I AM Presence

The I AM Presence is the Presence of the I AM that I AM that God revealed to Moses in the burning bush. It is the Father in heaven Jesus spoke of, and the Tushita heaven of the Buddhas. Surrounding the I AM Presence is our causal body of light that Jesus referred to when he admonished us to store up treasures in heaven. It is the “rainbow around the throne” seen by John and recorded in the Book of Revelation.

The causal body is like a pearl, where layer upon layer, spheres of consciousness surround the I AM Presence in the center. The causal body had seven major divine rays that directly interface with our chakras. It also contains five secret rays that enfold the central figure of the Angel of the Presence in concentric spheres, compelling the soul into union with the I AM that I AM.

The spheres of your causal body contain all of the divine attainment that your soul has anchored in her sojourn on earth, lifetime after lifetime. Each time you—or one of your past life personalities—had a benevolent thought, a loving feeling, a right motive or a constructive action, that energy ascended into your causal body within twenty-four hours, adding to the light that was already there.

The white sphere of our causal body contains the energies of purity, discipline, joy and divine geometry. This sphere relates to our base-of-the-spine chakra. The gift of the Holy Spirit on the white sphere anchored through the base is the gift of the working of miracles.

The yellow sphere of our causal body contains the energies of wisdom and Christ-illuminated action. This sphere relates to our crown chakra. The gifts of the Holy Spirit on the yellow sphere anchored through the crown are the gifts of the word of wisdom and the word of knowledge.

The pink sphere of our causal body contains the energies of love, beauty and creativity. This sphere relates to our heart chakra. The gift of the Holy Spirit on the pink sphere anchored through the heart is the gift of the discerning of spirits.

The violet sphere of our causal body contains the energies of freedom, forgiveness, divine ritual and spiritual transmutation. This sphere relates to our seat-of-the-soul chakra. The gift of the Holy Spirit on the violet sphere anchored through the seat-of-the-soul is the gift of prophecy.

The purple and gold sphere of our causal body contains the energies of service, ministration and divine justice. This sphere relates to our solar plexus chakra. The gifts of the Holy Spirit on the purple and gold spheres anchored through the solar plexus are the gifts of the speaking in tongues and the interpretations of tongues.

The green sphere of our causal body contains the energies of truth, healing, music, abundance and divine

science. This sphere relates to our third-eye chakra. The gift of the Holy Spirit on the green sphere anchored through the third eye is the gift of healing.

The blue sphere of our causal body contains the energies of faith, protection, good will and divine power. This sphere relates to our throat chakra. The gifts of the Holy Spirit on the blue sphere anchored through the throat are the gifts of faith in God's will and the word of wisdom.

The five secret rays are the divine pastels that anchor subtle energies in the secondary heart chakra—the secret chamber of the heart—as well as through the minor chakras on our hands, feet and spleen. The secret rays abide between the white and yellow spheres of the causal body. The gifts of the Holy Spirit in the secret ray spheres anchored through the secret chamber of the heart are the gifts the balanced threefold flame, the gift of free will, and the gift of all power in heaven and in earth.

In the book, *The Buddhist Essence*, Elizabeth Clare Prophet speaks of an eighth century monk who appeared “out of nowhere,” to attend the prestigious Nalanda University. This monk displayed no mastery at all, and spent most of his time eating and sleeping, earning him the nickname “Lazybones.” Mother shares a Tibetan version of the story.

“One day, on a special occasion during which members of the region's various monasteries gathered together, they ridiculed Lazybones by inviting him to give them a teaching. They were surprised when he agreed, so to take the joke a bit further, they built a throne especially

for him. Naturally they hoped that when the day arrived, everyone from miles around would have a fine time watching this person make a real fool of himself.

When everyone had settled down for the talk, Lazybones climbing to his high seat, turned and asked whether the congregation would prefer an ordinary or an extraordinary discourse. The monks were absolutely delighted at that and responded, “Oh, an extraordinary one, of course!”

Then the one known as Shantideva (Divine Peace) recited the discourse known as the Way of the Bodhisattva. The company was dumbstruck for, it is said, at the end, Shantideva actually rose to the sky on a rainbow.”



Shantideva “Lazybones”

Kuan Yin and the Bodhisattva Path

The Bodhisattva is one who has renounced the bliss of the heaven world to help all sentient life achieve enlightenment.

The Goddess Kuan Yin is a Bodhisattva. She is the Divine Mother of the East who succors her children and helps us to walk the path home. She has given us ten vows. Mother explains that the ten vows of Kuan Yin are taken from the Great Compassion Heart Dharani Sutra. Kuan Yin explains that those who wish to bring forth a heart of great compassion for all beings should follow her in making these devout prayers.

As we study *The Buddhist Essence*, we can see that each of these vows corresponds to, and anchors each successive stage or “bhumi” of the Bodhicitta path. I believe that as we use the ten vows of Kuan Yin, we can see a correlating progression through each of the chakras. I like to think of the Kuan Yin vows helping the soul ascend the mountain of self that Gautama Buddha called the “mountain of nirvana” through each of the chakras, like the angels who ascended and descended Jacob's ladder.

These ten vows of Kuan Yin start with the aspirant desiring to quickly know the entire dharma, just like every new seeker on the path. The vows conclude with the

victorious soul uniting with the Dharmakaya, and taking her ascension in the light!

I believe that as we give the ten vows of Kuan Yin and study the ten stages of the Bodhicitta Path, we will see that we go through each of these stages again and again throughout our life and often simultaneously, in an ever-deepening, widening and ascending spiral of enlightenment, even beyond this physical plane.



*The Great Bodhisattva Kuan Yin,
Goddess of Mercy and Compassion*

The First Vow

Pramudita, the Joyful Stage

Base of the Spine. Cardinal Point of Father.

*I desire/ I vow to quickly know
the entire dharma!*

**Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Su Chih I Ch'ieh Fa**

During the Joyful Stage, the aspirant is enthusiastic to know the entire dharma. He or she is joyful to give his or her all, like the good servant in the Parable of the Talents. Mother recounts the story of Prince Vishvantara, as an examples of joyful giving. Vishvanara was Gautama Buddha's previous embodiment, together with his wife Madri.

At the tender age of eight, Vishvantara made the vow that he would give away anything and everything asked of him, even his body. The news of his generosity spread far an wide. He would ride his magnificent regal white elephant to give alms until someone from a neighboring country asked him for his elephant. He consented but his father was so furious with him that he exiled him, together with his wife and children.

They rode away in a horse-drawn chariot until some priests asked them for their horses and chariot. They continued on foot, and lived in simple huts, eating wild roots and fruit. Then one day, a brahmin asked

Vishvantara to give away his children as servants for his wife. Madri was brokenhearted, but Vishvantara consented. Then Shakra, the king of the gods, disguised as a poor priest, asked for Madri and Vishvantara agreed. By that point, Madri also agreed, understanding her husband's pure motive.

Not long after, the gods acknowledged that Vishvantara had achieved perfect charity and returned Madri and his children to him. Then Vishvantara was recalled from exile and was gloriously reinstated into his kingdom. Following his transition, he was reborn as Prince Siddhartha, who also left palace, wife, family and throne to achieve enlightenment and become the Buddha.

I believe this first stage of Joyful Giving anchors the divine blueprint of the Father as the dharma, in the etheric fire quadrant and on the first petal of the base-of-the-spine chakra.



The Beautiful Vishvantara

The Second Vow

Vimala, the Immaculate Stage

Base of the Spine. Cardinal Point of Son

*I desire/ I vow to soon attain
the eye of perfect wisdom!*

**Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Tsao Te Chih Hui Yen**

In the Immaculate Stage, the aspirant becomes a chela (student) and develops full self-control, purity and morality, abstaining from sins of body, speech and mind. This is akin to Jesus saving Mary Magdalene's life with the statement to her accusers, "he who is without sin, let him cast the first stone." Then, Jesus admonished Mary who was his beloved twin flame to, "go and sin no more."

During this stage, the chelas pursue the "Eightfold Path," which Gautama revealed in his first sermon after his enlightenment. This path is comprised of right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. The Eightfold Path is a disciplinary path, that together with the understanding of the Middle Way, helps us to move through and beyond the "Four Noble Truths"—namely that all life is suffering, that the cause of suffering is desire, and that the antidote to suffering is to refrain from inordinate desire by endeavoring to practice

the Eightfold Path. The Eightfold Path, symbolized by the eight spokes of the Buddhist dharma wheel, is what will ultimately free the soul from Samsara, the wheel of rebirth.

Chelas of the Buddha also practice the Middle Way to eschew fanaticism. The Middle Way is based on what Gautama Buddha learned when he forsook asceticism, trading the austerities he had been practicing for a bowl of rice. He heard a musician coming down the river, with the adage, “If the string is too loose, it won't play. But if it is too tight, it will break.” Upon hearing these words, Buddha had the epiphany that shaped the rest of his life and all of Buddhism to this day.

