

Beloved Gautama Buddha

Initiations in the Buddhic Light *Becoming the Buddha Where You Are*

Praise God for the release of the violet flame to chelas of this age. Praise to Saint Germain for taking a stand for freedom, for offering unto the Western disciple a way—a way for the calming of all energies of the mind and the emotions, all physical tensions, all subconscious memories.

If you, then, find that in your meditation your consciousness is moved from the point of God-realization and there dance before you the images of the mental plane, know that you have recourse to invoke that violet flame and to give it an energy of light, of God-determination—to give that invocation over and over again, to give it by the hour, to produce the necessary momentum for the fulfillment of the light of the Mother of the World.

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Initiations in the Buddhic Light

Becoming the Buddha Where You Are

I AM the Buddha where you are. Yes, I AM, within your heart flame, the image renown of the Lord of all the world.

The image is the likeness of God in you. The image of the Buddha fashioned of the Divine One is an object of worship that ought to be self-contained, and therefore taking the laurel and putting it upon your own neck is the way to *samadhi* where you are.

The supreme adoration of self as God requires that you pass through the caverns of the subconscious. There bring the torch of the Buddha, the mastery of the Ten Perfections,¹ the glow of the chakras fired with the Christ consciousness to adore God where you are, without interruption, without the flow of impure thought or feeling. All of that must be consumed.

Praise God for the release of the violet flame to chelas of this age. Praise to Saint Germain for taking a stand for freedom, for offering unto the Western disciple a way—a way for the calming of all energies of the mind and the emotions, all physical tensions, all subconscious memories.

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there dance before you the images of the mental plane, know that you have recourse to invoke that violet flame and to give it an energy of light, of God-determination—to give that invocation over and over again, to give it by the hour, to produce the necessary momentum for the fulfillment of the light of the Mother of the World. When you stop and think about your schedule each day, where you are and what you do and where you go, you will see that the mantra can become a perpetual flow of invocation, a flowing fiery river, a crystal stream of God consciousness, of violet light, of white-fire light of golden hue.

Meditating upon the Buddha

So then, when you have bathed the four lower bodies and the soul in the violet flame, come again and sit with me for meditation. And look upon the image of the Buddha and see that Buddha inside the chamber of the heart. See, then, the vision, even in the secondary chamber, of your island in the sun, that tropical paradise. Place your Buddha in the center of the highest promontory on the island and come to your island by the boat of the teaching. Come in your soul, in the secondary chamber of the heart, mastering the eight petals thereof, and bow before the teacher, your own I AM Presence, personified here in the image of the Buddha.

Going within is an exercise in going beyond this plane, traversing new dimensions, following the course of avatars. You need not be confined to physical consciousness, to energies in motion that refuse to be stilled. You need not be bound, my son. You need not fear the subconscious, those moments that are less than God-control. For all will be submitted unto the flame if you but make the call, and call upon my name daily.

Remember the law of causation and the law of integration

of causation in this octave. Remember that the name must be spoken for the Beloved One to appear. You may speak the name AUM Buddha, and you may say it over and over again, chanting the light of the *buddhi* within you—*AUM Buddha, AUM Buddha, AUM Buddha*. You may give this while you go about your chores. It is not a desecration to combine the highest spiritual activities with the mundane, for this is to infuse life with the sacred flame.

When you speak the word *Buddha*, you have not only the flame of Gautama but also the flames of all who have attained to the Buddhic light—nine incarnate on Terra and others advancing in the cycles of cosmic consciousness.² Lo, Maitreya appears when you say, “*AUM Buddha, AUM Buddha, AUM Buddha*.”

And you may also say unto the Starry Mother, sounding forth the word of Gabriel, the Hail Mary, signaling the coming of the Starry Virgin, the *Stabat Mater*, “*AUM Stabat Mater, AUM Stabat Mater, AUM Stabat Mater*,” and feel the flow of Omega.

And as you gaze upon the seven virgins of the Pleiades,³ know that they come in the starry formation of the Christ consciousness. Even as the Mother comes to each chakra, so cosmic virgins come to expand the flame of the Central Sun when you consecrate your energies, in purity, unto love.

Banish Fear; Become the Light

Let us conquer fear. Let us conquer the fear of the unknown and the fear of death, the fear of failure. Let us conquer it by knowledge of the Law. Let us know that the Law is active as principle, as the Divine You and the Logos and the alchemy of your own self-awareness. Let us conquer fear with light, with knowledge, with love.

Let us trust in him, as the birds of the air, forming the

star of initiation, follow the light of Francis. As the birds of the air are cared for by a heavenly Father, so let us banish fear, and trust our existence, and commend our soul and mind and heart.

Look upon each hand. Examine that hand. It is the instrument of God. It is his handiwork. It is yours to use to exalt life and not to debase life.

Sacred is the body of the Mother. Sacred is the body of God upon earth. When you have the principle of commitment fiercely established and enthroned within your heart, then by commitment you will not cross the line of betrayal, that betrayal that brings to ruin the best hopes, the best aspirations.

Do not shatter the image of the Mother. Do not shatter the image of the Buddha. Become the light, become the light. O my son, O my daughter, become the Mother flow, become that Mother flow.

