

BECOMING

God

The Path of the
Christian Mystic



ELIZABETH CLARE PROPHET

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MYSTICAL PATHS OF THE WORLD'S RELIGIONS

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ELIZABETH CLARE PROPHET

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BECOMING GOD: The Path of the Christian Mystic
by Elizabeth Clare Prophet
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Note: Because gender-neutral language can be cumbersome and at times confusing, we have often used *he* and *him* to refer to God or the individual. These terms are for readability only and are not intended to exclude women or the feminine aspect of the Godhead. Likewise, our use of *God* or *Spirit* does not exclude other expressions for the Divine. The soul of man and woman is feminine in relation to the masculine, or spirit, portion of being. The soul is therefore often referred to as “she.”

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Transformation into Christ through Prayer

by Blessed Angela of Foligno (1248–1309)

It is in prayer that one finds God. There are three schools, that is, three types of prayer, without which one does not find God. These are bodily, mental, and supernatural.

Bodily prayer takes place with the sound of words and bodily movements such as genuflections. I never abandon this type of prayer. For sometimes when I want to devote myself to mental prayer, I am impeded by my laziness or by sleepiness. So I turn to bodily prayer, which leads to mental prayer. It should be done with attention. For instance, when you say the Our Father, you should weigh carefully what you are saying. Do not run through it, trying to complete a certain number of them, like little ladies doing piecework.

Prayer is mental when meditating on God so occupies the soul that one thinks of nothing but God. If some other thought comes to mind I no longer call such prayers mental. Such prayer curbs the tongue and renders one speechless. The mind is so totally filled with God's presence that it cannot think or speak about anything except about God and in God. From mental prayer, then, we move on to supernatural prayer.

I call prayer supernatural when God, bestowing this gift upon the soul and filling it with his presence, so elevates the soul that it is stretched, as it were, beyond its natural capacities. In this type of prayer, the soul understands more of God than would seem naturally possible. It knows that it cannot understand, and what it knows it cannot explain, because all that it sees and feels is beyond its own nature.

In these three schools of prayer you come to know who you are and who God is. From the fact that you know, you love. Loving, you desire to possess what you love. And this is the sign of true love: that the one who loves is transformed, not partially, but totally, into the Beloved.¹

PRELUDE



To Souls Yearning to Be One with God

I welcome you to explore with me the world of the Christian mystics. Mystics are those who seek a direct experience of the Presence of God. They yearn to know God, to see God and to be one with God *now*. Mysticism is not exclusive to Christianity. It is the vital, animating element at the heart of every religion. There have always been mystics, and they have always plumbed the depths and scaled the heights of the soul's potential. Mystics are *psychologists**—students of the soul intent on their spiritual quest. Their lives and teachings are a road map that leads to the very summit of being.

The aspiration of every mystic is one and the same: union with God. The mystic does not postpone his pursuit of this goal, because he cannot. Saint Teresa of Avila expressed the soul's deep yearning for God when she wrote, "I am oblivious of everything in that anxious longing to see God; that desert and solitude seem to the soul better than all the companionship of the world."¹

*The term *psychology* (*psyche* 'breath, spirit, soul' + *logia* 'study of') was originally used to mean "study of the soul."

Meister Eckhart, a fourteenth century mystic and theologian, wrote: “God’s being is my life, but if it is so, then what is God’s must be mine and what is mine God’s. God’s is-ness [*istigkeit*] is my is-ness, and neither more nor less.”²

When I was a child I was taught to believe that I was made in the image and likeness of God. Whenever I heard that statement I would think, “Well, if I’m made in the image and likeness of God, I must be God”—because there’s no difference between the person and the reflection. But I talked to hundreds of people who could not see that. To make that transition, to take that next step, was blasphemy to them. And so I realized that in order for me to think my independent thoughts, I had to withdraw from most of the churches of organized religion.

The Goal of the Mystical Path

After I had the opportunity to read and research the lives of many mystics, I could see why God has called us to walk in the footsteps of the saints. The goal of becoming one with God or, as some of the mystics say, becoming God, has been a part of the Christian mystical tradition since the time of Jesus Christ. Early Christians referred to this doctrine as *deification*. But where is this teaching today? We do not hear it being preached from the pulpits.

