

Beloved Gautama Buddha

**New Alignment through the Initiations
of the Five Secret Rays
Part 1**

Therefore, let us perceive the value of experimentation and of setting aside those periods of meditation when the fire—flowing through the throat chakra, sounding the Aum, sounding the mantra, sounding the seed syllable—produces in time and space a vibration of the Word intended to be manifest.

Let us study together what is the action of each vibration and what is the reaction. For we do not operate in a vacuum, but each one of us operates within our own sphere of consciousness that we designate as our world.

And within each individual world there are cause-and-effect sequences that have been processioning down the millennia as light becoming Light, light surrendering unto Light, and producing, by the very specific qualification...

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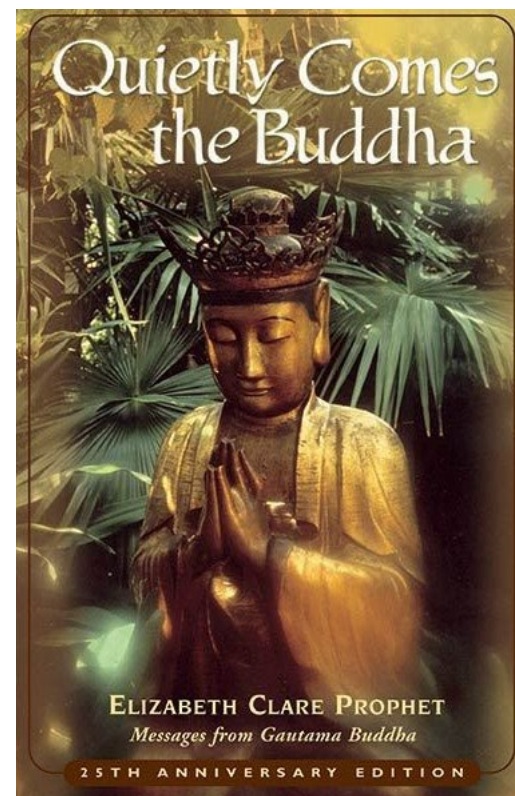
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Celebrate Wesak with Gautama



I AM the Buddha. I come quietly.
Let the chelas of Morya listen well,
For I have a tale of attainment to tell.
Listen well, for I shall tell
The story of becoming the Buddha
Where you are.

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Beloved Gautama Buddha

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A New Alignment through the Initiations of the Five Secret Rays

Part 1

From the etheric domain of Shamballa,¹ I AM come to be with you that you might understand, by my presence and by the sound of the seed of light in the heart of Mother, what is the way of the Word.

Not by instruction but by vibration, I impart the experience of the joyous oneness of the Buddha and the Mother. You are as children dancing in the flames of the sacred fire. I would take you into the fiery core of the five secret rays of cosmos. I would take you in the vibration of the five Buddhas of the five secret rays.

How can you understand by mere explanation? Therefore, let us perceive the value of experimentation and of setting aside those periods of meditation when the fire—flowing through the throat chakra, sounding the Aum, sounding the mantra, sounding the seed syllable—produces in time and space a vibration of the Word intended to be manifest.

Let us study together what is the action of each vibration and what is the reaction. For we do not operate in a vacuum, but each one of us operates within our own sphere of consciousness that we designate as our world. And within each

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individual world there are cause-and-effect sequences that have been processioning down the millennia as light becoming Light, light surrendering unto Light, and producing, by the very specific qualification of the love of the heart, that individuality of Person that is Christ the Lord.

The soul mounting unto the throne of Christ is yet the devotee and now and then becomes, for a moment, the full-orbed one perceiving as from the center of the sun. And then again the soul drifts into peripheral awareness, taking the stance of the beholder and the one beheld.

Therefore, let us position ourselves as diamond points of light, as points for the refraction of the central light of being. This central light, though always and ever the same, is never the same, my beloved. Its constancy is in its very evolutionary quality that you have called “self-transcendence.” The light that is real (that some would steal) in fact steals into your heart, making you a part of the ever-expanding, ever-moving, ever-widening cycles of life.

The Five Secret Rays Are for the Resolution of All Chaos and Confusion

I come, then, that you might understand that those who are advancing on the path of light—the path of light that has become a spherical journey, wending its way around the sun of I AM THAT I AM—must gradually enter into the initiations of the five secret rays, of which we have spoken. More often we have merely come quietly and in silence, in the very Be-ness of concentrated energy from the fiery core of Helios and Vesta and from the heart of the earth, that our chelas might become accustomed to what is this intense action of Alpha and Omega.