How? is the question. Why? is the question. Where? When you say, “here and now,” there is a fiery sun whirling in the tabernacle of your being. It is up to you to enter there. It is up to you to swim through the sea of maya and, upon examining each challenge on your way, to be continually saying, “Not this! Not this! Not this!”

Put them all aside, all of them, and pursue the fiery Sun. See that sun whirling, as though at the end of the tunnel of life. And all of your drive and all of your effort and all of your recitation of the sacred rosary, let it be for the forming of a spiral leading unto the center of the Sun. Now leap into that fiery vortex! Fear not, for I AM there waiting to receive you.

There are some who fail to come to hear the word of the Mother, for they fail in their own self-awareness. They fear to look upon that sin with which they have identified. And so they segregate themselves from the body of the righteous,

and they are in a continual state of struggle to justify a position that is untenable in the annals of the Brotherhood. That which places itself outside of the central sun of being must remain in outer darkness.

You have chosen the light. Therefore walk in the light. Be of the light. Represent the light. Love the light. Show forth what the light can do.

Thou fool, knowest thou not that suffering shall continue, even beyond the grave, unless you surrender that ego and that pride and that will? O foolish mortals, why do you fear to come in to the teaching of the Mother and the Buddha? Do you fear lest your baggage will be stolen by the angels at the door?

You fear rightly, for my angels, who stand to guard the portal of wisdom, will not allow you to take your consciousness of sin inside. Therefore when you deposit your baggage, do not expect to find it when you leave our platform of consciousness.

In their fears and in following the carnal law of self-preservation and of the jungle to kill and be killed, some have lost the way of immortal life—to be pitied; yet compassion is our way. We send forth compassion as hope, as an anchor on a line, to hold the ships, to hold them in the bay, until they are willing to receive that Mother ray.

So let the clipper ship of Maitreya, sailing on the high seas, show the way of Buddhist initiation. For Maitreya comes, cracking the whip of initiation. Sometimes Maitreya withdraws, going into the Great Silence, and then the children of mankind think life is easy for a time. And then the great Lawgiver returns, and the crackle and the whip; and all of a sudden testing is resumed.

On deck, all the brave ones on the ship of Maitreya! So then, let us wash the decks and paint the decks. Let us hoist

the sails upon the mast. So let us see what the full winds of the Holy Spirit can do.

**Take the Hand of the Mother;
Take the Hand of the Buddha**

O my soul, reach out. Take the hand of a Buddha in the way. Fear not, for the Buddha is the flow of God-identity. The Buddha is the flow of cosmic energy reinforcing light within you. And when you take the hand of the Buddha, you feel the electric flow filling in consciousness, reinforcing God-awareness. And it is you yourself who will throw the weight of sin overboard into the sea of the Mother. Then you will say, "O Mother, take my burden, take my sins. Wash them clean. Purify my soul. I have found my God-identity."

And the sea of the Mother will take your refuse, and the crystal flowing water of the Mother as sacred fire will purify that substance and return it as clean wash, blown in the wind, folded and put back for your use. So that energy restored to the causal body is yours to claim, the I AM name.

You see, the whole initiation of the Buddhist light and of becoming the Buddha where you are is having the courage, as the fifth perfection of the Law—the courage, I say, to take the hand of the Buddha! Look at the little child who reaches up for the hand of mother and father. The little child knows what you have forgotten—that the way of life is cruel, steps are uneven, there are rocks and dangers on the path. The child knows he must take the hand of father and of mother on the way. The child is secure in the Buddhist light.

But those who mature in the ways of the world rebel against the hand and instead, with clenched fists, they challenge the Deity. They thrust their might and main against the law of cycles, against all that is holy.

And now there is that momentum abroad in the land that

is an outcry and an outrage against the Cosmic Virgin. It is that blasphemy of taking the name of God, of Christ in vain. It is the filth of the astral mire and of the demons and the fallen ones. Let not your mouth, which is the mouth of God, become a vortex for that energy. For in that hour when you speak the mouthings of the evil spirits, you are counted among them and your judgment is as they are judged.

I say, let that spirit be broken! I release the flame of Shamballa. Let the word of the children of light be pure! And let the mortal cursings be challenged! This is witchcraft and black magic. And all cursing results in the shattering of the forcefield of freedom, of America, of the virgin planet, of all that is standing to pave the way to the ascension.

So let Keepers of the Flame challenge those who think themselves strong enough to take the name of Lord Jesus in vain. They are a desecration! And when they stand before his Presence, they will pay every jot and tittle of the Law.⁴

Let life be holy and you will retain the path of the Buddha. Let life be sacred. And let us put first what counts—the setting of the course of the ship, the following of that compass, the watching of the wind and the sea and the sun and the stars. So let your life be an alchemy, fusing the elements of the Mother and the Buddha and all of the Spirit of the ascended hosts of light reinforcing Alpha and Omega.