By following the Eightfold Path and by practicing the Middle Way, students of the Buddha store treasures in heaven and build the outer color bands of their tree of life on each of the seven major rays.

I believe Immaculate Stage is the stage of wise dominion (wisdom) where the corruptible puts on incorruption, like Saint Paul taught. This stage anchors the loyalty of the Son to the Father in the mental air quadrant and on the second petal of the base-of-the-spine chakra.



The Buddhist Dharma Wheel

The Third Vow

Prabhakari, the Illuminating Stage

Base of the Spine. Cardinal Point of Mother

*I desire/ I vow to quickly
save all sentient beings!*

**Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Su Tu I Ch'ieh Chung**

In the Illuminating Stage, the chela becomes the engrafted Word, the “Word made flesh,” by developing indifference to the impermanent things of this world. He yearns intensely for enlightenment and truth. He engages in deep meditation and introspection to root out all imperfections. He practices forgiveness, forbearance and endurance.

This third stage is a karma-balancing stage where modern students of the Buddha are invited to really dedicate themselves to the use of the violet flame, which is the seventh ray aspect of the Holy Spirit that transmutes sin and karma. Invoking the violet flame can be accomplished through prayer, decrees, songs and mantras like those published by the Summit Lighthouse. You can also find out more about the myriad benefits of engaging with the violet flame by visiting the website, www.violetflamemiracles.com

The Illuminating Stage is the stage Jesus spoke of when he told his disciples not to forgive seven times, but rather seventy times seven. This purifying process of balancing karma and transmuting negative records stored in our electronic belt, releases the trapped karmic energy that we have created and returns the purified energy to our causal body.

The divine alchemy of forgiveness and alchemical change quickly saves all sentient beings. It is the promise spoken to Judah by the prophet Isaiah: “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”

This divine promise is also found in the New Testament in the Book of Hebrews, “For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”

The purifying action is the washing clean of the garments of our four lower bodies by the Divine Mother who desires to quickly save all sentient beings because these are her children. Mother Mary speaks of this in the Fourteenth Rosary called *The Mystery of Surrender*.

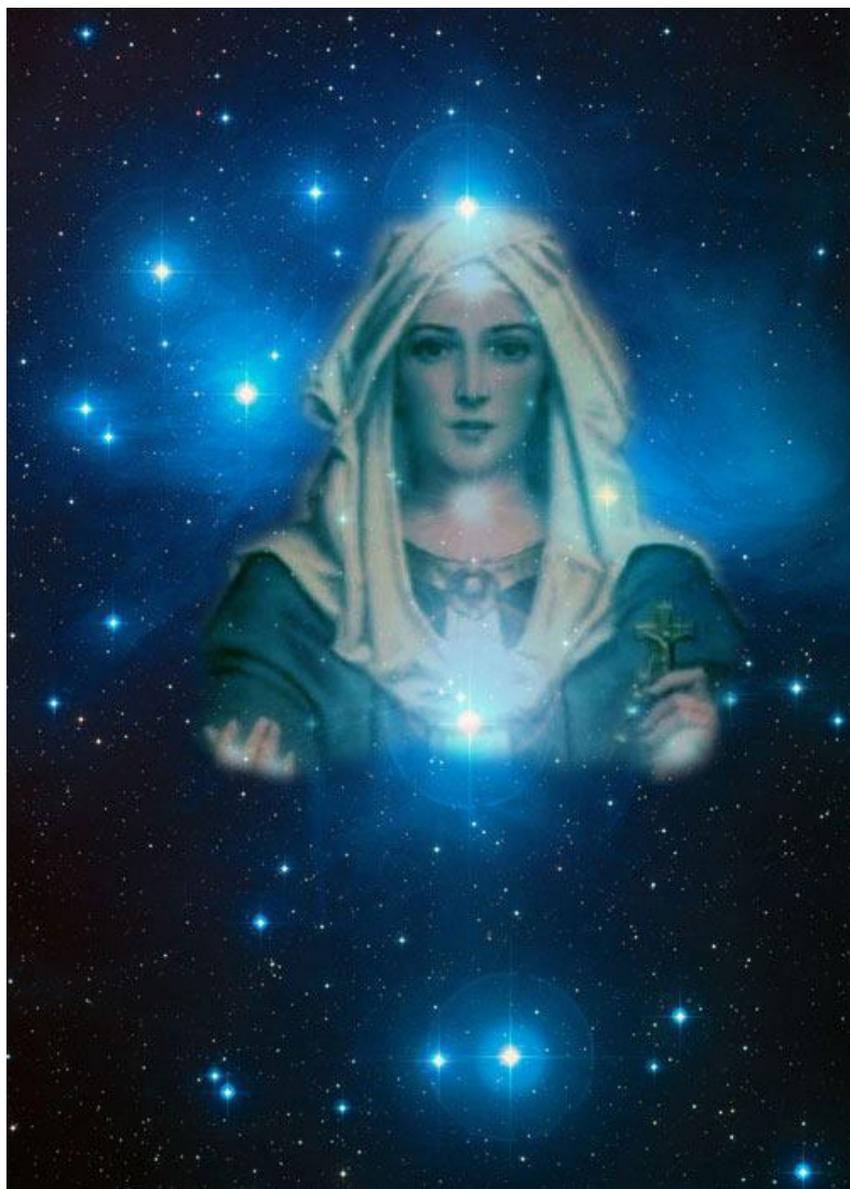
“Stop your wishing and your willing, my children. Cease your murmuring and your struggling against the flame of life. And when the day is over and you have fought the good fight of keeping the flame of harmony, let go! Oh, let go my children! Let all that you hold dear go into the flame. My children, let the mystery of surrender be the ritual of submitting to the flame all of

the garments of your consciousnesses as you would put your wash into the washing machine.”

I believe this purifying action takes place in the emotional water quadrant of our being and on the third petal of our base-of-the-spine chakra.



Yashodara in the Violet Flame



Mother Mary in the Pleiades

The Fourth Vow

Arcismati, the Radiant Stage

Base of the Spine. Cardinal Point of Holy Spirit

*I desire/ I vow to soon attain the good
and expedient method which leads
to full enlightenment!*

**Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Tsao Te Shan Fang Pien**

In the Radiant Stage, the chela completely surrenders his or her attachment to self, and radiates divine energy to all, even as the sun shines on the just and the unjust. This is where the chela develops the perseverance and endurance of “Virya” or vigor. Virya can be understood as the quality of constancy that the ascended masters describe in the first Keeper of the Flame lesson. This constancy defines the spiritual warrior. It is an absolute “must” on the path of chelaship, where we we must hold fast to what we have received in the face of all adversity and opposition. This is the quality described in the Book of Psalms, where the psalmist proclaimed in the face of all afflictions: “The zeal of thine house hath eaten me up!”

In *The Buddhist Essence*, Mother describes another lifetime of Gautama Buddha, Janaka, where he developed this quality of virya following a shipwreck. Reading

Janaka's story reminded me of the beautiful movie, *The Life of Pi*.

“The blessed one in a previous life was born as Janaka, a prosperous merchant who sailed the oceans in search of wealth. On one occasion, his ship was wrecked in mid-ocean. Some of the crew braved the waters and perished. Others stayed aboard the ship, imploring the gods to save them, and these two died. Janaka alone, in his absolute determination to survive, smeared his body with oil, climbed to the top of the mast, and jumped far out into the sea beyond reach of the hungry fish that had gathered close to the ship.

For seven full days, though no land was in sight, Janaka swam courageously unflinchingly. At mid-day on the eighth day, a deva appeared and offered him food. As it was Janaka's practice to fast from mid-day on, he graciously declined the deva's offering.

Then the deva tested Janaka again, saying he was a fool to keep swimming without any sign of land. Janaka replied that though he might fail, there was no disgrace in striving to reach his goal; disgrace would only befall him if, through laziness, he should make no effort. The goddess was so pleased with Janaka's mastery of virya as demonstrated by his bold perseverance in the face of extreme difficulty. She led him safely to shore.

This radiant quality of virya is also described in Henry Wadsworth Longfellow's beautiful poem, “Excelsior.”

The shades of night were falling fast,
As through an Alpine village passed
A youth, who bore, 'mid snow and ice,
A banner with the strange device,
Excelsior!

His brow was sad; his eye beneath,
Flashed like a falchion from its sheath,
And like a silver clarion rung
The accents of that unknown tongue,
Excelsior!

In happy homes he saw the light
Of household fires gleam warm and bright;
Above, the spectral glaciers shone,
And from his lips escaped a groan,
Excelsior!

“Try not the Pass!” the old man said;
“Dark lowers the tempest overhead,
The roaring torrent is deep and wide!”
And loud that clarion voice replied,
Excelsior!

“Oh stay,” the maiden said, “and rest
Thy weary head upon this breast! ”
A tear stood in his bright blue eye,
But still he answered, with a sigh,
Excelsior!

