
CLIMB THE HIGHEST MOUNTAIN SERIES

The Masters and the Spiritual Path




Mark L. Prophet • Elizabeth Clare Prophet

*Authors of The Lost Years of Jesus
and The Lost Teachings of Jesus*

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and the
Spiritual Path*

Mark L. Prophet · Elizabeth Clare Prophet

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THE MASTERS AND THE SPIRITUAL PATH

by Mark L. Prophet and Elizabeth Clare Prophet

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*To all who look for salvation in this age,
to all who know that the hour is come
when the true worshipers shall worship
the Father-Mother God in Spirit and in Truth,
to all who would climb the highest mountain,
we dedicate this volume as the next step.*

Contents

Introduction xiii

1 • The Highest Yoga: You and God	1
“Take My Yoke upon You”	5
The Four Principal Yogas: Methods of Spiritual Union	7
The First Principal Yoga: Jnana Yoga	8
The Second Principal Yoga: Bhakti Yoga	10
The Third Principal Yoga: Karma Yoga	12
Salvation: By Works or by Grace?	13
The Fourth Principal Yoga: Raja Yoga	15
The Yoga That Leads to the Ascension: Agni Yoga	18
All Paths Lead to the Heart of God	21
The Sacred Fire Breath	22
Mantra Yoga	29
The Transfer of the Life Record	32
The Transmutation of the Life Record	34
The Lost Doctrines of Karma and Reembodiment: Keys to the Highest Yoga	36
Knowledge Held in the Retreats of the Great White Brotherhood	39
The Seamless Garment: Wedding the Soul to God	41

The Rainbow Rays of the Days	42
Forces Working against the Highest Yoga: Contamination through Mass Thoughts and Feelings	44
Floating Grids and Forcefields	46
The Use of Thoughtforms in the Expansion of Consciousness	50
Invoking the Protection of the Seamless Garment	55
Words That Key the Energies of God	60
The Washing of the Water by the Word: The Violet Flame	61
The “Getting” of the Holy Spirit	64
Blazing the Homeward Path with the Flames of God	65
Putting Off the Old and Putting On the New	67
Harmony: The Key to the Key	69
The Mystery of the Threefold Flame	72

2 • The Ascension 79

What Is the Ascension?	82
The Initiations of the Transfiguration and the Crucifixion	84
The Resurrection Flame and the Ascension Flame	86
Requirements for the Ascension: Purity, Discipline and Love	93
White Fire Ball Meditation	95
The Mechanical Ascension	98
All Can Ascend through Christ	104
How to Reenact the Ritual of Reunion	106
The Deathless Solar Body and the Caduceus	109

Signs of the Ascending Consciousness	111
The Ascension Temple and Its Hierarch	113
Divine Humility	116
A More than Ordinary Discipline	117
A Matter of Perspective	120
Cremation: Freedom through Fire	123
Where the Spirit of the LORD Is	126
Opportunity after the Ascension	127
The Cone of Fire and the Pyramid	128
3 • Ascended and Unascended Masters	137
Mastery	141
What the Chela Should Know about His Master	142
The Bodhisattva Ideal	145
The Fearless Compassion of the Bodhisattva	147
Appearances of the Masters	150
Unascended Masters	152
The Coming of the Avatars	154
The Order of the Prophets:	
The Drama of Elijah the Prophet	156
Techniques of Self-Realization:	
Soul Expansion through Love	160
The Translation of Enoch	166
The Highest and Most Revered Guru:	
The I AM Presence and the Christ Self	167
Guides along the Homeward Path:	
Guardians of the Sacred Guru	169
No Competition between Ascended Masters	172

4 • Hierarchy 177

SECTION ONE

Microcosm and Macrocosm 179

The Eternal Logos 180

The Indivisible Particle 182

Units of Hierarchy 184

The Nucleus of Life 191

Hydrogen, Helium and the Holy Spirit 192

Antimatter and the Ascension of Noble Electrons 195

The Song of the Atom 203

Cause and Effect in Spirit and in Matter 204

Stones in the Holy Arch 206

Divine Creativity Released to the World 208

Free Will 210

Hierarchical Roles 213

Hierarchy and the Cosmo-Conception:

 The Egg and the I 214

The Holy Trinity in the Cosmic Egg 216

Rotation at the Hub of Life 221

Signs in the Heavens 224

Cycles of the Son within the Sun 226

The Vesting of the Monad with the Spheres of Reality 231

The Return Cycle 236

Interplanetary and Intergalactic Energy Veils 239

SECTION TWO

Founts of Hierarchy 242

Fount of Unity: Twin Flames over All 242

Fount of the All-Seeing Eye: The Silent Watchers 246

Threefold Flame Fount: Kingdoms of Power,
Love and Wisdom 249

The Elemental Kingdom 250

The Angelic Kingdom 253

The Kingdom of the Gods 254

Fount of Power: The Sacred Manus 258

Fount of Wisdom: Lord of the World,
Planetary Buddha, World Teacher 261

Fount of Purity: The Holy Spirit 268

Fount of Love: The World Mother 269

Fount of Authority: Gods and Goddesses 273

Fount of Opportunity: The Lords of Karma 275

Fount of Freedom: The Fourteen Ascended Masters
Who Govern the Destiny of America 277

