

Beloved Kuan Yin

The Challenge of Initiation at All Levels of Consciousness

“I Stand in the Center of China!”

Part 1

From out of the great heart of Mercy, I am come to speak to the children of the Mother on the day of consecration to her flame. I bring the greetings of the Lords of Karma, who stand to sponsor life through the flame of mercy. For though we bear the flames of justice, vision, love, truth, purity, and the action of the Law in divine direction and all of the wisdom of the light of liberty, yet, as a mandala of servants of the Most High, we stand in the sevenfold consciousness of the mercy flame that I AM.

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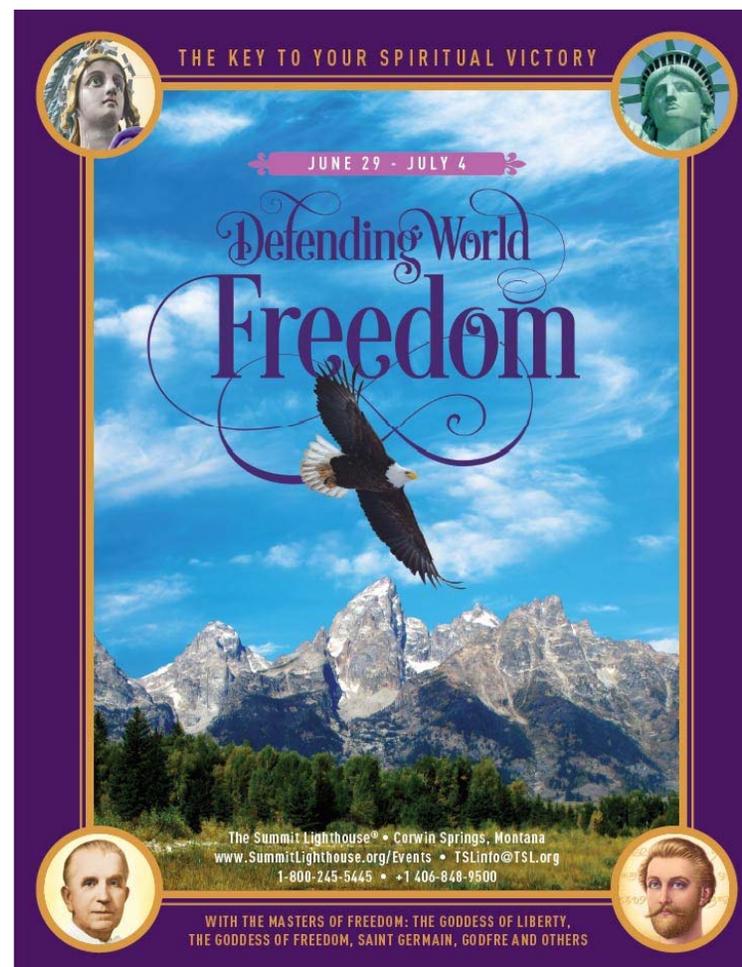
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Beloved Kuan Yin

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Part 1

From out of the great heart of Mercy, I am come to speak to the children of the Mother on the day of consecration to her flame. I bring the greetings of the Lords of Karma, who stand to sponsor life through the flame of mercy. For though we bear the flames of justice, vision, love, truth, purity, and the action of the Law in divine direction and all of the wisdom of the light of liberty, yet, as a mandala of servants of the Most High, we stand in the sevenfold consciousness of the mercy flame that I AM.

And the bodhisattvas who have chosen the Path to be Buddha and Mother on behalf of life are our direct emissaries among the unascended sons and daughters of God. For you see, unless the soul has learned the fullness, the very essence, the quintessence of mercy, that soul does not qualify to sit in the place of the judgment of the LORD God Almighty.

We are but the instruments of his handiwork. We are the mouthpiece of his judgments. Therefore we sit in the receptive mode, awaiting the judgments of God. And our

receptivity to these judgments comes forth because we worship the flower of mercy.

I am come, then, with the consideration of the Four and Twenty Elders regarding the outpicturing of the plan for earth's evolutions. The eternal light of mercy is the flame by which continents do rise and fall and the course of civilization is set. And the elementals, in response to the edicts of the Lords of Karma, are most sensitive to the distribution of the flow of mercy on earth.

Elemental life have been, for all time and space, the instruments of God's judgments upon earth. This light and this energy are translated in all of the four planes of matter by the great beings of the elements to all lesser evolutions and elemental forms, until finally the very smallest particle of energy flowing through the cosmos becomes the transmitter of the Word of the Almighty One.

Contemplate, then, the response of life to the Word of God, and feel the harmony of a universe that is like the harp of the Creator. Every note that comes forth from the harp is the responsive note, the symphony, the cosmic orchestration—all of this for the stepping down of the energies of the Great Central Sun.