“Beware the pine-tree's withered branch!
Beware the awful avalanche!”
This was the peasant's last Good-night,
A voice replied, far up the height,
Excelsior!

At break of day, as heavenward
The pious monks of Saint Bernard
Uttered the oft-repeated prayer,
A voice cried through the startled air,
Excelsior!

A traveler, by the faithful hound,
Half-buried in the snow was found,
Still grasping in his hand of ice
That banner with the strange device,
Excelsior!

There in the twilight cold and gray,
Lifeless, but beautiful, he lay,
And from the sky, serene and far,
A voice fell like a falling star,
Excelsior!

This Radiant Stage is the good and expedient method which leads to full enlightenment. This radiance is accomplished through the love of the Holy Spirit that is the trial by fire, which “tries every man's works of which sort it is.” I believe this stage anchors the energies of

Holy Spirit earth quadrant on the fourth petal of the base-of-the-spine chakra.

Now the foundation is complete as the base of the pyramid. This is a strong foundation, like a house built on rock, for the soul to begin her ascent up to the capstone.



Learning a Lesson from King Janaka



Star of the Hero by Nicholas Roerich

The Fifth Vow
*Sudurjaya, the Very Difficult to
Conquer Stage*
Seat of the Soul

*I desire/ I vow to quickly board
the Prajna boat!*

**Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Su Ch'eng Po Ju Ch'uan**

The Very Difficult to Conquer Stage is the stage of arhatship where the chela vows to quickly board the Prajna wisdom boat, so that the soul can move beyond the seat-of-the-soul chakra and cross the astral sea. Having internalized the Four Noble Truths, the arhat is very difficult to conquer by forces of darkness. His defense is losing the thought of self and dedicating his life to save others.

Milarepa's chief disciple, sGam.po.pa, describes this stage in an unintentionally humorous way. "On this level, there are two difficulties," he says. "Striving to bring sentient beings to spiritual maturity while not becoming emotionally unstable when they make a mess of everything done for them." This statement often describes the mother's plight, who loves her children through their

cycles of experimentation with life, and even when they are mischievous, naughty, or rebellious.

In *The Buddhist Essence*, Mother describes that “a heart and mind stayed on God creates a strong cord of living flame. Those who experience this know how much light can flow over this cord to reach many souls, including their own soul. Mother Caspari, was a student colleague and friend of Maria Montessori method, and a proponent of the Montessori Method to the world. She championed the child soul's mantra, “Help me do it all by myself.” Mother Caspari spoke to me of the Golden Thread that spiritually tied all of the events of her life together. She said the golden thread was a gift from the Buddha Maitreya.

We know from the teachings of the ascended masters, that Lord Maitreya is the teacher that Jesus worked with on inner levels, and that he also referred to as “Father.” Lord Maitreya was the inspiration behind Jesus' statement, “I AM the Resurrection and the Life.”

The Very Difficult to Conquer Stage is the Bodhicitta stage Jesus described when he said, “Greater love hath no man than this. That a man lay down his life for his friends.” This is the stage Buddha demonstrated when he left his former life as Prince Siddhartha to find enlightenment, so that others might also be liberated by his efforts. “For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”

Like the early American pilgrims setting off for Pilgrim's Rock through the vast unknown, we find the

spirit of this fifth stage and initiation in the words of
“The Pilgrim's Hymn.”

Even with the darkness sealing us in
We breathe Your name
And through all the days that follow so fast
We trust in You
Endless Your grace, O endless Your grace
Beyond all mortal dream

We also find this determination in the pilgrims who set forth so long ago from the four corners of the earth to build Shamballa for the coming of Sanat Kumara. Gautama Buddha was one of these pilgrims. This steadfastness is described in *The Legend of the Ancient of Days*.

The veil was now drawn
The heaven world left behind
Clothed in bodies of flesh
They were born of mankind.
Neither castle nor palace
Would be their Earth home
Rather shacks, caves and huts
Humble hearths carved of stone.
They waxed strong and matured
In the ways of their kin
Yet their souls would oft stir,
With an urge to transcend.

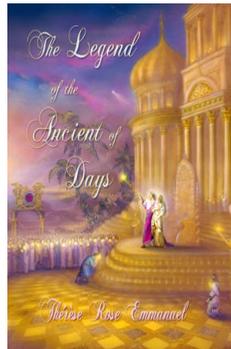
T'was a deep inner memory
That could not be erased
A magnificent city
That would now be their fate.

Came a day they set forth—
Friends and family behind,
To sail for blue horizons
And seek holy ground.

Hearts brimming with passion,
Pressing on day and night,
Only intuition to guide them
Toward the appointed site.

From four corners of Earth
These great pilgrims arrived
Mighty warriors of spirit
Crossing lands, seas and skies.

The master Saint Germain also describes the Very Difficult to Conquer Stage in his decree, *The Flame of Freedom Speaks*: “I will never give up. I will never turn back. I will never submit. I will bear the Flame of Freedom unto my victory.”



The Sixth Vow

Abhimuki, the Face to Face Stage

Solar Plexus

*I desire/ I vow to soon transcend
the bitter sea!*

**Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Tsao Te Yueh K'u Hai**

The Face to Face Stage is where the chela boards the Prajna boat to cross the astral sea through the solar plexus, that separates the seat-of-the soul chakra from the heart. At this stage, the chela has earned the ability to see God “face to face,” but chooses to return to help others.

We can see here the example of Jesus appearing to his disciples after the resurrection. Mother explains that at this stage, the Bodhisattva has the attainment of an arhat and could enter nirvana, but chooses to remain with this world. A popular Zen Buddhist tale describes this:

“Three men are wandering in the wilderness when they come upon a walled compound. One of them boosts another one up to see what's on the other side. After surveying the scene, he goes into bliss and climbs over the wall. Then, the second one is boosted up. He too, peers over the edge and immediately climbs over, abandoning the third.

The third one is highly motivated to find out what's on the other side. With great difficulty, he climbs to the top of the wall. On the other side, he sees a paradise with lush vegetation, trees bearing ripe fruit, and a stream of crystal clear water. But instead of crossing over, he climbs back down to tell the world of his discovery.”

We can also see the Face to Face Stage developed in the life of Moses. Moses initially could not see God face to face even though he wanted to. God told Moses, “You cannot see my face, for no one can see me and live.” Mother explained to us that what God was saying here is that one cannot see God's face and live as man.

I believe that at the end of his life. Having led the Israelites for forty years through the desert with the Cloud by day and the Pillar of Fire by night, Moses reached the Face to Face stage described in Buddhism. He forsook going to the Promised Land and passed the torch to Joshua. Such is the wisdom beyond duality that Jesus also demonstrated on Transfiguration's Mount where he conversed with Moses and Elijah. Mother explains that to experience wisdom beyond duality gives us a glimpse into the nature of true compassion.



Moses and the Burning Bush

The Seventh Vow

Duramgaka, the Far Reaching Stage

Heart

*I desire/ I vow to quickly attain good
discipline, the stability of meditation and
the Way of the Buddha!*

**Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Su Te Chieh Ting Tao**

The seventh stage is the Far Reaching Stage. The soul enters the heart through the vow, to quickly attain good discipline, the stability of meditation and the Way of the Buddha. The soul has transitioned here, from the Nirmanakaya, the body of transformation, to the Sambhogakaya, the body of bliss and inspiration.

In this stage, the Bodhisattva builds on the foundation of Prajna wisdom to anchor Upaya, or skillful means of outreach. Buddhists explain that whereas Prajna is the Mother of the Bodhisattva, Upaya is his Father.

In the *Lotus Sutra*, it is said that in the Far Reaching Stage, the Bodhisattva invokes the power of Kuan Yin to assist in liberating beings from every calamity possible, including shipwreck, fire, flood, imprisonment, muggers, robbers, demons, fatal poisons, karmic woes, lusts, cravings, ire, wrath, and even ignorance and stupidity!

The Far Reaching stage is where the soul finds all possible ways to instruct and liberate souls, and to guide them towards enlightenment as an impersonal cosmic force. This is the stage where Jesus says to his disciples, “If you love me keep my commandments.” This is the stage where he admonishes Peter, “If you love me, feed my sheep.”



First Holy Communion Card: Child Jesus Holding a Sheep

The Eighth Vow
Acala, the Immovable Stage

Throat

*I desire/ I vow to scale
the mountain of Nirvana!*

**Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Tsao Teng Nieh P'an Shan**

The eighth stage is the Immovable or Irreversible Stage. Like the throat chakra, this stage is an expression of divine power, even the all-power in heaven and earth Jesus claimed: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

In this stage, we transcend and reverse the fall in the Garden of Eden and move from duality back to polarity. This stage is referred to as the birth, enlightenment and ascension of the Buddha celebrated on Wesak. In this stage, the Bodhisattva is becoming the Buddha. And as he or she prepares to soon scale the mountain of nirvana, so it is said that all of the Buddhas appear to him or her, to remind of the great vow made to remain on earth and save all sentient life.