Fount of the Golden Age: Saint Germain 282

SECTION THREE

The Matrix Is the Key 290

Notes 296

Glossary 310

Note from the Editor 335

Figures

- 1 The four principal yogas in the quadrants of the Cosmic Clock 8
The Chart of Your Divine Self *facing page 44*
- 2 The evolution and involution of Matter 197
- 3 Externalization of the cycles of creation 200
- 4 The Cosmic Egg 217
- 5 Diagram of the hierarchical spheres 218
- 6 Diagram of the Hub 223
- 7 Cycles of precipitation followed by the Monad through the twelve Temples of the Sun within the White Fire Core 226
- 8 Cycles of the Four Cosmic Forces in the four planes 230
- 9 The spheres of the Causal Body 232
- 10 The rays and their hierarchs in the three kingdoms 251
- 11 Hierarchs vested with the authority of the Four Cosmic Forces for the planet Earth 252

Note: Because gender-neutral language can be cumbersome and at times confusing, we use the pronouns *he* and *him* to refer to God or to the individual and *man* or *mankind* to refer to people in general. We use these terms for readability and consistency, and they are not intended to exclude women or the feminine aspect of the Godhead. God is both masculine and feminine. We do, however, use the pronouns *she* and *her* to refer to the soul because each soul, whether housed in a male or a female body, is the feminine counterpart of the masculine Spirit.

Introduction

IN THE BEGINNING, GOD PROVIDED THE path of initiation for the soul's evolution in time and space. He intended the soul to return to Spirit and live forever in the consciousness of God as an individualization of the God Flame.

Mankind's failure to follow the Path has necessitated the coming of teachers, avatars, prophets and Messengers of the LORD. In East and West they have come, to deliver the message of salvation (self-elevation) and self-realization. They have outlined the methods whereby each individual by free will could choose once again to be and to become the Real Self.

In this volume of the *Climb the Highest Mountain* series, we examine teachings of the Masters of the Great White Brotherhood,* both ascended and unascended. These teachings

*The Great White Brotherhood is a spiritual order of saints and adepts of every race, culture and religion. These Masters have transcended the cycles of karma and rebirth and reunited with the Spirit of the living God. The word "white" refers to the aura or halo of white light that surrounds them. For definitions of terms, see the glossary.

provide the opportunity for man and woman to return to the state of grace, to reenter the path of initiation, and to know the Masters as the very personal Gurus who will reintroduce the soul to her own Real Self, the Christ Self.

This Christ Self then becomes the teacher, the initiator, the integrator, the interpreter of the I AM THAT I AM, the individualized God Flame, the sphere of cosmic consciousness containing the All of the Spirit/Matter cosmos for and on behalf of the microcosm, man.

In the East four types of yoga have been evolved for the redemption of the four lower bodies and the mastery of the four elements. In the West the fourteen stations of the cross (balancing the seven rays in Spirit and in Matter) are the counterpart of the Eightfold Path of the Buddha—the Buddha who came to illustrate the eighth ray as the law of integration, the harmonizing of the four elements through the seven rays.

The paths that have been evolved in East and West are for the selfsame purpose of placing the hand of the soul in the hand of the Christ Self. For only thus can the Way be illumined by right knowledge, right aspiration, right speech, right behavior, right livelihood, right effort, right mindfulness and right absorption.

Chapter 1 of this volume, “The Highest Yoga,” is concerned with you and God—and how the you that you are can become the God that you are. It illustrates the paths of soul reunion and soul liberation out of East and West. These paths have been evolved by the ascended and unascended masters of the Great White Brotherhood, in order that man and woman might overcome their wrong choices.

Once the soul has left behind the many paths of self-expression for the one Path above the many—the union of the self with the Self that is God—she* is ready to fulfill the highest

*The soul is the feminine counterpart of the masculine Spirit, and thus is referred to as “she.”

yoga through the initiations of the sacred fire. Now she is ready to come under the tutelage of the Ascended Masters of the Great White Brotherhood, who have risen from the ranks of every religious discipline and merged with the Eternal One in the ritual of the ascension.

On the path of the ascension, the alchemical fires of the Holy Spirit draw all devotees of the flame to the goal of the One. Here all initiations converge in the one Guru, the Christ Self, in one Law, the I AM THAT I AM, in one Teaching, the science of Love that releases the soul to reunite with the one Source, the one Spirit.

In chapter 2, we discuss the ascension as the highest attainment on the highest path. It is the path that the disciple of East and West enters only when he or she has mastered the fundamentals of the laws of God taught by all of the world's great teachers.

The path of the ascension is a spiral that rises from the base of the pyramid of the Upanishads, the Vedas, the Gita, the oral transmission of the teachings of the great Indian sages, of Gautama Buddha, the Lord Shankarāchārya, the Lord Krishna, and the numberless nameless ones who have perpetuated the law of ancient Lemuria in Sanskrit mantras, mudras, meditations and modes of spiritual self-immolation.

The path of the ascension is built upon the Ten Commandments, the laws of Moses and Mohammed, of the prophets of Israel and the true priests of the sacred fire who have descended from the order of Melchizedek, king of Salem and priest of the most high God, and from Zarathustra.

The neophyte who would enter the Ascension Temple for intensive training may do so only when he has accepted his potential to become the Christ—rather than idolizing the Christ Jesus while sustaining his own sinful sense of sin. Jesus' example, his Sermon on the Mount, and his parables illustrate

the essence of love and honor. Only when the science of love and honor as the basis of man's relationship with God and his fellowman is defined within the soul by the flame of the Holy Spirit are man and woman free to choose to enter the path of initiation that is the path of the ascension.

