



# Pearls of Wisdom®

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The Beloved Maha Chohan

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## The Flame of Selflessness to Keep

### Part 1

There is a stream in the forest on the island of Ceylon where I often go to contemplate the God flame, and the angels of the comfort flame gather there also. It is a crystal stream of sparkling water, and these angels have consecrated this stream to the flow of Mother and of Mother's love to her children.

These angels, who wait upon the flow of the stream of the Mother's consciousness, attend the word of her wisdom and carry that wisdom far and wide. And as they travel around the world ministering to life, the greatest response that they have to the wisdom of the word of the Mother is from the little children and from the beings of the elements—gnomes and sylphs and undines and fairies and sprites of water.

These beings of the elements hear the rushing of the wind of the Spirit through the wings of the angels, their mighty pinions of fire, and they come. They come running to gather in the special places in the glens and along the ways where the angels come, following a certain path as they go here and there around the earth. And if you can see the elementals and hear them talking, you will often hear them discussing and discoursing on the wisdom of the Mother.

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And you know, that great wisdom of the childlike mind and of the children's interpretation of life—so profound and so simple and often based merely on their intuitive faculties—is often spoken directly from the angels who tarry with them. And when you are made so happy by the antics and the anecdotes of children, remember that behind the heart of a child are the angelic hosts, and behind the angelic hosts is the Mother, and behind the Mother is the flame of the Holy Spirit.

We come to give comfort to life, to fill in the vacant places, to fill in the nicks and the scratches and the scars and the divisions and the schisms in consciousness. We come with the balm of Gilead. We come with the holy oil of spike-nard to anoint the body of God on earth in preparation for the initiation of the crucifixion.

We fill the shadows with joy. We dispel the dark and the dank of the discarnates. And we will take, if you offer it upon the altar of the LORD, those aspects of incompleteness and separation from the body of God that cause you to feel that pain of aloneness. Or perhaps you say, "I feel no pain in my aloneness." Perhaps you have numbed yourself to the call of your soul, who is calling you out from the vacant vastnesses of an experience and a life that is not filled with the Holy Spirit.

How can the outer man, with his indulgences, prefer the Holy Spirit, whom he has not known, surfeited as he is in the ways of the world?

And therefore there is a hunger, there is a longing, but there is not the knowing of the bliss that can be and that can belong to the one who is one with the Lord. Therefore it is the soul who longs directly for the Spirit, and the soul must press against all of the outer conformity and indoctrination and mechanization of a civilization.

You have heard of the little children who have not placed their feet upon the soil because they are growing up in the large cities of Terra. Well, I will speak to you of souls who have never touched the flame of the Holy Spirit. No, they have never planted their feet upon the holy ground of an ascended master's retreat, not in an entire lifetime. They have not contacted with the outer consciousness the inner Law of the One.

There are those whose outer minds have never contacted their own souls, precious ones. Can you imagine the schism, the crisis of identity, when the outer man has never made contact with that soul, the only aspect of being that can survive this mortal round if and when that soul comes into alignment with the Christ?

There is a tradition among the yogis of the East. One aspect of the initiation is to go into the cemeteries or near the burning ghats, where cremation takes place, and to meditate there on the impermanence of life in a transient form. And there in India, where there are not the niceties of burials as you experience here, they know the stench of the corpse, they know the grief of the family, they see the vultures that come to tear apart the remains. They see life in its stark reality. Their meditation is to free elemental life, the body elemental, and the soul, and to gain the quality of the Buddha, the Tenth Perfection of the Law<sup>1</sup>—the flame of indifference to suffering, to sorrow, to the pleasure and pain of the world.

I can assure you that this is also a meditation for those who walk the way of the Christ, to realize not only the non-permanence of life but the fleeting aspects of life and how quickly individuals come and go along the way. To realize as well that so many souls have gone before, including yourselves hundreds and thousands of times, is to come into a consideration of the deeper mysteries of existence itself,

to realize that so many have sacrificed the very life of the body for smaller causes, lesser interests. And how can we neglect so great a salvation?<sup>2</sup>

You ought to consider, now, that which you hold in your hand. See your hand; see it cupped. Look into your hand and know that you carry there the flame of your own life. As Gautama has said, you hold the bird of your own soul, with its beating heart, within your hands. What will you do with the precious, tender fledgling? What will you do with the opportunity for life and being? So quickly does it pass!