Although volumes and volumes have been written by and about the many saints who have walked the earth, the churches are not teaching the full story of the lives of the saints or what it takes to pursue a path of sainthood all the way to union with God. They are not teaching that it is possible to be a saint and that you can pursue this path and still be a member of your family, society and the world.

In the early twentieth century, John Arintero, a Spanish theologian who sought to revive the teachings of the mystics, lamented:

“Unfortunately, these sublime and consoling doctrines [of the mystics] are utterly forgotten.... Deification, so well known to the [Church] Fathers, but unfortunately forgotten today, is the primary purpose of the Christian life.”³ Imagine if the churches were teaching today that we are intended to become God and that this is the goal of life!

Arintero also noted that the early Christians understood that their goal was to become united with Christ in such a way that they, too, would acquire divine powers. He said:

The acts of the martyrs and the customs of the first centuries offer us interesting evidences of this fact. The Christians of those times appreciated, understood, and lived the supernatural life in such a way that they liked to be called Godbearers or Christbearers. Therefore, when [the Roman emperor] Trajan asked St. Ignatius [of Antioch]: “Who is the Godbearer?” the latter answered: “It is he who carries Christ in his heart.”⁴

This concept of wanting to be good or wanting to become a saint is a desire that is not only legitimate but necessary. You cannot become what you do not desire to become. Your desire is the spring that releases the energy that causes all of the atoms of your being and subconscious to come into alignment with that desire. Through our desires we create ourselves. Like dropping coins into a wishing well or pond, we drop our desires into our subconscious. One by one, then, life takes us through experiences whereby these desires are fulfilled. Thus, when we desire to be one with God, our lives change radically because within us we have the propelling force of our desires bringing us into circumstances that will lead us to fulfill those desires.

Regarding the desire to be a saint and to be one with God, consider these words of Jesus: “Be ye therefore perfect, even as your Father which is in heaven is perfect.”⁵ With this statement, Jesus

established the unalterable truth that the attainment of perfection is possible. I will explain. We understand that God is at once both perfect and transcendent, for he is continually transcending himself through his creation. So there is no ultimate in the cosmos, and yet God is and remains perfect.

Contrary to what we may think, perfection is also possible in this world, but it is not human perfection that we seek. Rather, our striving for internal perfection is fundamental to our spiritual path. For if we accept imperfection, or believe that we are perfect just the way we are, we eliminate the path of spiritual striving. And so the attainment of God-perfection is possible because perfection is the natural estate of man toward which the soul gravitates.

Thus, the desire to be perfect, the desire to be good, the desire to be a saint, a sage, or an adept is a legitimate desire. We need not feel guilty about this desire, although we may at times feel the condemnation or ridicule of the world. But in order to champion such desires, we will find ourselves coming apart from the mass consciousness.

The Mystical Path Today

Because the Church no longer teaches the path to union with God, God has come forward with another spiritual path so that all the truths the mystics have discovered in the different mystical traditions—all these rays from the sun returning to the Source—might quicken us and give to us an understanding that we can also follow back to the Source. This is the path we pursue and teach at Summit University,⁶ our modern-day mystery school for those who desire to transcend themselves and reach the goal of union with God.

We who aspire to the mystical path today can call ourselves lightbearers. The Greek word *Christos* means “anointed”—anointed with the light. We are lightbearers because we have the

presence of the light, the Christ, in our bodies and minds. Whether we feel it or not, this light inundates our soul, infiring our heart as though waves were breaking on the shore of our being. Because we have this inner light, we *are* that light and the light is us and we are transformed, even exalted, by it.

A *lightbearer*, then, is a “Christ-bearer.” And when we feel the light, what we are feeling is our Higher Self, our Christ Self, occupying our souls and our body temples until the coming of our Sweet Jesus. As we nurture the flame of Christ in our hearts, we know a gentle oneness that gradually becomes a more powerful union.

The teaching that I bring to you is that God has placed within us a portion of himself, a tripartite flame that anchors his love, wisdom and power. Through this gift of the God flame, our soul has the potential to realize God consciousness, fulfill her reason for being on earth, and become one with God.

I give you this teaching because I have seen that as individuals experience the presence of that flame and yet are simultaneously dealing with their karma, they find it difficult to bear the juxtaposition of being one moment in God and the next moment feeling apart from God when they find themselves again dealing with the human condition.