Chapter 3 is devoted to the ascended and unascended masters. Many souls there are among mankind who require a teacher in this age of cycles turning. And there is a specific Guru to meet the specific needs of the chela who is ready to be chela.

The ascended and unascended masters are the Gurus of the age. They are the living Masters. Each one confirms with Jesus the blessed bond of love that eternally ties the Master to his disciples, the Guru to the chela: "My sheep know my voice." Only the real Gurus of East and West, ascended and unascended, can declare unto their chelas:

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. . . .

I am the good shepherd, and know my sheep, and am known of mine. . . .

My sheep hear my voice, and I know them, and they follow me:

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.¹

For every Ascended Master Guru there are thousands of chelas scattered as seeds of self-awareness among mankind. If you number among them, you will know your Master's voice. You will not heed the voice of the stranger nor follow him. But

when you hear your Master's voice call you, you will come and you will wait upon the Lord and upon the word of the Lord, understanding that the authority of the teacher lies in the fact that he has not only become the teaching but he ensouls it. He endows it with his life, his very personal, special individualization of the God Flame—making practical in the moments of time and space the teaching that has been preserved in written and unwritten form for thousands of years.

Thus both the Law and the Lawgiver are the necessary components of the path of initiation. You need the teaching but you also need the teacher to personify that teaching, to be the great example in your life, to be the point of contact with reality, to stand before you as the shining one who declares, "Lo, I AM. And because I AM, you—my son, my daughter—can also become all that I AM."

Chapter 4 contains a revelation of hierarchy that is as heaven-shattering as the discovery and splitting of the atom was earth-shattering. In fact they are one and the same mystery, for Matter is nothing less than the stepping-down of Spirit.

Energy moves in particles, particles of substance, and the atom is the simplest way to diagram that movement of energy in our present state of evolution. In this chapter, we derive many spiritual understandings from the study of the atom. If science evolves to the point where we see energy as an entirely different diagram, it won't make the diagram of the atom untrue. The principles are the same. There are sun centers because this is the pattern through all creation. There's a white fire core, the focal point of matter. And there is space.

Atoms become whole through uniting with other atoms into molecules. It comes right back to the brotherhood of man and the Fatherhood of God. God makes us incomplete so we have to learn the flow of love. And that flow of love between us all makes the one grand molecule of God's Body on earth.

As Saint Germain released this information, he said: “It is time that man should truly understand his environment, that through this knowledge, religion and science might become pillars in the temple of the golden-age civilization, equal in right and authority, one complementing the other, two halves of the spectrum of human knowledge, both receiving the inspiration of the Christ.

“For science comes down to man from the Mother aspect of God, and religion from the Father aspect. The Christ, as the Mediator between the two, brings forth those inspirations and revelations that lead men of empirical faith and intuitive reason onward in their quest for greater and greater knowledge of our expanding universe.”

The scientific mind can be the most religious mind upon the planet, when it is imbued with the Holy Spirit. Without the awareness of the flame, the entire cosmos becomes a mechanical, a physical, a chemical manifestation devoid of meaning.

This chapter explains the relationship between the material and the spiritual universe. God is a single being with the infinite capacity to be himself or herself anywhere, any time. For many centuries, the object of mankind’s worship has been one God, one universal Presence. Yet wherever God is in the universe, he individualizes himself for the purposes of creative expansion. For the very nature of the Infinite is to transcend itself.

Thus God has manifestations of himself throughout cosmos. We call these expressions of God “hierarchy.”

Hierarchy is the Body of God throughout cosmos, the entire evolution of lifewaves ascended and unascended—Cosmic Beings, Elohim, Archangels, angels, spirits of nature, and the entire evolution of mankind.

You are a part of hierarchy. You are a link in the chain of Being that goes all the way back to the center of the cosmos, beyond our galaxy, beyond millions of galaxies to the very

Hub of Life. That chain, link by link, is forged of individualities whom God has created to externalize his Self-awareness in the plane of Matter. You depend upon those who are higher, who are above you in the arch of Being. And those who are below you depend upon you.

The message of the Great White Brotherhood is simply this: You are hierarchy. You count. You count as the supreme manifestation of God. You must count yourself not as a human being, but as a flame—for it is the individualization of that flame through your soul that makes you unique.

In this age of Aquarius, the torch is passed.

The torch is passed to you, if you will accept it.

A handwritten signature in black ink that reads "Mark L. Prophet". The script is fluid and cursive, with a long horizontal flourish extending to the right.A handwritten signature in black ink that reads "Elizabeth Clare Prophet". The script is fluid and cursive, with a long horizontal flourish extending to the right.

MARK L. PROPHET AND ELIZABETH CLARE PROPHET
Messengers for the Great White Brotherhood

Chapter 1

The Highest Yoga: You and God

“I and my Father are one.”

JESUS



The Highest Yoga: You and God

THE SANSKRIT TERM *YOGA* MEANS “divine union,” or the union of you and God—hence “yo-Ga.” Many practices foreign to the Western world are entered into by the Eastern seeker for union with the Higher Self. Some of these practices demand stern disciplines; in fact, they may be considered austere by Westerners.

What many in the West think of as yoga is *hatha yoga*, which is a system of physical practices that allows the control of breath and bodily functions. This form of yoga is only one of many yogas taught in the East.