To be anointed ones means to face the challenge of all darkness and deception. And all of this and all of the teaching comes back to the point: Fear not to take the hand of the Mother; fear not to take the hand of the Buddha. And in taking the hand, be prepared for a total revolution in consciousness, a complete upset of your world, a weeping and gnashing of teeth, while you tarry, deciding in outer darkness whether or not to come in. And finally the breaking of the dawn and the light in the morning sky and, with the light,

your commitment to freedom.

There is a power in you that cannot be challenged by any force or forcefield whatsoever, including the power of your subconscious and your momentums. It is the power of God! It is the living flame. It is the golden embryo of being. It is the seed of Alpha and Omega.

Therefore, master courage and see how you win, not all of eternity in a day but step by step. As shells collected by a little child on the beach of life, each shell marking the cycles of attainment, line by line, measure for measure this is attainment. It is hanging on just a little bit longer. It is persevering a little bit harder. It is knowing the face of God a little bit better. It is striving to exceed yesterday's performance. It is knowing who you are, divesting selfhood of nonexistence, putting on real existence, and then increasing the fire day by day. It is confidence to the victory. It is the will to win. It is the desire to have no other. It is rejection of idolatry. It is steadfastness, concentration, fixing your mark upon the Sun, then following the pathway on the water to the center of that sun.

If you would truly be the Buddha or the Mother where you are, son and daughter of light, know there is a way. There is a way! I have found the way! I AM the way! I AM the Buddha. Gautama is my name. The way is mine to claim and yours to claim.

Therefore I say, I challenge the coward in you! I challenge that wolf consciousness that sneaks behind. I challenge the coward that has not the courage to find the way, to take the hand of Buddha. Let it be exposed and thrown into the flame! For I will not have my sons and daughters thrown to the wolves of the astral plane. Nay, I say. I AM the defender of your light and your peace! Now try me. It is up to you.

I have spoken for your light. I return to light. I bid you

enter. I salute you in the flame of Alpha and Omega, and I welcome all to *Shasta 1975* with Saint Germain.⁵ I shall see you there.

“The Summit Lighthouse Sheds Its Radiance o’er All the World to Manifest as Pearls of Wisdom.” This previously unpublished dictation by **Gautama Buddha** was delivered by the Messenger of the Great White Brotherhood Elizabeth Clare Prophet on **Monday, May 26, 1975**, during the 5-day Easter conference, *Convocation of the New Birth*, held in Los Angeles, California. **(1) The Ten Perfections.** Buddhist writings describe ten stages of the bodhisattva path, through which the bodhisattva strives to progress until he realizes complete enlightenment. At each stage the bodhisattva practices the highest possible development of a particular perfection, or transcendental virtue, called a *paramita*, aspiring to the mastery of all the perfections. In *Quietly Comes the Buddha*, Gautama Buddha gives definitions to these perfections, which he calls the Ten Perfections of the Law. (See the list on the next page.) See Elizabeth Clare Prophet, *Quietly Comes the Buddha*, available at www.TSL.org/Bookstore or by calling 1-800-245-5445 or 406-848-9500. **(2) Nine Buddhas incarnate on Terra.** In a dictation given November 4, 1966, in Los Angeles, California, the Goddess of Purity said that “out of the great flame of cosmic purity just two years ago there were born upon earth nine children, Buddhas from the heart of the Father. . . . It was intended that by the power of the three-times-three these holy children should bring to mankind the great consciousness of God-purity held by your beloved Lord Gautama. I come to you this day with a message that should make your hearts awaken to the need for more decrees. Since the birth of these holy children, one has passed from the screen of life, for the surroundings of that child were so impure and so lacking in the flame of purity, inconducive to bringing forth the light within that heart, that he died as a flower cut from the vine. And so eight of these holy innocents remain upon the planetary body.” The ninth Buddha was subsequently reborn in Madras, India. **(3) Seven virgins of the Pleiades.** In our portion of the universe, the seat of the Great White Brotherhood is the Pleiades. This cluster of stars was named by the Greeks for the seven daughters of Atlas and Pleione. The cluster is situated in the constellation Taurus at a distance of four hundred light years from earth and has an angular size somewhat larger than that of the moon. Of the five hundred stars in the group, six are easily visible to the naked eye. (The seventh Pleiad was, according to legend, lost or in hiding.) These stars are known from ancient times as the Seven Sisters and they focus the seven rays of the Divine Feminine. **(4) Matt. 5:18. (5) Shasta 1975** was a four-day conference held in July 1975 at the base of Mount Shasta, an ancient focus of the Great White Brotherhood.

The Ten Perfections of the Law

1. Alms—total givingness of oneself
2. Precepts—self-discipline in the Law
3. Renunciation—renouncing attachment to form and all maya
4. Wisdom—defeating the serpent mind by the mind of God
5. Courage—perfect love, the sign of the coming of age of the heart, overcoming fear
6. Patience—long-suffering, enduring all things until the fulfillment of the law of cycles
7. Truth—the crystal flowing stream of consciousness without flaw that frees man from all error
8. Resolution—being firmly established and invincible in the law of your true being
9. Goodwill—firmness in the will of God, which seals the Creator and creation in the whole
10. Indifference—equanimity of being, nonattachment to outer circumstances and conditions