Unless these individuals have wise spiritual counselors, they often do not understand that this process of soul purification is a part of the path that we all must go through before we unite ultimately with God. Teresa of Avila, reading the psalmist’s description of his soul’s anguish during those times when he was not in communion with his Lord, reflected, “It consoled me to know that other persons...had experienced so extreme a solitude.”⁷

Teresa of Avila, John of the Cross, and other great luminaries have documented their experiences and their understanding of the mystical path. Their writings have provided consolation to many.

It is for this reason that we also offer books, lectures and courses—to offer hope and a path for souls passing through the labyrinth of their karma on their way to union with God. As we explore the mystical path in this book, I think you will recognize that you have walked some part of this path but perhaps did not understand it as such.

Mysticism as the Solution to Soul Agony

Many people living today find nothing in this world that really brings them any lasting joy. I believe that when people reach this state, it is because their soul is yearning for God but they do not have the spiritual tools or the teachings they need. Thus, they do not understand that everything in life is always planned by God to propel us to go inside and find the kingdom within and the Christ within.

When we look at our lives and our surroundings, we may at times consider that we have had problems, suffering and encounters that don't match up to what we would consider a part of the good life, the kind of happiness mankind generally seek. In these moments we miss the realization that our circumstances are gifts from a God who loves us, who chastens us, who allows our karma to descend because he sees that we are able to come to grips with it. And all of this is not to punish us or to create the hardened cynic, but to soften the heart, to mellow the heart in its love for God.

Thomas Merton, a twentieth-century writer, reflected, "The spiritual anguish of man has no cure but mysticism."⁸ The mystical path is the solution to soul agony. It is a path that is known, a path that can be studied, learned and walked today. Knowing what other mystics have been through brings comfort and understanding to souls who are experiencing both the soul agony that accompanies facing the burdens of their karma and also the

tremendous light of God that they feel in moments of communion with the Divine.

It is the Sacred Heart of Jesus in which, and upon which, the mystical path of Christianity rests. It is truly a path of profound love. This is what we will hear echoed to us as we listen with the heart to the teachings of the mystics who have outlined and clarified this path so that we, too, might walk it all the way Home. I pray that you will take this book as a meditation to feel the Presence of God and the fire of Christ in your heart.

PART ONE



The Indwelling
Presence



CHAPTER 1



An Experience That Transforms the Soul



ysticism is not merely a belief or a philosophy; it is an experience that transforms the soul. If you aren't transformed, you haven't had the experience. When your soul is fully transformed, you and God are no longer two, but one. In the act of union with God, said the fourteenth-century mystic Johannes Tauler, there is "nothing in the soul beside God."¹ Saint Francis of Assisi so dedicated himself to the imitation of Christ that he was called "another Christ."

The fifteenth-century mystic Saint Catherine of Genoa experienced oneness as submersion in the ocean of God's love: "My being is God, not by simple participation but by a true transformation of my being.... I am so placed and submerged in His immense love, that I seem as though immersed in the sea, and nowhere able to touch, see or feel aught but water.... My Me is God, nor do I recognize any other Me except my God Himself."²

As we shall see, the mystical path is a spiritual journey into the heart of God's love. But the mystic knows that in

order to be completely bonded to God's heart he must transcend the lesser self. Thus, the path of the mystic is a path of challenge as well as a path of joy. It is the challenge of working through the karma that gives you the sense of being separate from God and then the joy of going beyond that pain to the bliss of encountering your Lord face to face.

The Origins of Mysticism

The word *mysticism* is thought to be derived from the Greek word meaning "to close the eyes or lips." It was first used in connection with the Greek mystery religions. "Mystics" were those who promised to keep secret the rituals of their religion.

Neoplatonic philosophers who called their doctrines mystical taught their pupils to shut their eyes to the external world and go within, in profound contemplation, to discover mystical truths. I believe the reason they taught their pupils to close their eyes and go within was to develop their spiritual senses, including inner sight and hearing.

Closing their eyes meant they had to go to a plane of consciousness apart from the concrete mind. They had to go beyond the intellectual mind to levels of both the superconscious and the subconscious where the soul has direct awareness of her identity in God beyond the confines of the physical-intellectual self. The Neoplatonists sought to take their pupils to the compartment of being where the soul speaks to God and where God speaks to the soul.