When practiced as an end in itself, *hatha yoga* can actually be a distraction from the path of God-realization, or union with God. But the Ascended Master Chananda, chief of the Indian Council, recommends *hatha yoga* as “an appropriate sequence of the exercise of the physical body for the interaction with the spiritual bodies and the *chakras*. . . . It is not a physical exercise for the exercise of the physical body. It is divine movement for the release of light that is even locked in your

physical cells and atoms, in your very physical heart. Releasing that light transmutes toxins, fatigue and opposition to your victory. And therefore, not endless hours but a period of meditation and concentration combined with these yoga postures daily will reap much good. It will give you a surcease from the stress of bearing the burden of world karma and the burden of that certain type of chaotic energy which is uniquely Western in its vibration, emanating from the mass consciousness of uncontrolled feeling bodies and the wanton and reckless misuse of the mental body.

“This path is something that you can take up and yet not be deterred from your regular activity of service. We desire to see one-pointedness and discipline rise from the base of the physical pyramid and ascend to the crown. Many of you have pursued the discipline from spiritual levels, drawing forth the light of the Mighty I AM Presence down into the heart and into the lower vehicles. And this is as it should be, as the path of the Father is the descending light and the path of the Mother is the ascending light. Thus, we build from that foundation.”¹

Yoga is a method of freeing the light that is within us. The Ascended Masters call this light the sacred fire. This light, also called the Kundalini or the Goddess Kundalini, is coiled at the base of the spine. It stays there until we release it and allow it to flow up through the seven spiritual centers called chakras, located along the spine. According to Hindu tradition, when the light (the sacred fire) reaches the seventh or crown chakra, Atman becomes one with Brahman* and the soul attains enlightenment.

*Brahman is the eternal, absolute Being, absolute consciousness and absolute bliss. Brahman is the Self of all living beings. Brahman is the creator, the preserver, the destroyer or transformer, of all things.

In the Bhagavad Gita, Krishna says: “Brahman is that which is immutable, and independent of any cause but Itself. When we consider Brahman as lodged within the individual being, we call Him the Atman.”²

Atman, as used in the Upanishads, means the divine spark or indwelling

There are indeed benefits to be conveyed to soul and body through the various systems of yoga that may be pursued under the direction of qualified instructors throughout the world. For all systems ultimately lead to what we have termed the highest yoga.

The practice of the highest yoga brings about the closest union that can take place between God and man. In the realization of this union, there is no longer any consciousness of the self being outside of God. Man finds himself so completely one with God that when he affirms “I AM that I AM,” he makes the transition in consciousness from the awareness that “God in me is All-in-all” to the sublime recognition that “I AM All-in-all in God” (“I include all things in the allness of God that I AM”).

In addition, the practice of the highest yoga can increase the power of transmutation in one’s world. For as the essence of God is drawn into the being of man, it begins to transform man’s very nature into the divine likeness. This takes place as the supplicant actively calls into manifestation those spiritual powers that are available to him through the divine seed that the Almighty has implanted within his consciousness.

“Take My Yoke upon You”

The word *yoga* has the same root as the English word “yoke.” Thus yoga can be understood to be a method of spiritual union. Jesus said, “Take my yoke upon you and learn of me; . . . for my yoke is easy and my burden is light.”³ Perhaps he was really saying, “Take my yoga upon you.” For Jesus had God. It is the imperishable, undecaying core of man. *Atman* is a Sanskrit term meaning “breath.” Most Western scholars translate *Atman* erroneously as “soul.” It should really be translated as “Spirit,” “God Self” or “the divine spark.” *Atman* is identical with *Brahman*.

a yoga. He followed a specific discipline, in which he was trained in his travels in the East.

Tibetan manuscripts say that Jesus left Palestine for India at age thirteen, traveling with a merchant caravan.⁴ There he studied under the white priests of Brahma, from whom he learned to teach the scriptures, heal the sick and cast out evil spirits. According to tradition, he went to Nepal, passed through Tibet and Afghanistan, and returned to Palestine at the age of twenty-nine to take up his mission there.

The fact that Jesus traveled in the East tells us that he is not confined to Christian doctrine and dogma. His teachings as recorded in the New Testament are compatible with karma, reincarnation and other Eastern concepts.⁵

The history of Jesus' travels also reminds us that he was a man like the rest of us. Even though he had been the Christ for long centuries, he had to learn and put on the fullness of his Christhood. As a teenager, he had to study and submit himself to the great gurus. In India he earned his doctorate and more. He came as a student, not a teacher—and yet he was welcomed in the East as the Enlightened One he was.

Those in the East who practice yoga may develop special powers called siddhis. These include many of the miraculous feats we have heard of in the West: knowledge of the past and future, knowledge of past lives, great strength, walking on water, flying, bilocation, mastery of the elements, the ability to surround oneself with a blaze of light, and the ability to choose the time of one's death. Some of these seemingly miraculous abilities were demonstrated by Jesus and by some modern Christian saints such as Padre Pio.

But the siddhis are not the goal. In fact, it is the supreme test of the yogi to give them up. Patanjali in his classic *Yoga Sutras* (written in the second century B.C.) refers to these supernatural powers as “obstacles to samadhi. . . . By giving up even

these powers, the seed of evil is destroyed and liberation follows.”⁶ Jesus demonstrated this when he successfully passed the three tests of Satan in the wilderness.⁷

You can be a yogi whether or not you practice any kind of physical yoga. You are a yogi when you take upon yourself the yoke of Jesus Christ, which is light and which is easy. You are a yogi under the Ascended Masters, you are a yogi as you perfect the science of the spoken Word.