I believe this stage describes the journey of Sanat Kumara and the 144,000 who left Venus to come to earth and restore the threefold flame in the hearts of mankind. For me, this is the office of "world savior," that Jesus and

Gautama both exemplified, keeping the flame of life on behalf of a planet for the saving of the earth in the footsteps of Sanat Kumara.

In the book, *Quietly Comes the Buddha*, we read the story of the soul of Sumedha—soul of Gautama Buddha—who in a previous incarnation, laid down in his body over a muddy stream so that visiting Buddha Dipamkara could cross. Dipamkara, the “lamp lighting Buddha” was none other than our Beloved Sanat Kumara who prophesied that the soul of Sumedha was a Buddha-to-be!

This story reminds me of the song “Bridge over Troubled Water,” a Southern Gospel song that was later taken up and popularized by Simon and Garfunkel. The bridge is the thoughtform of Mother Omega, whose Greek letter symbol looks like a bridge. Omega is the bridge leading the soul back to heaven, where Father Alpha awaits. Omega is the Bodhisattva in the Matter spheres and her sacrifice is for our strength as we must journey through the difficulties of our karma before we can return home to Spirit. Like Jesus who said, “I am with you always, even unto the end” Omega does not leave our side.

When you're weary
Feeling small
When tears are in your eyes
I will dry them all
I'm on your side
Oh, when times get rough
And friends just can't be found

Like a bridge over troubled water
I will lay me down
Like a bridge over troubled water
I will lay me down

When you're down and out
When you're on the street
When evening falls so hard
I will comfort you
I'll take your part
Oh, when darkness comes
And pain is all around
Like a bridge over troubled water
I will lay me down
Like a bridge over troubled water
I will lay me down

Sail on, silver girl
Sail on by
Your time has come to shine
All your dreams are on their way
See how they shine
Oh, if you need a friend
I'm sailing right behind
Like a bridge over troubled water
I will ease your mind
Like a bridge over troubled water,
I will ease your mind.

“Silver girl” refers to the soul, the lunar element who is intended to reflect and then merge with the solar I AM. “Your time has come to shine, all your dreams are on

their way” is the Divine Mother promising our soul union with Christ. And “I will ease your mind,” is the ultimate purpose and objective of the Buddhist path.

Jesus died on the cross for the sins of the world. He carried and balanced world karma until God's children could rise up again to take up their own cross and follow him. Jesus said, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.”

The teachings of the ascended masters explain that in a similar Bodhisattva sacrifice, Gautama Buddha volunteered on spiritual planes to sustain the threefold flame in the hearts of all souls who could no longer sustain that flame by their own merit. This, until the day would come where the souls of mankind could sustain the divine spark for themselves once again, which is the calling of every Son and Daughter of God, and Buddha-to-be.

“Verily, verily,” Jesus said, “He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.”



The Ninth Vow

Sadhumi, the Good Thoughts Stage

Third Eye

*I desire/ I vow to quickly realize
the unconditioned!*

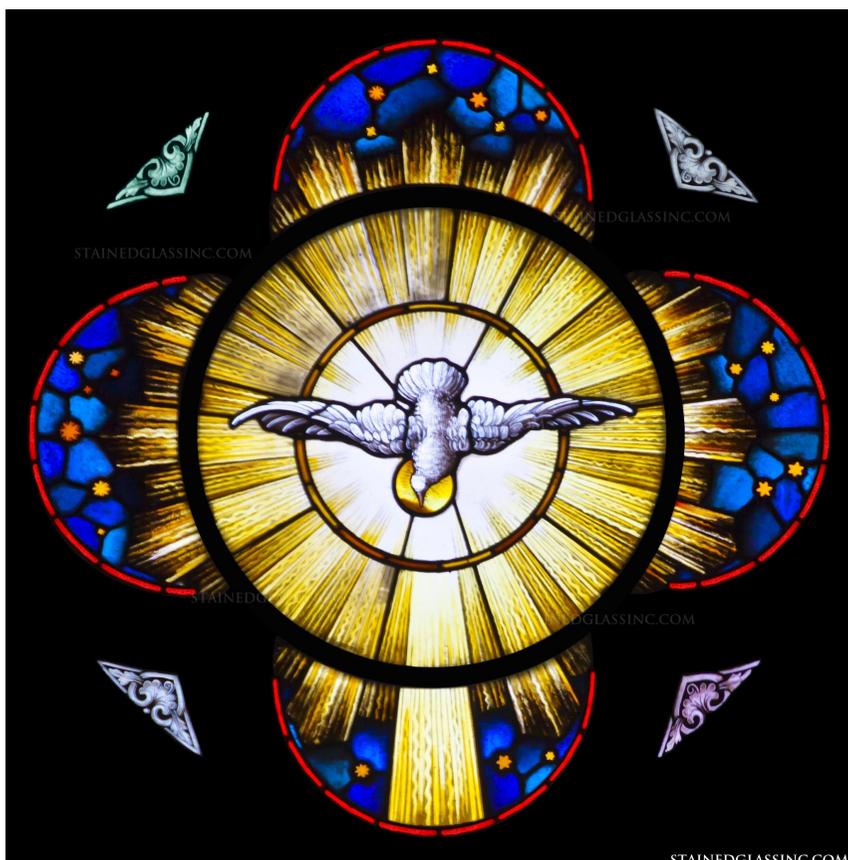
**Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Su Hui Wu Wei She**

The ninth stage is Good Thoughts, held in the third-eye chakra as the holding of the immaculate concept to help us realize the unconditioned. This is the stage where the Bodhisattva enters nirvana. This is also the stage where the Bodhisattva gains the ability to cast out demons, and like Jesus, transfer that ability to his disciples.

“And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

In the Good Thoughts Stage, the Bodhisattva becomes a transcendent being, no longer tied to a physical body. This took place in the life of Jesus even before the crucifixion, where he would disappear out of the midst of those who sought to harm him because his time had not yet come. Jesus also demonstrated this ability after the

resurrection, when he appeared to his disciples even behind closed doors, to invite doubting Thomas to place his hand in the side where Jesus had been pierced. This is also where Jesus asked his disciples to gather in the upper room on Pentecost to receive the Holy Spirit as cloven tongues of fire.



The Tenth Vow
Darmamegha, the
Cloud of the Dharma Stage
Crown

I desire/ I vow to soon unite
with the Dharmakaya!

Na-Mo Ta Pei Kuan Shih Yin
Yuan Wo Tsao T'ung Fa Hsing Shen

The final vow and Bodhicitta stage is the stage where the Bodhisattva fully becomes the Buddha and unites with the Dharmakaya—the I AM that I AM—in the ritual of the ascension. Here, the Buddha moves through the capstone of his or her Great Pyramid of Life.

It has been said that in this stage, the Buddha has reached the “endless end” of his or her career, and will henceforth work from the other side of the veil to liberate all sentient life. This tenth stage is the stage from which the ascended masters operate. The ascended masters gave thousands of dictations and teachings through Mark and Elizabeth Clare Prophet, that are intended to become the Gospel of the Aquarian Age, to help spiritual seekers walk the path of enlightenment unto their own ascension. The ascended masters have asked us to give these teachings freely, both in the joy of the Buddha and with the warning of Jesus:

“He began to say unto his disciples first of all first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.”

Even as the ascended masters operate from the highest levels of the heaven world, which are the thirty-three levels of the etheric octave, they also work with our souls in our day-to-day interactions and while our bodies sleep at night. There, we journey to the etheric retreats at night and you can find out more at our website, www.ethericretreats.com

The masters remain remarkably accessible for their dedicated students. Following a Wesak dictation in 1992, Mother described an encounter that she had with Gautama Buddha at the National Airport in Washington D.C.. This testifies of the love, simplicity and humility of the Lord of the World. She says,

“I would like you to think of Gautama Buddha as having a presence and a form not much larger than my own. Sometimes we visualize the Buddhas as filling the sky, as massive beings, and therefore we make them unapproachable. But if you think of Gautama as walking through these hills, simply attired, I think you will not fear to approach him, to walk with him and talk with him. So that is why I give you a vision of the simplicity of the great Lord of the World.

“Whenever I am in the presence of Gautama Buddha, I remember the day in the early 1960s when I arrived at National Airport in Washington, D.C. I was alone. Mark had met me and I was seated for some time while he attended to errands.

“Gautama Buddha’s keynote began to play over the speaker, the song we sing to him, “Precious Gautama,” to the melody of “Moonlight and Roses.” And with my inner sight, I saw Gautama Buddha walk through National Airport and come to me. He revealed to me many levels of world conditions and many things that were coming upon the earth at that time and which are still coming upon the earth and which have not yet come to pass.

“It was my first impression of Gautama Buddha as a Master of Action moving through the terminals of the world, the capitals, the crossroads. He was distinctly the Buddha—not a Buddha like other Buddhas, but the Buddha who is the one ultimately in charge of planet earth.