Philo, a Jewish religious thinker and contemporary of Jesus, used "mystical" to refer not to secret rituals but to the hidden meaning of God's word. The early Greek Church Fathers Clement and Origen of Alexandria applied the word to the allegorical interpretation of scripture.

Origen believed there could be no real understanding of the



Origen of Alexandria

scriptures without communion with God. For Origen, interpretation of the scriptures was a religious experience. Thus he was the first to use “mystical” to describe a way of knowing God. Indeed, a number of the great themes within the genre of mystical literature go back to Origen.

In later centuries, Christians used the term *mystical* to indicate the hidden and sacred presence of Christ in the scriptures, sacraments and liturgy. The influential writings of the fifth- or sixth-century writer known as Pseudo-Dionysius established the word as part of the Christian vocabulary. He didn’t just use it to discuss the interpretation of scripture; he also encouraged the exercise of “mystical contemplation,” leaving behind “the senses and operations of the intellect”³ in order to gain union with God. Eventually “mystical theology” was used in the Church to denote knowledge about God gained through contemplation.

Each Age Brings New Revelations of God

Those who long to know and see God are tapping into the soul’s ever-present knowledge of the Higher Self and the higher

calling. We sense ourselves to be extensions of God, and indeed we are souls and fiery spirits, spiritual beings, wearing garments of flesh like an overcoat we have put on in this life and many times before. Our soul predated this body and will exist after the physical form we wear no longer serves our soul's needs.

The creation of a new body, therefore, is not the creation of a new soul. Each time our soul prepares to reembody, she is filled with the sense of going back to pick up dropped stitches, finish her work and then give the world something of herself—an artistic creation, a gift of love and sweetness, kindness, or some great achievement.

Thus, although the outer mind may not have a clue, our soul knows at subconscious levels that she is meant to be reunited with her Lord. Lifetime after lifetime this soul-knowledge has impelled us to the feet of our teachers, some true, some false. We have drunk from the communion cups of the world's religions and have savored something of the Lord's essence from each one.

And so, in order to give his children a new awareness of himself, God releases new religions. We cannot assimilate God all at once. Just as we don't eat the food of a lifetime in a day, but portion by portion, so we assimilate God crumb by crumb.

During specific periods of time called ages, a civilization, a continent or an entire planet is destined to assimilate a certain attribute of God. The opening of these epochs is accompanied by the birth of an *avatar*, from the Sanskrit term meaning "incarnation of God." This avatar embodies the Word (the Christ) as it applies to the dispensation he inaugurates.

The length of an age, approximately 2,150 years, is related to the precession of the equinoxes. This is the astronomical term used to describe the slow movement of the earth's polar axis. As the axis moves, the point of the spring equinox moves through the signs of the zodiac, denoting which age we are in.

The equinox point takes about 2,150 years to go through 30 degrees of the zodiac, or one astrological sign. So, although no one knows exactly when each age begins or ends, we do know that about four thousand years ago we entered the age of Aries. About two thousand years ago we entered the age of Pisces. And today we are entering the age of Aquarius.

God as Father, Lawgiver and Universal Law

Each age marks a new dispensation of light from God that gives to earth's evolutions a new awareness of God's Presence. I see the dispensation of Aries as bringing the awareness of God as Father, Lawgiver and the embodiment of universal Law itself. This age was characterized by God's direct communion with Moses and God's gift to all generations of his name I AM THAT I AM,⁴ whereby they, too, could commune with God. Moses showed us that it was the divine right of every son and daughter of God to walk and talk with the Indwelling Presence of God, the Great I AM. The condition: "Keep my commandments."⁵

Also in the Arian age and a century before Moses, the Egyptian pharaoh Ikhnoton introduced monotheism in Egypt and attained mystical union with God through his meditation on the sun and on the Sun behind the sun—the spiritual Cause behind the physical effect we see as our own sun and all other stars and star systems. Ikhnoton called God *Aton*. The symbol for Aton was the sun with diverging rays ending in hands. This symbolized that man is the hand of God in action and that as the sun and its rays are one, so there is no separation between Creator and creation. The name Ikhnoton means "he who serves the Aton." The pharaoh believed that he was a son of Aton. He truly knew himself as the light-emanation of the one God.