The Four Principal Yogas: Methods of Spiritual Union

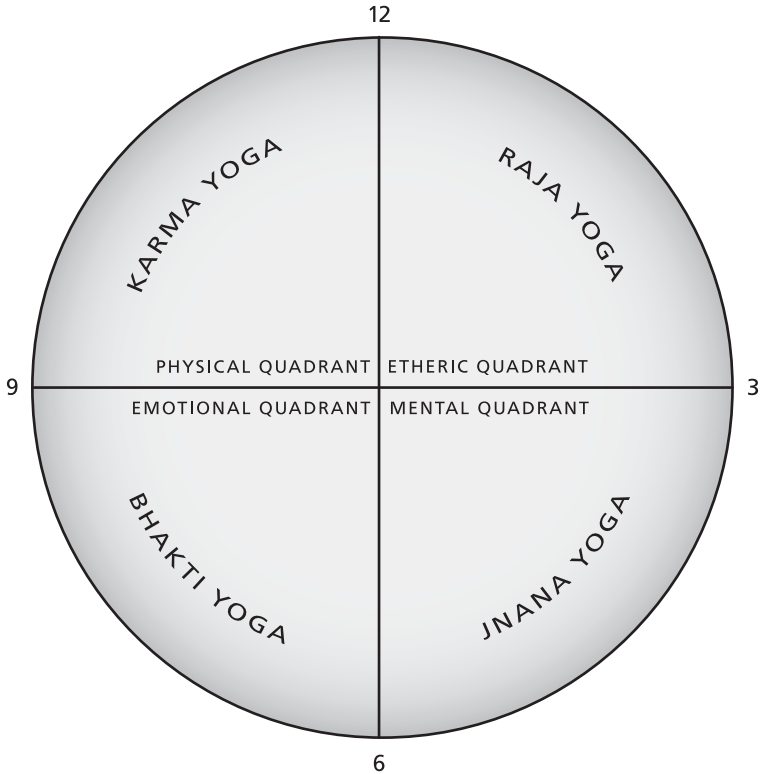
In order to fully understand the highest yoga, we must be aware of the various forms of yoga as they have been practiced throughout the centuries by devotees of the Divine Mother.

There are four principal yogas: jnana yoga, the path of union with God through knowledge; bhakti yoga, the path of love and devotion; karma yoga, the path of selfless work; and raja yoga, the path of concentration and meditation. These four yogas can be placed in the four quadrants of the Cosmic Clock—jnana yoga in the mental quadrant, bhakti yoga in the emotional quadrant, karma yoga in the physical quadrant and raja yoga in the etheric quadrant.⁸ (See figure 1.)

All four yogas require basic morality, including truthfulness, continence, cleanliness and harmlessness toward life. Different types of people are suited to different types of yoga, but that doesn’t mean they must practice only one kind of yoga.

In fact, Hinduism encourages us to test all four of the yogas as alternate pathways to God. They are not mutually exclusive, because no person is solely reflective, emotional, active or experimental. Different occasions call for different responses. So you can test the four and take what suits your need.

FIGURE 1: The four principal yogas in the quadrants of the Cosmic Clock.



The First Principal Yoga: Jnana Yoga

Jnana yoga is best suited to the contemplative or monastic person; it entails union with God through the dissolution of ignorance. Knowledge, of course, begins with self-knowledge. The jnana yogi seeks knowledge not only through study but through direct experience of God. Jnana yoga is also the path of discrimination between the real and the unreal. It falls in the second quadrant of the Cosmic Clock, the mental quadrant.

Shankara, the great ninth-century Hindu saint and scholar, writes in the voice of the guru advising the disciple: “It is through the touch of ignorance that you, who are the supreme self, find yourself under the bondage of the non-self, whence alone proceeds the round of births and deaths. The fire of knowledge, kindled by discrimination between the self and non-self, consumes ignorance with its effects.”⁹

The guru first instructs his pupil in the four great Vedic statements.¹⁰ The first is “*Tat Tvam Asi*” (“That thou art”), which means “Brahman thou art,” “Thou art made in the image and likeness of Brahman.” This statement can be placed in the etheric body, the first quadrant of the Cosmic Clock.

The second statement is “*Aham Brahmāsmi*” (“I AM Brahman”). This is the affirmation of the conscious identification with the Great God Self—Brahman. This statement belongs in the mental body, the second quadrant of the Clock.

The third affirmation is “*Ayam Ātma Brahma*” (“This Self is Brahman”). This Self is not the self of lesser desires. This Self is consumed by the all-consuming desire to be Brahman and to know the Self as Brahman. This desire is the spiritual fire that consumes all lesser desires, leaving the soul draped and drenched in only one desire, the desire to be Brahman. This statement is tied to the desire body, the third quadrant of the Clock.

The fourth statement is “*Prajñānam Brahma*” (“Consciousness is Brahman”). This mantra is the affirmation that all physical consciousness is Brahman. It delivers us from the agitation of the five senses, from the temptations of the flesh. It guards the temple of man as the temple of Brahman.

The fourth statement applies to the physical body, the fourth quadrant of the Clock. When the physical houses the LORD, then the desire body, the mental body and the etheric body follow. And the four sides of the pyramid mirror the flame of Brahman on the central altar of the King’s Chamber.