My beloved hearts, this sacred fire summons patience and will and a certain nerve to remain holding the line of a

vibration that is most difficult for the evolutions of earth. This vibration that you feel—and I tell you, it *will* heal—is something that causes the most intense irritation midst the forces of darkness that beset America and the Western nations. The five secret rays are for the resolution through the flame of Buddha and the Mother of all the chaos and confusion that is a flurry of maya gathering, as it were, more of itself.

Blessed hearts, you will perceive how even a trickle or a thread of these rays from your own heart will produce in you that vibration varying from irritation, to sleep, to disturbance within the physical organs, to aggravation, to uncomfortability, to the inability to hold the line of light. And there are moments when these sounds of the mantra produce such intensity that the force just beyond the edge of your identity would project to you the thought that you would rather be anywhere else except where you are in the flow of the mantra.

For this reason Saint Germain has come to you with enormous quantities of violet flame, and Astrea Elohim has volunteered, as a mighty bodhisattva, to tarry with all the children of the light, who must deal with the anti-light of the five secret rays. Thus the reinforcement of violet flame and of the circle and sword of beloved Mighty Astrea assists you in holding the line of these five secret rays.

We, therefore, are in search of those who will hear our message, who will understand, who will remember, and who will remember at the point of the most severe testing of the soul. We cannot afford to release this sacred fire unto those who will be overcome by it and who will be taken from the center of our activity because of their uncomfortability in the sacred fire.

Thus we are careful and we monitor the ability and the willingness of our devotees to retain these secret rays. They require the development of the inner senses. And in all of the exercises that have gone before under the four cosmic

forces in each of the four quadrants of being, there is a sign directing, even by the right angle itself, all energies of attainment into the center of the circle.

The Ability to Hold the Vibration of the Five Secret Rays

In the center of the lotus I AM seated. In the very center of the great sphere that is your world I AM enthroned where you ought to be. I AM waiting in the center of Being, deep, deep in the very heart of that Person that you really are.

I await your coming. I await your understanding of kneeling before the altar, and in this case I AM the living altar. I AM the Person of the Godhead that you are. I AM your Real Self held up as the mark of your own attainment.

When you bow before the altar of the Lord of the World, you acknowledge that I AM the highest reality of being that you can know until you become all that I AM.

I desire, then, that you should approach the throne of Being and at first sit in contemplation of all that I AM. As there is the arcing of devotion and contemplation as you listen unto the sound—the inner sound, the very tone of the vibration of being and consciousness that I AM, like a stream that flows—that which I AM enters your life, becomes your life, clears the muddied stream. Little by little there is the putting on of Reality.

There are periods for coming within, in contemplation of this One, and there are very important periods of going without—exercising, testing that which has been gained, and especially observing, measuring, calculating the reaction of world energies to that light.

For when, my beloved, there is placed upon you in a permanent manner a portion of your reality in the five secret rays, your life in the physical Matter universe must come under a

new alignment. And of course there is always danger, for there must be the disciplined ability to hold that vibration and to not allow the being that you are to be dissipated by the reactionary forces of life who will come in contact with this flame—this flame that is actually a portion of the very essence of the Central Sun itself.

For this reason the path of the Buddha has been outlined as a series of lifetimes,² each lifetime designated for the sealing of a particular virtue and a most fundamental understanding of Be-ness.

The Path of the Bodhisattvas Becoming the Buddha

Pick, then, a word. There are many words that suggest the attainment that I AM, which would require of many a single, several, or numerous lifetimes to discern, to outpicture, and finally to have a sense of co-measurement with the life around you.

Take the word “responsibility,” its implication of responsibility for life. Take it as a tone that is played on a musical instrument. The tone is sounded, and on this tone you position yourself, like a bird on a branch of a tree. And from that branch of the tree of life the soul senses its responsibility to all other branches above and below, and now to the endless birds of flight that come to rest on these varying branches.

Learning this pinpoint of responsibility is like no other pinpoint on any other branch. Change the tone, and the entire lesson of responsibility to life changes drastically, radically. For the positioning of self midst all other tones and vibrations of evolutions of your world means that you will don another garment, another robe, and outpicture another facet of the identity that is the real Person that I AM.

Dozens and then hundreds and then thousands and tens of thousands of testings of the souls in these various

positionings, marked by the tones of God that emit from the white-fire core of being, is truly the path of the bodhisattvas becoming the Buddha.