Moses and the Burning Bush

God as Son, Christ and Intercessor

The age of Pisces brought the awareness of God as the Son, revealed to us in the Universal Christ, the light-emanation, or “only begotten Son” of God, personified in the Christ Jesus. In Jesus the son of man was fully integrated with the Christ. Jesus came to show us the goal of our life—to fully merge with that Christ. He showed us how to walk the path of personal Christhood so that we too could realize the Son of God, the Christ, within ourselves. The condition: “Love me and keep my commandments.”⁶ The prophet Jeremiah prophesied the full revelation of the Son of God who should appear in the age of Pisces. He saw the Son as “The Lord Our Righteousness.”⁷

God as Holy Spirit and Divine Mother

The dawning age of Aquarius brings us the awareness of God as the Holy Spirit and as the Divine Mother. In this age the divine Feminine is destined to be exalted in both male and female as the sacred fire that rises on the altar of our being. In this age our soul

is destined to don the wedding garment for her fusion with the Divine Mother and the Holy Spirit. The condition we must fulfill is self-transcendence through divine love.

In summary, we can only see ourselves as we see God; there is no other model for our spiritual being. This is a fundamental principle of the path of mysticism. If we polish our soul and polish the mirror of the soul and direct that mirror through attention to God, then we will always be able to look in the mirror of our soul and see God. Thus, the unfoldment of God's identity within us and our identification with it will culminate in our direct experience of God followed by our union with God. This is the goal of all of our past incarnations and the goal of our life today.

Power through the Names of God

In each age God has also given us one or more new names whereby we may invoke that new image or attribute and, by reflection, make it our own. The names of God that come to us from the great religious traditions of the world are keys, each providing access to a portion of God's energy. As we pour devotion to God through a particular name, it's as if we now have a different-shaped cookie cutter to use when making cookies. Just as cookies will come out according to the shape we have chosen, so the light that pours to us through a particular name of God will carry the unique vibration of that name.

Over time we may develop the attunement to perceive the distinct and separate vibration of God that we are receiving through intoning a particular name. When God revealed the name I AM THAT I AM to Moses at Mount Sinai, he said, "This is my name forever, and this is my memorial unto all generations."⁸ With the gift of this name, God revealed his Presence as individualized for each of us—our *personalized* I AM THAT I AM, a portion of

his being and consciousness. Thus, each time we learn a new name by which to invoke God, we gain access to a portion of God's Self that was previously beyond our reach.

Knowledge of the names of God is empowerment. God has empowered his people through many ages, and by that empowerment we have learned to expand the light within our chakras—spiritual centers within our body temple that allow for the exchange of energy from the spiritual world to our world and anchor different facets of God's consciousness.⁹ The names of God are precious keys to God's heart, mind and spirit, and to that state of consciousness we are destined to mirror and to become.

You may wish to keep a notebook in which you write down the names of God that you learn. Since these names were given during a particular dispensation and for a particular people, they will not do you much good if you do not understand their meaning, the tradition out of which they came, and the nature of devotion of the people who first used those names. But when you truly and profoundly understand a name and the facet of God that it is a key to, you will find that you can put on and become that facet of God.

Intercession of the Saints

Just as we access various attributes of God through the use of different names, so too we can access the attributes and intercession of the heavenly beings by calling to them. We assume that the names we use for the saints and heavenly beings are their true names, but actually they are keys with which we access the portion of their being that they can offer to us. The portion we receive depends on the Great Law. Thus, when we call to a heavenly being by that name, invoking their assistance with devotion and in the name of God, we receive from that being only the light and power

of God for which that name is a chalice and no more, for we are not yet at the level where we can receive a greater portion.

Karma prevents us from seeing ourselves accurately, so we need a mentor who can help us to see and overcome our weak points, see and develop our strong points. Thus, I encourage students who desire union with God to study the lives of the great saints and mystics and to select as a spiritual mentor the one they need the most, the one they can love the most, the one they feel the most drawn to, for thereby they will grow the most.

To bond with your chosen spiritual mentor, pray to that one. Walk and talk with him or her throughout the day. In any given situation, ask yourself: What would he do? Implore your mentor to tutor your soul. Never stop knocking on his door. The great saints are in our midst, willing to help us to accelerate our soul mastery.