After the pupil has learned these affirmations and embodied them, the guru instructs his pupil to meditate on his real nature. “That which is . . . devoid of name and form, . . . that which is infinite and indestructible; that which is supreme, eternal, and undying; that which is taintless—that Brahman art thou. Meditate on this in thy mind.”¹¹

Through this meditation, the disciple frees himself of the habits that bind him to the world. Piece by piece, he separates the real parts of himself from the unreal, like cream from milk.

“The student next devotes himself to meditation on Brahman . . . [until] there arises within him a mental state which makes him feel that he is Brahman. . . . With the deepening of meditation, the mind, which is a manifestation of ignorance and a form of matter, is destroyed, and . . . the Brahman reflected in the mind is absorbed in the Supreme Brahman. . . . This unity, indescribable in words, is known only to him who has experienced it.”¹²

This mystical union does not mean that the yogi loses his capacity to think or to exist. “The mind is destroyed” means that the lower mind is gradually displaced because the mind of the yogi is one with the Mind of God, which is infinite in capacity. More and more of the Mind of God is in him, and less and less of the lesser mind.

Krishna has this to say about jnana yoga: “When wisdom is thine, Arjuna, never more shalt thou be in confusion; for thou shalt see all things in thy heart, and thou shalt see thy heart in me.”¹³

The Second Principal Yoga: Bhakti Yoga

Bhakti yoga is the yoga of divine love. It falls on the six o’clock line of the Cosmic Clock, in the desire quadrant. It is considered to be the easiest of all yogas because it does not tell

us to give up our passions, only to turn them toward God. “[The devotee] is asked to feel passionate desire to commune with God, to feel angry with himself for not making spiritual progress, to feel greedy for more spiritual experiences. . . . Bhakti-yoga does not say, ‘Give [it] up’; it only says, ‘Love; love the highest,’ and anything that is lower will naturally drop away.”¹⁴

Bhakti yogis practice devotion to God through devotional music, dance and constant repetition of his name. They often worship God in his incarnations. For example, Hindus believe that Vishnu has incarnated nine times as a God-man, an avatar. Worship of his incarnations as Krishna and Rama is very popular in India.

Bhakti yoga allows us to divert our desire for any human relationship into a relationship with God. And even when we have a human relationship, we are loving God through that person. We can choose the form that best suits our psychology and needs. We can worship God as father, mother, master, child, friend or lover.

Padma Sambhava, who in his final embodiment as a Tibetan master taught a form of yoga called guru yoga, says: “You can empower yourself by mirroring God within your soul. Entering into the path of bhakti yoga, the path of personal devotion to the Guru, is one way to do this. As you give your devotions, bow to your Gurus as they appear before you in your mind’s eye.”¹⁵

Bhakti yoga is a way of endearing yourself to God. As you form an attachment to God, God forms an attachment to you. And when he has tried and tested your soul and put you through the Refiner’s fire, he in his good time extends to you his grace.

The Third Principal Yoga: Karma Yoga

Most people are not suited to a life of meditation and contemplation. They feel pulled to be active in the world, to pursue a career, raise a family, develop a skill or help others. Karma yoga falls on the nine o'clock line of the Cosmic Clock, the physical quadrant. It is the path to salvation for those who are suited to action.

The Sanskrit word *karma* is derived from the verb *kri*, meaning “to act.” An action of any kind is karma, and every action is followed by a reaction.

Through his meditation and worship, the great bhakti yogi Ramakrishna achieved complete identification with the object of his devotion, the Divine Mother. He identified with her so completely that he would decorate his own body with flowers and sandalwood paste, instead of decorating her statue.

It is possible to reach great heights of spirituality (as did Ramakrishna) but leave undone the one thing that must be accomplished: the full balancing of karma. Through exercises and devotion, you can achieve exalted states of consciousness—it’s like climbing a ladder. But by and by, you must climb down the ladder, take up the path of karma yoga, roll up your sleeves, go to work and balance your karma.

As Krishna explains in the Bhagavad Gita, “It is not right to leave undone the holy work which ought to be done. Such a surrender of action would be a delusion of darkness. And he who abandons his duty because he has fear of pain, his surrender is . . . impure, and in truth he has no reward.

“But he who does holy work, Arjuna, because it ought to be done, and surrenders selfishness and thought of reward [or praise], his work is pure, and is peace. This man sees and has no doubts: he surrenders, he is pure and has peace. Work,

pleasant or painful, is for him joy.

“For there is no man on earth who can fully renounce living work, but he who renounces the reward of his work is in truth a man of renunciation. When work is done for a reward, the work brings pleasure, or pain, or both, in its time; but when a man does work in Eternity, then Eternity is his reward.”¹⁶

If we work for personal gain and ego gratification, we are attaching ourselves to this world and to the fruits of our actions. If we work for the good of others or to the glory of God, we are liberating ourselves from past karmas.

It is a dangerous situation when people leave off the service of God and his work for meditation, contemplation and other spiritual activities. They have not learned that the work of the heart, head and hand is a chalice for true meditation, contemplation and contact with God.

The path of karma yoga shows us how to be in the world but not of the world. It shows how we can stop digging ourselves deeper into the mire of the human ego and instead work toward becoming a pure crystal through which the Atman can shine unobstructed.

Karma yogis must follow basic moral rules, never think evil thoughts, control their desires and passions, and never harm anyone mentally or physically. The karma yogi must never do work out of selfishness or feeling that he is making a sacrifice or a great effort. Krishna says that such work is impure. We must use the work to become detached from the world.