Now then, from time to time, earth's evolutions receive a more than ordinary outpouring of mercy's flame, and mercy's flame comes by the union of the Mother flame in all with the action of the Holy Spirit. Some of you have contemplated what this union might bring forth—the love of Mother and the intense fire of Holy Spirit. It is then that mercy is also the two-edged sword of the Law: with the coming of mercy, there are those who understand mercy as the gentle rain from heaven,¹ and there are others who receive it as the hailstones that are the destruction of the outer form.

The difference is in the consciousness of the individual rather than in the consciousness of God. You must not blame the cosmos because a rock falls upon your head or a bird lands and makes his nest. You must not curse the light because of the sun and its intense rays, nor must you blame any part of life except yourself for the falling rain or for its absence.

For you see, the one who is the receiver of God's grace is the one who is also the determiner of that grace. And actually, within your heart and within your Christ Self, there is a communication to the central sun of your consciousness and your alignment with the Law. And that communication is like a cosmic telegraph that translates back to the heart of God the energy outpictured in your life. And the return current is always the counterpart, the balance of that energy.

When sending forth love, love is recorded by this wireless, and love returns. This, then, is mercy. Sending forth hatred, it is recorded and hatred returns. This, too, is mercy. Therefore, you have heard the statement that the sun shines upon the just and the unjust.² And upon some, the heat of the sun on the parched desert can mean the death of the mortal form; and for others, the sun may mean life and the growing of crops and an abundant harvest. Yet it is the same sun, the same elements.

Let mankind, then, assume responsibility for the law of action, reaction, and interaction, for this is the law of the sacred Trinity. Let each one, then, contemplate himself as a receiver of life's blessings. And whatever the blessing—may it come as chastisement, judgment, punishment, or new initiation on the Path—let it be understood that, for good or for ill in the temporary sense, the ultimate gain is that the soul might realize more of the abundant life and of the great consciousness of the I AM THAT I AM.

Now, then, if that which you receive from God is not according to your liking, then send him a new signal—the signal of your new birth, the signal that you have called upon the law of forgiveness and that you stand upon the grace of the Lord Jesus Christ and of the Christed ones of the ages who have proven the victory over death, that you might also prove that victory! And present yourself before the Court of the Sacred Fire pleading for a new way and a new opportunity.

Let God know that you are willing to submit to his covenants and to his laws. Let God know that you are willing to come under his rod and, in coming under that rod, to submit to the judgments of heaven and earth as they are meted out according to the signals that you have sent forth upon life. You will find by and by, then, that the way of trial and testing and of tribulation will become the way of joy and inner rejoicing because with each trial and each submission to the gentle judgments of love, you find yourself newborn, quickened, having a greater awareness of who you are in the identity of God.

Do you lack that awareness? Do you sometimes wonder who you are? I will tell you why. It is because you have not submitted yourself under the rod of the Law to allow the judgment of God to separate the real and the unreal from within your consciousness! And because you have not come forth, then, to invoke the judgment, therefore both the real and the unreal have grown side by side within your consciousness until you, in your state of rebellion, can no longer discern your true Self from your unreal self. And therefore, the division of consciousness, the double mind,³ and even the insanity which ensues, is all because of the signals you have sent forth and your rejection of the signals which God has sent forth through his holy prophets and messengers, establishing the covenants for the way of the Law, the way of grace by mercy and this, the salvation of the soul.

Let the children of the One who are walking toward the sun not fear, then, to retrace the old ways. Let them not fear the harvest when they reap both good and bad of past action. For God is surely the refiner's fire,⁴ and as I live he is that violet transmuting flame within the heart which, when invoked and intensified by visualization in the science of the spoken Word, is the refiner's fire for the freeing of the soul from the temptations of unreality.

O mortals, awaken to thy immortality! O ones corrupted by the way of life on earth, awaken to the incorruptible life! Awake, then, and know that this translation of thyself can occur here and now when you know the truth that shall make you free⁵—and that truth is the law of your origin in God!

Man and woman conceived by God have always been and will always be in perfect alignment with that God-reality, with that love and that life. And therefore the perfection of man and woman is intact and evermore the freedom of the soul. This is the Law. This is the image of the Christ within you. This is the reality. Now you must prove it! Now you must go forth and take that law, claim it, prove it, make it your own by assimilation, and then you will see that all else that is unreal will give way and every particle of Matter will come into alignment with the Great Law of Spirit.

This is the sacred science of the Christ and the Buddha. This is the science of the Church Universal and Triumphant. This is the proving of the Law. It is not enough that God has written his law in the inward parts of man.⁶ Man must go within and find that law and decipher it and write it for this century and this moment! The rewriting of the law of perfection of the soul involves the adaptation of relative life and existence on earth to bring it into conformity day by day to the perfection of Life.