Thérèse of Lisieux clearly expressed this desire of the saints to help us. Shortly before her passing she said:

I feel especially that my mission is about to begin, my mission of making God loved as I love Him, of giving my little way to souls. If God answers my desires, my heaven will be spent on earth until the end of the world. Yes, I want to spend my heaven in doing good on earth.¹⁰

Beginning soon after her death and continuing to this day, thousands upon thousands of accounts of healings, conversions and intercession have been attributed to Saint Thérèse. This beloved saint was canonized just twenty-eight years after her passing.

Heavenly Help for Today's Mystics

In order to recognize and follow in the footsteps of the mystics, we need to know what the life of a mystic looks like, how he talks and thinks, how he views himself in relation to God. We need

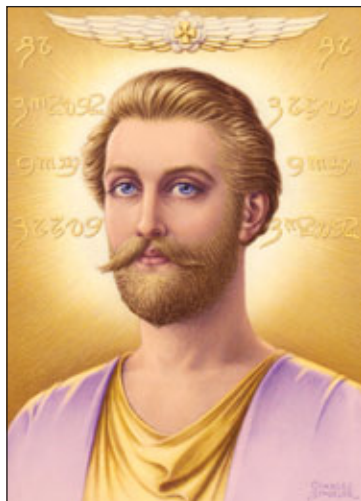


examples to show us the way, and the best examples are those who have already become one with God—the ascended masters, those saints and adepts who have risen out of every culture and religion and made their way home to God. We refer to them as ascended masters because they accelerated in consciousness to become one with God. They realized that God was where they were, in them, and that they were his vessel.

They were not satisfied to be mere reflections of God. Rather, they strove to be God in manifestation in their fullness of portion. To this end, they balanced the love, wisdom and power of their threefold flame, the spark of the Divine in their heart. They mastered time and space and circumstance—that is, they fulfilled the purpose of their soul’s journey on earth and balanced at least 51 percent of their karma. (By the grace of God, souls who ascend with a portion of their karma remaining are allowed to balance the remainder from the ascended state through service to earth and her evolutions.) There are other requirements for the ascension as well, but these are the main ones.

Thus, having fulfilled all the requirements of the Law, these masters ascended into the white light of the I AM THAT I AM, free from the rounds of karma and rebirth, and became forever one with their God Presence. You, too, as a son or daughter of God, are called to ascend back to God when you have fulfilled all the requirements for the ascension.

Christians refer to the ascension as “going to heaven” and Jesus is the most well-known ascended master. Others will be familiar to you as well, among them Saint Francis of Assisi, Saint Thérèse of Lisieux, and Saint Teresa of Avila. Most are unknown. In this book we will trace the trials and triumphs of both well-known and unsung Christian saints and mystics who, having sought and found union with the Presence of God, are now ascended masters.



Saint Germain, by Charles Sindelar

Saint Germain: A Master for the Aquarian Age

Through these pages you will also come to know Saint Germain. I introduce him here because he plays a significant role in our lives in the age of Aquarius and because he is a prime example of an unsung ascended master. Over the course of many embodiments, during the last of which he was known throughout the courts of eighteenth-century Europe as the Comte de Saint Germain, he strove to bring the light of the Christ and the alchemy of freedom to the people of earth.

To give you a sense of the contributions that made this great adept an ascended master, I highlight here his embodiment in the thirteenth century as Roger Bacon, a keenly perceptive scientist, philosopher, monk, alchemist and prophet.

Bacon believed that he derived his awareness from “true knowledge,” which, he said, “stems not from the authority of others, nor from a blind allegiance to antiquated dogmas.” Two of his biographers write that he believed knowledge “is a highly personal



Detail, Statue of Roger Bacon, Oxford University Museum

experience—a light that is communicated only to the innermost privacy of the individual through the impartial channels of all knowledge and of all thought.”¹¹

And so Bacon, who had been a lecturer at Oxford and the University of Paris, separated himself from academe to seek and find his science in religion. Entering the Franciscan Order of Friars Minor, he said, “I will conduct my experiments on the magnetic forces of the lodestone at the selfsame shrine where my fellow-scientist, St. Francis, performed his experiments on the magnetic forces of love.”¹²

But the friar’s scientific and philosophical worldview, his bold attacks on the theologians of his day, and his study of alchemy, astrology and magic led to his imprisonment by fellow Franciscans on charges of “heresies and novelties.” He remained in solitary confinement for fourteen years and was released only shortly before his death. Although the clock of this life had run out and his body was broken, he knew that his efforts would not be without impact on the future.