“He cares, he is involved, he is as much a statesman as he is a Buddha, a comforter, a friend, a person of many talents, a tremendous mind, a compassionate mind, a mind that embraces all things and circumstances. His Causal Body and aura literally contain the planet and every part of life on the planet. And yet I could see him, I could walk with him, I could talk with him person to person, heart to heart.”



The Golden Buddha appears at the Wesak festival in a Himalayan valley each year during the month of May, when the Sun is in Taurus and the full moon is in Taurus.

This beautiful ceremony is detailed in the book, *The Masters and the Path*. The book describes the appearance of the Buddha and says his whole aura gives the impression of being suffused with the most delicate yet glowing rose.

Gautama Buddha's musical keynote can be found in the final movement of Beethoven's Ninth Symphony, that contains the magnificent "Ode to Joy" which heralds the most pristine Tochter aus Elysium, and proclaims the universal brotherhood of man.

In the book *The Cosmic Harp*, spiritual seer Corinne Keline describes how Beethoven's Ninth Symphony resounds through celestial hierarchies as it is played throughout the universe to mark earth's summer and winter solstice.



Gautama Shakyamuni Buddha with the Five Dhyani Buddhas

The Five Secret Rays and the Ten Perfections

We now approach a most wondrous teaching given to us by Gautama Buddha in *Quietly Comes the Buddha*. This is his teaching on the ten perfections, reinforced and exalted through the Five Dhyani Buddhas.

The Five Dhyani Buddhas are celestial Buddhas positioned on the five secret rays of the causal body, who connect to the divine being known as Mighty Cosmos. Their Buddhic names are Vairochana, Akshobhya, Ratnasambhava, Amitabha and Amogasiddhi. They embody five divine wisdoms to antidote and transmute five deadly poisons, or pitfalls on the spiritual path. Elizabeth Clare Prophet describes the Mandala of the Five Dhyani Buddhas as a cosmic diagram for spiritual growth and mystical experience.

Vairochana

Vairochana, “He Who Is Like the Sun” represents the All-Pervading Wisdom of the Dharmakaya. His symbol is the wheel of the Buddha, with eight spokes that represent the Noble Eightfold Path, and his lotus throne is supported by the lion, symbol of courage and boldness.

Vairochana's bija mantra is “Om Vairochana Om.”

Akshobhya

Akshobhya means “Immovable. ” His Mirrorlike Wisdom reflects all things calmly and reveals their true nature, antidoting the poison of hatred and anger.

His lotus throne is supported by the elephant, symbol of steadfast strength and his symbol is the vajra, the thunderbolt diamond scepter. Akshobhya's bija mantra is “Om Akshobhya Hum.”

Ratnasambhava

Ratnasambhava means “the Jewel-born One.” He holds the three jewels, the Buddha, the Dharma and the Sangha. Ratnasambhava transmutes the poison of spiritual, intellectual and human pride, and transform these poisons into the Wisdom of Equality. Ratnasambhava’s throne is upheld by the horse, for impetus and liberation. Ratnasambhava’s symbol is the jewel and his bija mantra is “Om Ratnasambhava Tram.”

Amitabha

Amitabha means “Infinite Light.” His discriminating wisdom conquers the poison of the passions—all cravings, covetousness, greed and lust. The peacock upholds his throne and symbolizes grace.

Amitabha's symbol is the lotus and his bija mantra is "Om Amitabha Hrih."

Amoghasiddhi

Amoghasiddhi means "Almighty Conqueror." His All-Accomplishing Wisdom of Perfected Action antidotes the poison of envy and jealousy. His symbol is the double vajra made of two crossed vajras, that holds the highest comprehension of truth and Buddhist spiritual power.

The throne of Amoghasiddhi is supported by garudas, a mythical figure, half man and half bird. Amoghasiddhi's bija mantra is "Om Amoghasiddhi Ah"

Call to the Five Dhyanis Buddhas

published through The Summit Lighthouse:

Om Vairochana Om!

Flood us with
the All-Pervading Wisdom of the Dharmakaya,
my Mighty I AM Presence.
By thy sacred fire consume in me
the poison of ignorance!

Om Akshobhya Hum!

Flood us with Mirrorlike Wisdom.
By thy sacred fire consume in me
the poison of all
anger and hate and hate creation!

Om Ratnasambhava Tram!

Flood us with the Wisdom of Equality.
By thy sacred fire consume in me
the poison of
spiritual, intellectual and human pride!

Om Amitabha Hrih!

Flood us with Discriminating Wisdom.
By thy sacred fire consume in me
the poison of the passions—
all cravings, covetousness, greed and lust!

Om Amoghasiddhi Ah!

Flood us with All-Accomplishing Wisdom,
the Wisdom of Perfected Action.
By thy sacred fire consume in me
the poison of envy and jealousy.

Om Vajrasattva Hum!

Flood us with the Wisdom
of the Diamond Will of God.
By thy sacred fire consume in me
the poison of non-Will and non-Being:
fear, doubt and non-belief in God, the Great Guru.

COME, VAIROCHANA! COME, AKSHOBHYA!
COME, RATNASAMBHAVA!
COME, AMITABHA! COME, AMOGHASIDDHI!
COME, VAJRASATTVA!

The Five Secret Rays

The five celestial Dhyani Buddhas, together with Vajrasattva, the sum of their whole, help embodied Buddhas walk the path of the ten perfections outlined by Gautama Buddha.

The ten perfections anchor two perfections or virtues on each of the five secret rays. Each set of perfections(1-2, 3-4, 5-6, 7-8, 9-10) is for the action of Alpha and Omega on one of the five secret rays.

Gautama Buddha explains in *Quietly Comes the Buddha* that the rays move inward from the periphery of the secret ray spheres (the first secret ray) to the center of the secret ray spheres (the fifth secret ray). This center of the secret ray spheres is also the center of the causal body where we are closest to the throne of God.



Dante and Beatrice by Gustav Dore

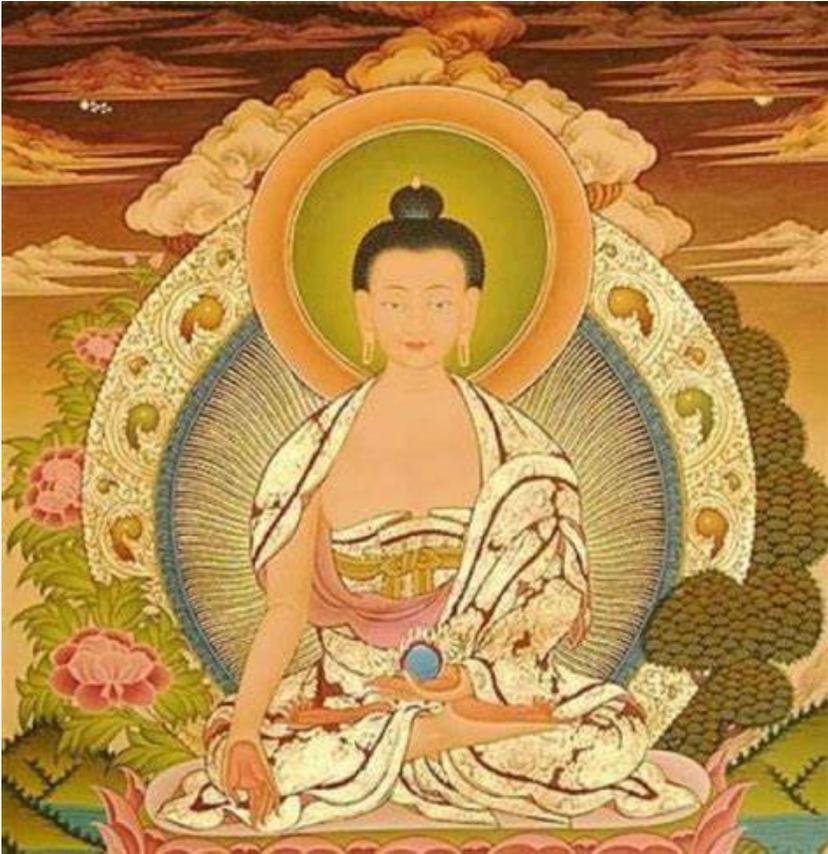
First Secret Ray

The first and second perfections
Giving of self through alms (*Alpha*)

Enlightenment through the mastery of precepts (*Omega*)

Ratnasambhava

I believe the first ray is where Ratnasambhava sits, because his mudra represents giving and because his element is earth, fifth to ether from the center



Second Secret Ray

The third and fourth perfections
Centering of self through renunciation (*Alpha*)
Transcending the human mind through wisdom (*Omega*)

Akshobhya

I believe the second ray is where Akshobhya sits, because with his assistance, we anchor mirrorlike wisdom, and because his element is water, fourth to ether from the center.