When there are crooked limbs and crooked bones gone

out of the way from inner alignment, it sometimes takes weeks or months for the consciousness to realize the perfection within translated to the manifestation without. You then do not break the spine or the body in order to bring it into alignment, but step by step, little by little, you gain the mastery of energy. And each day an increment of self moves to the inner alignment, even while the consciousness remains steadfast in the affirmation of the truth and the science of being.

Hear, then, the Word of the LORD, that the balance of the absolute perfection of God must be held in mind even while you retain the awareness of relative existence and the place to which your own karma has brought you, the place of imperfection which is only temporary—temporary until you have seen that the law of alignment is greater than the law of the out-of-alignment consciousness which was spoken by the Buddha as he explained the suffering of life.⁷

Suffering means out-of-alignment. Therefore, all that suffers is that which is out of alignment with God. If you wish to cease your suffering and to put an end to the absence of joy in your life and to come into the fullness of being which is God, then you must go back—back to the very origin of your being—and study that law out of which you were born. Reconsecrate your life to that law, and let everything that you do be the movement, step by step, of every erg of energy to the original blueprint until the outer man reflects the inner man⁸ and the All-in-all is found to be the One. And this All-in-all is God, the Allness of man.

I AM Kuan Yin. I speak as a spokesman for the Lords of Karma this morning. For the mercy which I bring is the mercy of the understanding of the sacred science and the equation whereby mankind will know the line of the inner law and the differential between that line and the absence of God-mastery. That differential, then, becomes a path that

must be traversed, and that path is called the path of initiation. God has provided a spiral of cosmic consciousness for you to travel, and therefore the Path is not a single line, but it is a coil of cosmic energy enabling you to transcend those cycles of imperfection which you yourself have manifested and to be translated into the light of perfection.

When your present state of consciousness is suddenly found in alignment with God's consciousness, then the differential will have dissolved in the alchemy of transmutation, and you will find that time and space—which is defined for you by your distance from your I AM Presence—will also be dissolved. And you will find that Matter itself is swallowed up in Spirit, and the Alpha-to-Omega becomes the cosmic Whole to which you have returned. This is the process of the ascension, day by day, children of the Sun.

Understand, then, that God has sent forth that command—the command that the mortal must put on immortality⁹—and He has provided the Way. "I AM the Way, the Truth, and the Life"¹⁰ is the Word of Jesus Christ and the Christ Self within you. That way is a mathematical formula for your soul. Happy are ye when ye walk in it.

My angels, then, deliver unto the earth this day vials of mercy that shall be for that action of the Holy Spirit and the Mother, the simultaneous destruction of human creation with the construction of the divine creation. This is mercy in action, reaction and interaction. This is the mercy of the Law. It is a two-way street, precious hearts. It is the signal which you send to God and the signal which he returns. See to it, then, that your signal be strong, firm, well defined in the consciousness of your Creator.

A two-way street means a give and take with God. If you expect mercy from God, then give mercy to every part of life. If you expect forgiveness, then forgive seventy times seven.¹¹

If you would be, then, the receiver of the gifts and the graces of the Spirit, give them freely and lovingly. And, above all, in your dispensation of mercy do not consider that you are the origin of the judgment or the mercy; for it is God as the emanation of cosmic consciousness which releases through you the action of his judgment.

to be continued

"The Summit Lighthouse Sheds Its Radiance o'er All the World to Manifest as Pearls of Wisdom." This dictation by **Kuan Yin** was delivered by the Messenger of the Great White Brotherhood Elizabeth Clare Prophet on **Mother's Day, May 8, 1977**, in Pasadena, California. Part 2 is published in *Pearls of Wisdom* vol. 59, no. 10. (1) "The quality of mercy is not strain'd, / It droppeth as the gentle rain from heaven / Upon the place beneath: it is twice bless'd; / It blesseth him that gives and him that takes," *The Merchant of Venice*, act 4, scene 1, lines 183–86. (2) Matt. 5:45. (3) James 1:8; 4:8. (4) Mal. 3:2, 3. (5) John 8:32. (6) Jer. 31:33; Heb. 8:10; 10:16. (7) In Gautama Buddha's first sermon following his enlightenment, he taught the **Four Noble Truths and the Eightfold Path**. The First Noble Truth states that life is *dukkha* (out-of-alignment; variously translated as suffering, pain, sorrow, discontent, imperfection, sin, evil). The Second Noble Truth states that the cause of *dukkha* is inordinate desire. The Third Noble Truth states that freedom from *dukkha* is in the attainment of Nirvana. The Fourth Noble Truth states that the way to this liberation is through the Eightfold Path: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration, or Right Absorption. (8) Eph. 3:16. (9) I Cor. 15:53. (10) John 14:6. (11) Matt. 18:21, 22.