To sit where I sit as the Lord of the World, my beloved, you must have, during the course of your evolution, sat at one time or another in the point of light of every soul, of every part of sentient being that comprises your world. You must have known the vibratory forcefield, even the electronic blueprint of entire lifewaves that must come under the sponsorship of the Lord of your world.

Now then, you are a servant of the Lord of your world, your mighty I AM Presence, with whom I AM one; your holy, most Holy Christ Self, whose being I AM.

I speak in affirmation of the oneness of vibration, of wavelengths of consciousness that become more and more complex as life evolves unto that self-transcendent being.

The Meaning of Self-Abnegation

O my beloved, I desire that you should understand the meaning of “self-abnegation.” The denial of the self must precede the affirmation of the Self. The sense of nothingness before the great God flame must precede the sense of allness that I AM within that flame.

You cannot take a giant leap into the highest attainment of Elohim, but you can occupy with considerable comfort the little toe of Elohim until you become the voice below that is heard above by Elohim, who then will say to you, “Come up higher. You have occupied now the smallest portion of myself. Enter into the joy of new dimensions of my Godhood.”

Contentment with the single drop must be the foundation for intense desiring for the whole ocean of God’s being. Awareness of unreality, a distaste and a disdain for unreality, must precede equanimity in the center of “come what may,”

real or unreal. Joyous fervor for reality must also precede the nonattachment to all things.

There is a co-measurement in life. And think not that because I AM Buddha I cannot wax hot concerning the issues of the day parading before your eyes. Think not that desirelessness takes from the Buddha the certain fervor for life, for souls becoming, and for the necessity of the judgment.

After all, we are not the prisoners of God consciousness. We are not locked into moments of absolute perfection that deny to us the experience of the pain of the mother in travail or the mother who has lost her son in war.

We are there in the very secret councils of the fallen ones, who pervert the science of the five secret rays in every manner upon earth. My beloved, we *are* there! We *know*! And we step forth to speak to you in a lawful manner concerning that which is shortly coming to pass on the earth body itself.

I AM Never Away from You, or Apart

Mobility of consciousness—do you think it is because I am here and I go to the Central Sun, or I am in the Central Sun and then I descend to your level?

Beloved hearts, consider what limitation you place upon the Buddha by this compartmentalization of our being. I AM all-Being, everywhere. I AM in the heart of every cell of life. I AM in worlds beyond and in the void, and I AM in the very forefront of your cogitation and your dealing with the hour-by-hour experience of life in these astral planes, astral-physical dimensions, most dense. Thus I AM never away from you, or apart.

My journeyings are the riplings of being in and out of the center of the heart, traversing cosmos. Yet these are not representative of time and space. They pass through but partake not of any confinement whatsoever. The mind of God,

beloved, is difficult to contemplate, more so to behold.

Rest, then, with this single thought—that the mind of Buddha is accessible and accentuating the need of your hour for your attainment where you are positioned in the eternal Now.

“Accessible and accentuating the need for attainment”—what does this mean? “Accessible,” meaning you may speak with me heart to heart. “Accessible,” that my light is available to you directly. “Accessible,” that all that is needed may be provided if you make the call. “Accentuating the need and the requirement of attainment.”

Beloved, I AM always pressing down upon the note of needed attainment, for all other spirals of the starry body are prevented from cycling into manifestation through the great nexus of your consciousness until you rise to that level of attainment that is the requirement of the hour.

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 **Gautama Buddha** was delivered by the Messenger of the Great White Brotherhood Elizabeth Clare Prophet on **Monday, October 13, 1980**, during the *Love Is the Key* conference, held at Camelot in Los Angeles County, California. Part 2 of this *Pearl of Wisdom* is published in this volume, no. 19. Any books listed in the following endnotes are published by Summit University Press and are by Mark L. Prophet and/or Elizabeth Clare Prophet unless otherwise noted. These books are available at <https://Store.SummitLighthouse.org>; audio and video products are available at www.AscendMasterLibrary.org. (1) **Shamballa**. See *Pearl 17*, this volume, note 1. (2) **The path of the Buddha**. In *Quietly Comes the Buddha: Awakening Your Inner Buddha-Nature*, Gautama Buddha gives a series of teachings on the Ten Perfections of the Law, illustrating his own path to Buddhahood over many lifetimes, using, as an example, his own past embodiment as Sumedha. Gautama teaches that the path of Sumedha over many embodiments is our own path to Buddhahood. He says: “The only difference between Sumedha and other souls was that he accepted his God-ordained destiny, his responsibility to become the Buddha. Be like the soul of Sumedha and accept your future attainment and the presaging of that attainment in the ever-present now.” (p. 29; website noted above)