Today, from the ascended state, Saint Germain is committed to helping us attain our eternal freedom. Due to his efforts on our behalf before the courts of heaven, some of the more arduous practices of the early Christian mystics, especially with regard to the balancing of karma, have been superseded by the spiritual teachings and practices he sponsors for our age.

The saints and ascended masters are our immortal teachers and we can learn from what they experienced when they were on earth. They are here today, seen and unseen, in our very midst. And they continue to teach us just as the adepts of ancient times imparted their teachings—heart-to-heart to a trusted inner circle of devotees.



Prayers and Meditations

The experience of God in the here and now is the grand adventure that the mystic pursues. To facilitate this experience, each chapter will conclude with a selection of spoken prayers and meditations. I invite you to use these as a profound meditation on God in order to cultivate, and perhaps to feel, his Presence as the fire of Christ within your heart.

Adoration to God

Give this prayer slowly and with devotion. Doing so helps you to feel closer to your God Presence, the I AM THAT I AM. Try giving it at the beginning of your prayer session. Then notice, as you go about your day, whether you feel more anchored in God and more at peace with your loved ones and others.

As you say the words, reflect on their meaning. Visualize yourself ascending in consciousness toward your God Presence. Feel the bliss of God. Imagine that you are surrounded by a suffusion of beautiful pink light. See the light penetrating every cell of your body. Sense and know that you are being transformed, particle by particle, as you experience oneness with God and with all creation.

*Beloved mighty I AM Presence,
Thou life that beats my heart,
Come now and take dominion,
Make me of thy life a part.
Rule supreme and live forever
In the flame ablaze within;
Let me from thee never sever,
Our reunion now begin.*

*All the days proceed in order
From the current of thy power,
Flowing forward like a river,
Rising upward like a tower.
I AM faithful to thy love ray
Blazing forth light as a sun;
I AM grateful for thy right way
And thy precious word “Well done.”*

*I AM, I AM, I AM adoring thee! (3 times)
O God, you are so magnificent! (9 times)
I AM, I AM, I AM adoring thee! (3 times)*

*Moving onward to perfection,
I AM raised by love’s great grace
To thy center of direction—
Behold, at last I see thy face.
Image of immortal power,
Wisdom, love, and honor, too,
Flood my being now with glory,
Let my eyes see none but you!*

*O God, you are so magnificent! (3 times)
I AM, I AM, I AM adoring thee! (9 times)
O God, you are so magnificent! (3 times)*

*My very own beloved I AM!
Beloved I AM! Beloved I AM!*



The Covenant of the Magi

Father, into thy hands I commend my being. Take me and use me—my efforts, my thoughts, my resources, all that I AM—in thy service to the world of men and to thy noble cosmic purposes, yet unknown to my mind.

Teach me to be kind in the way of the Law that awakens men and guides them to the shores of Reality, to the confluence of the River of Life, to the Edenic source, that I may understand that the leaves of the tree of life, given to me each day, are for the healing of the nations; that as I garner them into the treasury of being and offer the fruit of my loving adoration to thee and to thy purposes supreme, I shall indeed hold covenant with thee as my guide, my guardian, my friend.

For thou art the directing connector who shall establish my lifestream with those heavenly contacts, limited only by the flow of the hours, who will assist me to perform in the world of men the most meaningful aspect of my individual life plan as conceived by thee and executed in thy name by the Karmic Board of spiritual overseers who, under thy holy direction, do administer thy laws.

So be it, O eternal Father, and may the covenant of thy beloved Son, the living Christ, the Only Begotten of the Light, teach me to be aware that he liveth today within the tri-unity of my being as the Great Mediator between my individualized Divine Presence and my human self; that he raiseth me into Christ consciousness and thy divine realization in order that as the eternal Son becomes one with the Father, so I may ultimately become one with thee in that dynamic moment when out of union is born my perfect freedom to move, to think, to create, to design, to fulfill, to inhabit, to inherit, to dwell and to be wholly within the fullness of thy light.

Father, into thy hands I commend my being.