Third Secret Ray

The fifth and sixth perfections
Overcoming fear and unworthiness through
courage (*Alpha*)
Refining the soul through patience (*Omega*)

Amoghasiddhi

I believe the third ray is where Amoghasiddhi sits, because his mudra represents fearlessness and because his element is air, third to ether from the center.



Fourth Secret Ray

The seventh and eighth perfections
Freeing oneself from error with truth (*Alpha*)
Conquering destructive habits through resolution (*Omega*)

Amitabha

I believe the fourth ray is where Amitabha sits,
because with his assistance, we renounce the lusts and
cravings of this world and because his element is fire,
second to ether from the center.



Fifth Secret Ray

The ninth and tenth perfections
Integrating goodwill in daily life (*Alpha*)
Sustaining equanimity through indifference (*Omega*)

Vairochana

I believe the fifth ray is where Vairochana sits, because he sits closest to the Sun of our I AM Presence, represents the all-pervading wisdom of the dharmakaya and the element of ether.



The First Keeper of the Flame

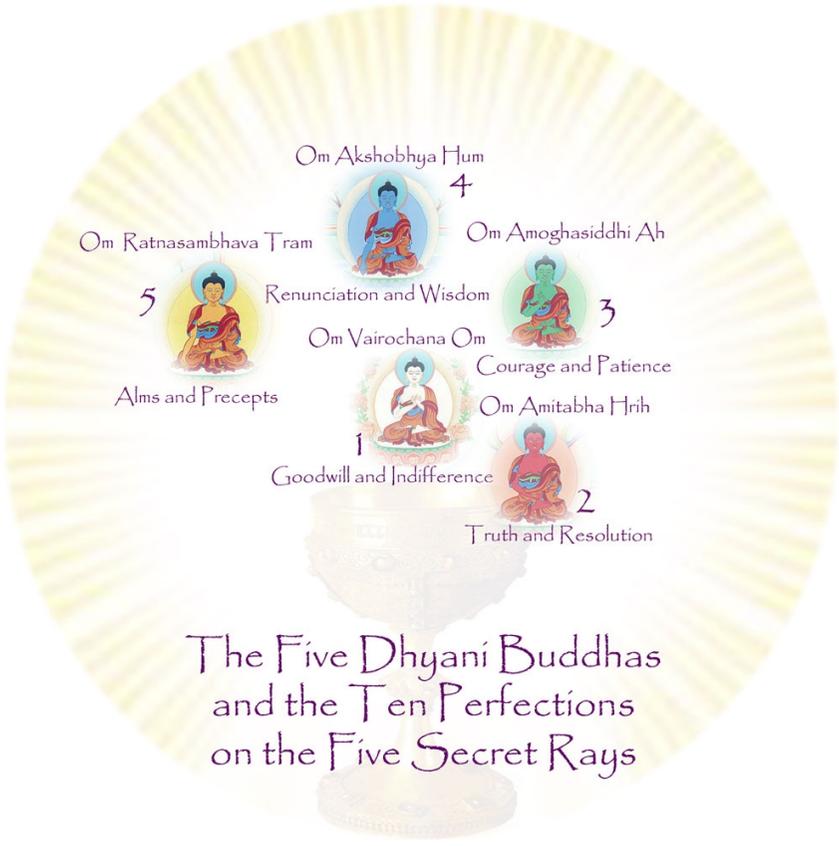


*Gautama Buddha kneels before Sanat Kumara
and pledges to come to earth with the 144,000 to keep
the flame of Life on behalf of earth and her evolutions.*

From The Legend of the Ancient of Days

www.sanatkumara.online

Painting by Marius Michael George



The First Perfection

The Perfection of Alms (*Alpha thrust*)

The Perfection of Alms is the complete giving of oneself. We learn to give and receive, and trust the law that everything given will be returned tenfold. Gautama Buddha tells us this law must be trusted and tested, and trusted while tested. God, in return, watches to see if we can be trusted with omnipotence and the powers of this world. Everything must be given heart to heart as a contemplation and meditation on Christ.

The Perfection of Alms was demonstrated by Jesus when he said, “This is my body which is broken for you. This wine is the New Testament in my blood. Except you eat the flesh of the Son of man and drink his blood, you have no part in me.”

The Second Perfection

The Perfection of Precepts (*Omega return*)

The Perfection of Precepts is where the Bodhisattva pierces through the density of mankind's consciousness to anchor Buddhahood through the Law of the One, that “that which you do to the least of these my brethren, you do unto me.”

Gautama Buddha teaches that in the Perfection of Precepts, the sharpened arrow of the mind becomes the diamond shining mind of God, threading the eye of the needle for all. Here, like The Prayer of Saint Francis, we return love for every affliction. We invoke the power of transmutation through the transfiguration, and move from the corruptible to the incorruptible. This perfection is also the Omega action of the crystal fire mist, where “the mortal frame becomes the immortal flame.”

The Third Perfection

The Perfection of Renunciation (*Alpha thrust*)

The Perfection of Renunciation is where the soul, seeks freedom from the prison of matter like Persephone from the underworld. Hers is the all-consuming longing to be free. The Perfection of Renunciation is the perfection of self-abnegation, renouncing “time and space, form and formlessness, possessor and possessed.”

Here, the soul turns away from worldly acclaim and proclaims, like Jesus to Pontius Pilate, “my kingdom is not of this world.” This perfection is also the alchemy Jesus described when he said, “He who would be greatest among you, let him be the servant of all.”

The Fourth Perfection

The Perfection of Wisdom (*Omega return*)

The Perfection of Wisdom defeats the Serpent mind. Like Saint George, we plunge the sword of the sacred word through the dragon that was “wrought with the woman and went to make war with the remnant of her seed.”

Together with Saint Patrick, we drive the Serpent consciousness out of the land of our own Edenic consciousness and watch Mara's footstool kingdom come tumbling down, so that the seed of Buddha in each sentient being might spring forth. We hear the Battle Hymn of the Republic ring out: “Let the hero born of woman crush the Serpent with his heel.”

The overgrown bramble vine that snuffs out the life force in church and state is consumed by the fire of the Mother, and all serpentine mires fall lifeless to the ground. Gautama Buddha also tells us that the Perfection of Wisdom is where we weave our deathless solar body thread by thread through the wisdom of the Law into a seamless garment. Now, the bridal veil of the soul we to Christ displaces and consumes the veil of Maya and the world of illusion.

The Fifth Perfection

The Perfection of Courage (*Alpha thrust*)

The Perfection of Courage, like the french Word “coeur,” is the coming of the age of the heart. This is where we learn, to roar like a lion, and strengthen and expand our heart flame.

We cast the fallen ones out of our Tushita heaven and decree, “I AM the guard in Archangel Michael's name.” With heart intuition aware of every infringement and infraction of the Law, we walk the path of the lonely ones, who secure the pearl of the heart with endurance, perseverance and earnestness. We guard our soul from the astral plane and from defiling her virgin consciousness.

We take the rod of power and walk in the cosmic honor flame, turning back the enemies of the New Jerusalem and the City Foursquare. We march with a steady moving tempo towards union with God, our heart sealed in the diamond of God's love. In the secret chamber of the heart, we receive the gift of the “all power in heaven and earth,” and claim the overcoming victory of all saints who have gone before us.

The Sixth Perfection

The Perfection of Patience (*Omega return*)

The Perfection of Patience helps us come into alignment with the inner blueprint of life. We are willing to reap the whirlwind of every karma we have sown and to endure every erg of adversarial energy. We stand on the rock of Christ and cling to our Tree of Life, enduring to the end of cycles, knowing that “this too shall pass.” We take refuge in the words of our Savior, “I AM with you always, even unto the end.”

Through the Perfection of Patience, we stand against the mists of Maya and the temptations of Mara, overcoming sin, disease and death in every atom, cell and electron of our being. We cleanse our body with prayer and fasting, and invoke the violet transmuting flame to consume returning personal and planetary karma. We know that patience will have her perfect work like Jesus promised: “In patience possess ye your souls.”

The Seventh Perfection

The Perfection of Truth (*Alpha thrust*)

The Perfection of Truth is the perfection of the immaculate concept, where the mind that was in Christ Jesus replaces the carnal mind. We no longer suppress our Real Self through self-deception. We know evil is not real and its appearance has no power. We guard our spoken words and do not try to impress.

We withdraw all misqualified energy, matrices of imperfection and patterns of error from the energy veil. We are willing to confront the dark aspects of self and we know that when negative karma returns upon us, we are responsible. We strive to be honest with ourselves, with others and with God. We confess the truth, because the truth shall set us free. Truth comes with the judgment that places all unreality into the flame.

The Eighth Perfection

The Perfection of Resolution (*Omega return*)

In the Perfection of Resolution, we stop personifying evil with our thoughts, feelings, words and actions . We stop engaging sin, followed by shame and remorse. We consume the errors that the fallen ones have imposed upon mankind, and deny their claim of our personification of evil. With Mother Mary, we proclaim that we are sons and daughters of God, and we claim our victory over sin, disease and death. We know God is our victory and we denounce those “who will not enter in, and who prevent those who would enter in, from entering.”