Salvation: By Works or by Grace?

Salvation is not automatic. We don't attain enlightenment simply by following the scriptures from A to Z. In the end, Hinduism teaches that salvation can be achieved only through grace. The grace of the Divine Lover is bestowed upon the

lover. We can yearn for God but we can never attain him unless by his grace he gives us that contact.

Some people become truly angry at God because they do all the perfunctory things, all the ritualistic things demanded by an orthodox religion, and God does not come to them. Or they may become angry for a lifetime or more because God has taken a loved one in an untimely death. In succeeding lifetimes this anger against God is suppressed. It is so deep that they have no recollection or memory of it, and yet they carry this profound anger in the unconscious.

The Katha Upanishad says: “This Atman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses.”¹⁷

As Jesus said to his disciples, “Ye have not chosen me, but I have chosen you.”¹⁸ In the final analysis, God has to choose us. He has to choose to bend down and pick us up as little orphans on the side of the road and take us to his heart. When we wait on the LORD and love him and fulfill his requirements, he does ultimately extend us his grace. But he doesn’t have to.

The Masters teach that we must work hard to work the works of God, but no matter how much work we do, we can never purchase our salvation. We can never really pay for or earn our ascension, because it’s an incomparable gift. But in bestowing that gift, God measures our works. If our works are valid and fruitful and measure up to the standards of discipline, then God by his grace will give us our ascension. Then we realize that this ascension was not won by anything we did—but had we not done what we did, we would not have had that forcefield, that momentum whereby God could judge us worthy of his gift.

So the Ascended Master view of faith and works is that faith alone is not sufficient—you have to have the works. But

we don't want to feel that our works are getting us to our ascension because then we will have spiritual pride. So, that fine attitude of humility (working the works of God but being nonattached) is where you step from selfishness to selflessness. It's something you have to feel in your heart.

The Fourth Principal Yoga: Raja Yoga

The fourth path to the goal, the royal road to integration, is through the white light in the etheric body. This path is the integration of all factors of the consciousness of the four lower bodies in the divine blueprint. It falls on the twelve o'clock line of the Cosmic Clock. It is raja yoga, the yoga of meditation and the control of the mind.

The Ascended Masters encourage our study of raja yoga. "We have need of those who see the path of Christhood as one of experiment," says Lady Master Leto, "experiment with the energies of self, as on the path of raja yoga, the path that is the integration of all of the yogas that mankind have known and all of the asanas, all of the meditations. It is the integration of the God Flame, the flame of Spirit within the crucible of Mater. . . .

"This is science. It is the science of the inner man becoming the manifestation of God. I desire that you should prove the way of the Christ and the Buddha scientifically, for it is Law. It can be demonstrated. It is physics. It is chemistry. It is psychology. It is beyond the senses and yet provable. It is intangible, yet tangible."¹⁹

Raja yoga has eight stages (also called parts or limbs). The first stage is abstention from evil-doing. There are five abstinences: non-violence, truthfulness, non-stealing, chastity and non-possession. This includes refraining from possessing what-

ever contributes to the enjoyment of the senses. The goal of the yogi is to obtain enlightenment through concentration. Distractions in the form of possessions take him away from that end.

The second stage of raja yoga is the five observances: purity, contentment, austerity, study of the scriptures, and the constant thought of divinity.

The third stage of raja yoga is the bodily postures, the asanas of hatha yoga. There are eighty-four postures, which help to strengthen the body and stabilize the mind. Thus hatha yoga has been called “the ladder to raja yoga.”²⁰ According to Patanjali, “Posture becomes firm and relaxed through control of the natural tendencies of the body, and through meditation on the Infinite.”²¹

The fourth stage of raja yoga is breath control, or pranayama. Patanjali describes pranayama as “stopping the motions of inhalation and exhalation. The breath may be stopped externally, or internally, or checked in mid-motion, and regulated according to place, time and a fixed number of moments, so that the stoppage is either protracted or brief.”²² The purpose of pranayama is to control the mind. It also purifies the body and promotes longevity.

The fifth stage of raja yoga is withdrawal of the senses from sense objects. The yogi who has faithfully practiced the first five stages should now be able to focus the mind.

But even raja yoga does not offer the violet flame. When you use the violet flame all the meandering and restlessness of the mind is transmuted, and you don't have to go on forever fighting distractions. You are gradually purifying the mental body. So the Mind of Christ is within that mental body, and there is a flow of concentration in contemplation.

The sixth stage of raja yoga is concentration on one object, and the seventh stage is meditation or contemplation: merging with the object. The yogi should first choose an object or form

to contemplate, such as the image of a deity or his guru. Or he can fix the mind upon the inner light. Patanjali tells us that we can fix our minds upon “any divine form or symbol that appeals to [us] as good.”²³ The yogi can move from contemplating this form to contemplating formlessness.

The eighth stage of raja yoga is identification or absorption in the Atman, the state called *samadhi*. Patanjali defines samadhi as follows: “Just as the pure crystal takes color from the object which is nearest to it, so the mind, when it is cleared of thought-waves, achieves sameness or identity with the object of its concentration. . . . This achievement of sameness or identity with the object of concentration is known as samadhi.”²⁴

There are lower and higher forms of samadhi. In the lower, the yogi attains identification with the spiritual teacher, guru or deity he has chosen to contemplate. In the highest form there is no separation between Atman and Brahman. As Shankara describes it: “There is no longer any identification of the Atman with its coverings.”²⁵ This is the great mystery of the inner path of Hinduism.