We who infuse the newborn child with the breath of life, we who receive the final breath, the goings and the comings of the flame of God, we who assist the Christ Self and the I AM Presence in igniting and in extinguishing the threefold flame, we know the mystery of life and of so-called death and of cycles which go on and on.

The great bliss and joy of life is communion with God. And the great tragedy of life is that so many, many lifestreams in the East and West pass from this plane of opportunity to balance karma without being prepared, without preparation for transition through planes of consciousness through the octaves. For them it is an unknown and a very strange world, the world where the fallen ones, where the discarnates, where those who are not initiates of the sacred fire roam between incarnations.

Think to yourself how important the familiar is to you—your family, your friends, your loved ones, your children. Seeing the sameness of the face of God in these each day is the comfort of life. It is the comfort of the Holy Spirit. It engenders stability in society and in the psyche of the individual.

Can you imagine if at every moment of every hour you were to see new faces, different faces and never the sameness, never the friendships, the loyalty, the working together in

service in the mandala of the community of the Spirit? Do you see how chaotic life would be? And yet this is exactly how life is on the astral plane, where there are the wandering spirits, where they are so dense in the darkness of their own self-deception that they cannot even recognize or isolate the angels of deliverance who come, who urge them to rise higher in consciousness.

Many who have taken drugs to stimulate awareness on other planes of consciousness and who are taken from the screen of life in an untimely death find themselves in the astral plane, unable to maneuver, unable to transcend that plane because they have damaged the sacred centers of the chakras, they have blown them wide open. They have shattered the delicate filigree of the bridal veil of the virgin consciousness in each of the chakras, and therefore they are easy prey for the discarnates. They live in the hell of their own creation, and many times it is a creation done out of ignorance, out of participation in the popular cults of the black magicians of the day. These are the concerns of one who keeps the flame of life.

I AM the Keeper of the Flame, and I AM concerned that all of the chelas of the ascended masters prepare for the hour of transition and then begin to truly pursue life in all of its joy, in all of its wonder here on earth, knowing that they have the lifesaver, the life preserver of the ascended master consciousness, and that they will be intact and in wholeness, ready to transcend planes and planes of consciousness and to go into the retreats of the Brotherhood.

I like to think of souls swimming in the sea of God's being, moving with the currents of the Holy Spirit, able to navigate with or without the body. I like to know that you have a certain freedom of self-mastery, that you can journey in your etheric body to the retreats of the masters while you are in physical

embodiment, if for nothing else than for the establishment of familiarity—familiarity with the highways of God's consciousness, with other planes, with the joy of the fulfillment of other planes so that the world beyond will not be unfamiliar to you when you are called to cross the bar and to take that journey to another plane of being.

*to be continued*

**"The Summit Lighthouse Sheds Its Radiance o'er All the World to Manifest as Pearls of Wisdom."**

This previously unpublished dictation by the **Maha Chohan** was delivered by the Messenger of the Great White Brotherhood Elizabeth Clare Prophet on **Thursday, April 15, 1976**, during *The Path to Attainment* conference, held at the Ambassador Hotel in Los Angeles, California. Part 2 of this *Pearl of Wisdom* is published in this volume, no. 28.

**(1) The Tenth Perfection of the Law.** 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 each one. In *Quietly Comes the Buddha*, Gautama Buddha gives definitions to these perfections, which he calls the Ten Perfections of the Law. These ten are the perfections of Alms, Precepts, Renunciation, Wisdom, Courage, Patience, Truth, Resolution, Goodwill, and Indifference. The pursuit and mastery of the Ten Perfections leads to initiation and advancement in the five secret rays on the path to becoming the Buddha. **The Tenth Perfection** of Indifference is described by Gautama Buddha as "the balance of desire and desirelessness. . . . Transcend the ego and be unattached to mockery or praise, pleasure or pain, poverty or riches, adulation or indignation." The tenth perfection is "indifference to the gratitude or ingratitude of mortals, indifference to their cursings or the garlands of their approbation. Do not be moved from your point of centeredness as you pursue and subdue the ego." For further study on the Ten Perfections, see *Quietly Comes the Buddha: Awakening Your Inner Buddha-Nature*, available at <http://Store.SummitLighthouse.org>. **(2)** Heb. 2:3.