We shun procrastination and the pressure of loved ones who would take us off our path. We welcome the trial by fire that clears our soil for new sowings. We experience the lightning of the mind of God as a thief in the night. We are determined to meet fire for fire, and welcome the Great Initiator.

The Ninth Perfection

The Perfection of Goodwill (*Alpha thrust*)

The Perfection of Goodwill seals our experience in time and space in the Divine Mother's flawless blue-white diamond. Our goodwill flows to all life like the sun, and we become solar discs shining through the crystal of the mind of Our aura becomes the aura of a cosmos, where God's goodwill implants a kiss, a diamond dewdrop on the rose petals of the heart.

Goodwill blesses us with boundless energy and creativity, and consumes the hate and aggression of the fallen ones. We prove the law of love through service and forsake retribution, keeping in the forefront of mind the divine perfection and goodwill of the Buddha who waits for the Mother.

The Tenth Perfection

The Perfection of Indifference (*Omega return*)

The Perfection of Indifference is a mathematical formula that fulfills the law of the three times three. Gautama Buddha tells us that when we have mastered this power of the three times three, we experience the equanimity of non-attachment.

The Perfection of Indifference is the final stage of Buddhist awakening, where our ego is exposed as the impostor of our Real Self. We become indifferent to mockery and praise, to pleasure and pain, to poverty and riches, to adulation and indignation, to gratitude and ingratitude and to cursings or approbations.

We dismantle the Taurean bull of personal and planetary rebellion and win a victory for the Buddha and the Mother. Then, we come home to the Garden of Eden that is the I AM Presence and reunite with our twin flame

Buddha's Math

Gautama Buddha gave a wondrous mathematical formula to Elizabeth Clare Prophet in the 1975 edition of *Quietly Comes the Buddha*, that relates to the nine perfections, and then the tenth.

He gives us three triangles for the first nine perfections, and then adds 0 to each triangles as the tenth perfection. He writes,

$$1 \times 2 \times 3 = 6$$

$$4 \times 5 \times 6 = 120$$

$$7 \times 8 \times 9 = 504$$

Now $6 + 120 = 6 + 1 + 2 + 0 = 9 + 0$, *which is 3×3 in the power of the ten*

$504 = 5 + 0 + 4 = 9 + 0$, *which is 3×3 in the power of the ten*

Now $6 \times 120 = 720$ which is $7 + 2 + 0 = 9 + 0$, *which is 3×3 in the power of the ten*

And $720 \times 504 = 362,880$ which is

$3 + 6 + 2 + 8 + 8 + 0 = 27 + 0 = 2 + 7 + 0 = 9 + 0$ *which is 3×3 in the power of the 10*

The Goddess of Liberty told us in a dictation that the power of the three-times-three is the power of our three divine threefold flames working together: the threefold flame in our heart, multiplied by the threefold flame of the heart of our Christ Self, multiplied by the threefold flame of the heart of our I AM Presence.

From this we can understand that the first triangle of perfections is the level of the incarnate threefold flame (alms, precepts and renunciation).

The second triangle of perfections is the level of the Christ threefold flame (wisdom, courage, patience).

The third triangle of perfections is the level of the Buddhic threefold flame (truth, resolution and goodwill)

Buddha mathematically reduces each of these triangles to $9+0$, and he says the 0 is the power of the ten, or in the power of the ten.

So what does this mean? I asked Buddha to explain and then, as I was cleaning my home, the illuminations came through. "It is the Law of the One!"

I looked it up. The power of 0 has a special rule: **any non-zero value raised to the power of 0 is equal to 1.** The mathematical rule states that any non-zero number raised to the power of 0 equals 1. So if you take 9 with a 0 power, meaning a little 0, you get 1 because the result of **9 exponent 0** is **1**.

Furthermore, if you add the digits numerologically, like Buddha did for the triangles, 10 is $1+0=1$, so the Law of the One.

You also get this result exponentially, because 9 exponent 0=1. And God is exponential when you think of all of our threefold flames combined on earth and in heaven. together with the threefold flames of the entire Spirit of the Great White Brotherhood.

That is why Saint Germain in the decree *I AM the One* says, “What can I do? I am one and alone. Yet I know this is my key. For God in me is the Law of the One. God in me encompasses every other one who is within his being and in whom he dwells.” This is the Holy Spirit gift of “all power in heaven and in earth,” that Jesus spoke of.

Gautama tells us, “Follow my numbers carefully as I show you the key to the mystery of the three-times-three. [...] Nine is the magic number and when you resolve to perfect these perfections of the law by the power of the ten, you will be the conquering one—the Buddha in the world to be.

“What is the tenth perfection of the law? It is that which seals the action of the three-times-three and the nine-times-nine. It is called Indifference. It is the equanimity of being which comes when the mathematics of the soul is fulfilled. [...]

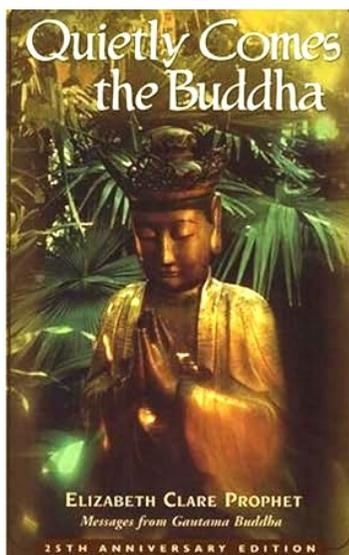
“The tenth perfection of the law is the balance between desire and desirelessness. It is the point of the

fusion of the active and the passive. And through it, the power of the three-times-three is multiplied by tens, by hundreds, by thousands, by millions, by billions and beyond.”

The Law of the One is the multiplication and implementation of the “power of the three-times-three” of our three heart flames through the Ten Perfections.

When we multiply the threefold flame in our heart with the threefold flame in our Christ self, and then with the threefold flame in our I AM Presence, by practicing the Ten Perfections, we enter the full power of the Law of the One, as above so below.

This is the mystery of the math triangles that we find in *Quietly Comes the Buddha*.



*The Triangles of the Ten Perfections,
published in Quietly Comes the Buddha*

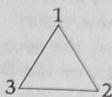
The Ten Perfections of the Law

The following diagrams are offered to clarify
your meditation on the power of the three-times-three:

"Multiply the [product of the] first three perfections by
the [product of the] second three. Then take that product and
multiply it again by the [product of the] final three..."

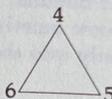
First Three Perfections

1. Alms
2. Precepts
3. Renunciation



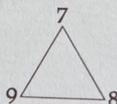
Second Three Perfections

4. Wisdom
5. Courage
6. Patience



Third Three Perfections

7. Truth
8. Resolution
9. Goodwill



"Let the Perfection of Alms, of Precepts, and of
Renunciation be fused into one balanced triangle of power-
wisdom-love. Let the three become one flame—the white-
ness of a shield and of the sword of the Spirit glistening in
the sun."

$$1 \times 2 \times 3 = \triangle 6$$

"Let the Perfection of Wisdom, of Courage, and of
Patience now become one single taper to light the candle
on the altar of the Buddha."

$$4 \times 5 \times 6 = \triangle 120$$

*The Triangles of the Ten Perfections,
published in Quietly Comes the Buddha*

"Let the Perfection of Truth, of Resolution, and of Goodwill be the solid foundation of the house of the Mother."

$$7 \times 8 \times 9 = \triangle 504$$

"Let us add the digits of our pyramid:"

(Adding the digits of the first two pyramids gives the sign of the first and the second three perfections of the law—9 in the power of the ten.)

$$6 + 120 = 6 + 1 + 2 + 0 = 9 + 0 \\ \rightarrow 3 \times 3 \text{ in the power of the ten}$$

(Adding the digits of the third pyramid gives the sign of the final three perfections of the law—9 in the power of the ten.)