You may also concentrate and focus your attention, as Saint Germain teaches, on your mighty I AM Presence, that focus of the I AM THAT I AM in the Chart of Your Divine Self. The painting will soon dissolve, and beyond it you will see the reality of your glorious Great God Self.

Focusing on the I AM THAT I AM polarizes your entire being to that level, which in Kabbalah is named Keter—the first sefirah to come forth out of Ein Sof. That is the point of sublime union. When you have idle moments, develop the habit of meditating on your mighty I AM Presence, pouring love to your mighty I AM Presence, exalting that Presence, thinking of all the wonderful attributes of the I AM Presence—and see how you become an electrode in the earth for drawing down the currents of that high state of consciousness into the planet.

In the East, the whole pattern is getting Matter up to Spirit, or getting the consciousness out of Matter, escaping Matter and going into Spirit. And that's why the word "OM" is used, because it cycles energies up into the Presence.

The emphasis in the West is bringing Spirit into Matter. We do that by the affirmation "I AM THAT I AM," which cycles energies from the Presence down to this plane.

That is our path. If we accept it, we can have the integration that we seek, which is the integration of the soul's reunion with the I AM Presence in the ascension. Raja yoga does not promise the ascension; the highest thing it promises is samadhi. But you come back from samadhi and you are still in this form; you are still carrying around your karma.

The Yoga That Leads to the Ascension: Agni Yoga

The highest yoga is agni yoga. This is the yoga of fire—sacred fire. It is beyond the four types of yoga that apply to the four lower bodies, because it leads to the ascension. This yoga has been taught by all the Messengers of the Great White Brotherhood. Even the prophets of Israel were practitioners of fire yoga.

In the 1920s, Nicholas and Helena Roerich began releasing the teachings of El Morya and other Masters of the Great White Brotherhood through books published by the Agni Yoga Society. Agni yoga is the yoga of the sacred fire of the Mother, the sacred fire of the Word Incarnate as the spoken Word (the dynamic decree), the sacred fire of the Father and the Holy Spirit. El Morya speaks of agni yoga as the yoga of the coming age:

"All preceding Yogas, given from the highest Sources, took as their basis a definite quality of life. And now, at the advent of the age of Maitreya, there is needed a Yoga comprising the

essence of the entire life, all-embracing, evading nought, precisely like the unignitable youths in the biblical legend who valiantly sacrificed themselves to the fiery furnace and thereby acquired power.²⁶

“You may suggest to Me a name for the Yoga of life. But the most precise name will be Agni Yoga. It is precisely the element of fire which gives to this Yoga of self-sacrifice its name. . . . Fire will not lead away from life; it will act as a trustworthy guide to the far-off worlds. . . .

“Let us see in what lie the similarities and differences between Agni Yoga and the preceding Yogas. Karma Yoga has many similarities with it when it acts with the elements of Earth. But when Agni Yoga possesses the ways to the realization of the far-off worlds, then the distinction becomes apparent. Raja Yoga, Jnana Yoga, Bhakti Yoga are all isolated from the surrounding reality; and because of this they cannot enter into the evolution of the future. Of course, an Agni Yogi should also be a Jnani and a Bhakta, and the development of the forces of his spirit makes him a Raja Yogi. How beautiful is the possibility of responding to the tasks of the future evolution without rejecting the past conquests of spirit!”²⁷

There is no progress without fire. This is what the path of the saints is all about.

Those who do not internalize the sacred fire—for they have not bent the knee before our God who is a consuming fire²⁸—experience the fire as stress. They seek to escape both the fire and the stress by “getting away from it all.”

Those who experience fire as fire learn to internalize it through interludes of meditation, communion with the Earth Mother, yoga, breathing exercises, devotions, decrees or physical activities that balance and quicken the organs. Other methods that stimulate the assimilation of fire in the four lower bodies are listening to classical or religious music, engaging in

rhythmic and creative activities, raising the Kundalini²⁹—even deep sleep during which you take leave of the body temple for service with the heavenly hosts on the etheric plane. Work itself is a means of assimilation of fire.

In the book *Heart* we read, “Even the highest beings must become aflame in spirit in order to act.”³⁰ When you reach a certain level on the path of spirituality, unless you become a flame in that moment and ever thereafter, you may suffer setback and disaster in your life. It is impossible to retain and manifest a certain level of spirituality without acquaintance with the fire.

Place your hand at the center of the chest cavity and visualize the Atman as the manifestation of Brahman, the clearest visualization you can give to yourself of the presence of Brahman in form. So the Atman, at the very center of this place, nearest the heart chakra, that Atman is the replica of Brahman in your being. That presence of that God-manifestation and that flame is the open door to your soul’s reunion with God.

The soul is mutable and only becomes immutable through reunion with Atman and reunion with God. This is why there is a path of light and darkness, why there is good and evil, because the soul must make her choices and choose to thresh out the evil and to enter in to the Atman. Then you can walk about in the ecstasy of the Atman.

When you know that God lives within you, you feel as though you are carrying God on a bier and bearing him hither and thither and along the way. And you feel that you have this precious presence, this precious cargo that you carry about. It is this miniature of the LORD in your heart. And so the temple is filled with light because God dwells in you and you give devotion to this presence.

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