$$504 = 5 + 0 + 4 = 9 + 0 \\ \rightarrow 3 \times 3 \text{ in the power of the ten} \\ (\text{thousands, millions, billions, etc.})$$

$$\triangle 6 \times \triangle 120 = \triangle 720$$

$$7 + 2 + 0 = 9 + 0 \rightarrow 3 \times 3 \text{ in the power of the ten}$$

$$\triangle 720 \times \triangle 504 = 362,880$$

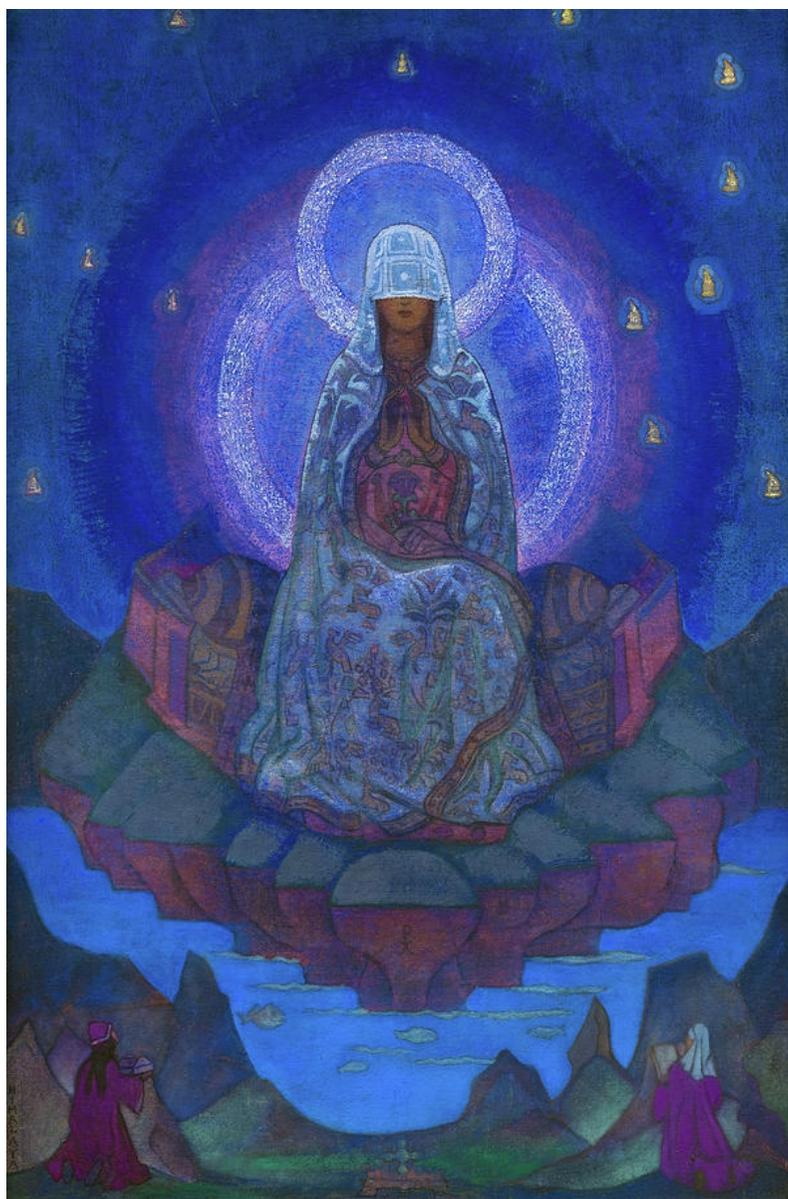
$$3 + 6 + 2 + 8 + 8 + 0 = 27 + 0 = 2 + 7 + 0 = 9 + 0 \\ \rightarrow 3 \times 3 \text{ in the power of the ten}$$

There is a story in Buddhist lore about the yak cow and her flowing tail and the determination of that yak cow who will stand if needs be unto the death, if perchance that flowing tail be caught in brambles or bushes by the way. For the yak cow will not allow her flowing tail to be tattered or torn. More precious than life itself to the yak cow is her tail.

So then, this is the teaching of the Buddha of Buddhas: To guard and keep the precepts whole and holy, to guard them still if the Buddha thou dost will, to guard them forever as the Yak cow guards her tail.

And is not the tail of the yak cow symbolically the extension of the energies of the Muladhara? And these energies, do they not flow from the fount of wisdom of the Mother of the World? Is this not the Goddess Kundalini and the fire of attainment whereby every Buddha does attain to the enlightenment of the crown, ascending the scale of initiation from Omega unto Alpha?

From Quietly Come the Buddha



Mother of the World by Nicholas Roerich

Behold! The Mother of the World
A Song of Divine Love

Behold! the Mother of the World is coming.
Behold! The Mother of the World is here.
Where have you been, O Mother, Dear?
Say how do we draw near?

To touch the hem of hallowed veil,
For glimpse beyond the years;
Vast treasures immemorial
Sweet incense without tears

The age of Mother is at hand,
So was the prophecy;
An impulse from the Pleiades
Immortal destiny.

Let us run to greet her then
Bright Children of the Sun!
And usher in a golden age
With Mother, one become!

May, we have never been alone-
The Brotherhood of Light
Hastens our course with Book of Prayer,
Beckons from lofty heights.

Sweet mystery of life unfolds.
'Neath canopy of stars
Initiates of the Brotherhood,
The vast Antahkarana.

Though twists and turns we must traverse
Beware the jagged crevasse!
Still, step by step we climb the mount
That leads us to her Heaven.

*“Become immortal,” Mother goads,
“Let go of sin and strife,
Please do not weary in well doing
And above all, serve Life.”*

*“Satsanga,” Mother whispers
Before she points the way;
Hail! sparkling Buddhistic jewels
Thrice blessing us each day.*

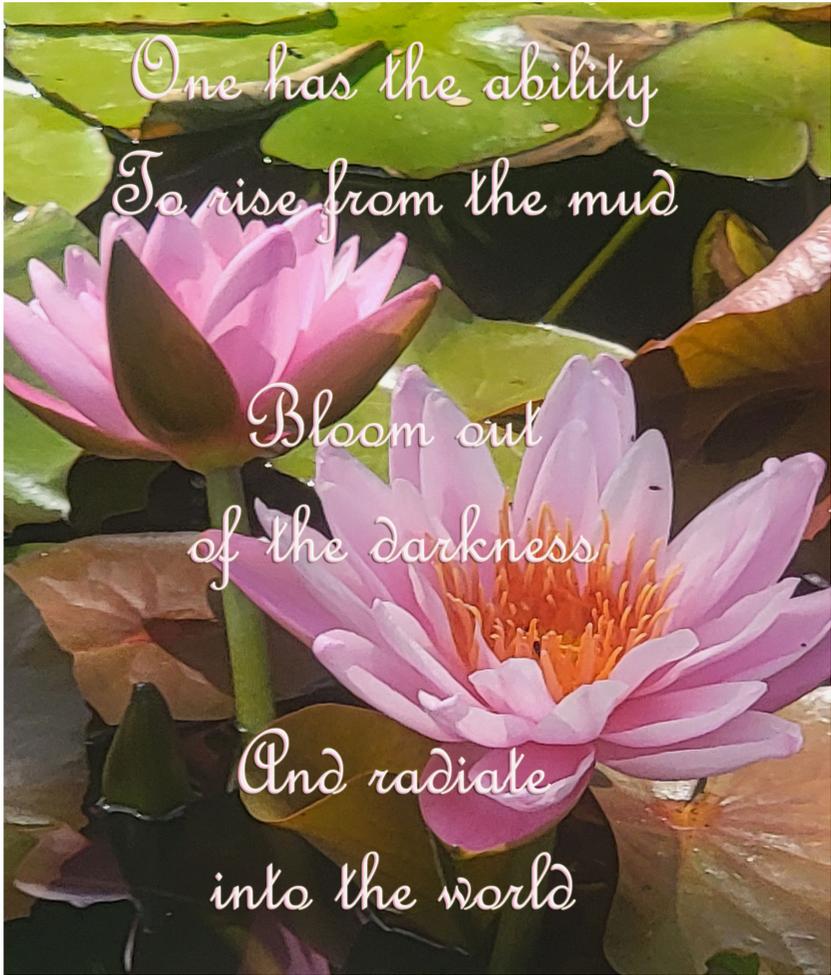
*“Satsanga,” says our Mother
Then turns to point the way;
With sparkling gems she holds for us
To guide us on our way.*

Song poem written by Thérèse

www.mydivinemother.com

and

www.songsOfDivineLove.com



Unconditioned Love:

My Blessing at the Beginning of the Race

*For in the great Source all life shall rejoice,
joyous forevermore to externalize and hold fast
the beauty of life as it chooses to externalize
itself—joyous to draw in its breath and to
expand, joyous to create patterns of perfection
and beauty and glory, that the light may
shine in the crystal and the mist, and that the
beauty may be revealed and that life eternal
shall be life beautiful.*

Gautama Buddha, August 7 1958



Buddha at the Altar of the Royal Teton Ranch

About the Author



Thérèse Rose Emmanuel is a poet, artist, writer, photographer, songwriter/singer, web designer, teacher and mother. She has authored many books and websites for personal and spiritual growth. She also composed 52 Songs of Divine Love to celebrate the mystical fusion of the world's spiritual traditions, and the teachings of the ascended masters.

Thérèse was born in Paris, France. She has traveled to many countries and speaks several languages. She highly appreciates the beauty inherent in classical art, music and nature, and shares her life between Florida and Montana.

For more information, please visit
www.songsOfDivineLove.com
www.mostBeautifulPoems.com
www.booksForAquarius.com
www.ascendedMasterWebsites.com

