

# Confucius' Life and Vision

## Confucius' Formula for Family and Community Building

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Welcome to San Diego! We have gathered to celebrate family as the keystone of community building.

There are many kinds of families--our immediate family, close friends who become part of the family and the inner family archetypes of our psychology. We also enjoy our spiritual family--the Ascended Masters, the angels and the elementals. And, as bodhisattvas, we all need to see ourselves as father, mother, sister and brother to everyone on earth.

But who are we and where are we in the midst of all of this?

We understand that there are many roles that we play in family, whether we are married or single. We seek order and patterns of order to bring harmony into our lives and the lives of our families—spiritual patterns, etheric patterns, hologram blueprints if you will. And the only way we can uncover and follow these patterns is through developing the intuition of the heart and the soul.

The heart and the soul will always speak to us, always tell us where we should be, how we should contact someone who needs us right now but is living somewhere on the other half of the world. And when we are in tune with our hearts we will be in tune with these patterns and allow them to guide our lives into true happiness and fulfillment. That attunement with our hearts is the all and the everything of who we are.

### **Confucius' Formula**

Let us enter this process by holding in our hearts and souls the following "thoughtform." This formula comes from the teaching of a very special Master, Lord Confucius. Confucius gave us this basic formula for family and community building twenty-five hundred years ago. It is taken from the first chapter of the *Great Learning*, one of the four principal books of Confucian teaching. <sup>1</sup>

Here is the formula in Confucius' words. It is a formula for enlightenment, for family and for the victory of each one of us. So as you go about your daily lives, please hold this thoughtform in your hearts.

The ancients who wanted to manifest enlightened virtue in their empire first healed and brought order to their states.

Wanting to heal and bring order to their states, they first

established equanimity in their families and made them whole.

Wanting to establish equanimity in their families and make them whole, they first cultivated themselves.

Wanting to cultivate themselves, they first got themselves in line and in tune with their hearts.

Wanting to be in line and in tune with their hearts, they first became honest with themselves and purified their motives.

Wanting to be honest with themselves and purify their motives, they first assimilated wisdom and put it into practice.

They assimilated wisdom and put it into practice by investigating and reflecting upon all phenomena and culling out what was true.<sup>2</sup>

### **Confucius—The Champion of Families**

The Ascended Master Confucius has a profound understanding of family as the vital unit for building community and a new society in the Aquarian age. He is the hierarch of the Royal Teton Retreat, which is congruent with the Grand Teton mountain in the Teton Range near Jackson Hole, Wyoming. This is the key retreat of illumination of the Great White Brotherhood in North America. In this retreat, Confucius shows us how to take etheric patterns and use them in tangible ways to improve our everyday lives. These patterns are like blueprints and they contain the keys to our self-reliance in God, to the ideals of the sacred family and to God-government. We tie into the etheric patterns and precipitate into the etheric ideals into the physical through creations of beauty, harmony and order. This is why the flame of precipitation-- Chinese green in color and tinged with gold--is enshrined at Confucius' Royal Teton Retreat.

Confucius' presence and the presence of his Causal Body in the United States has inspired the practical side of our culture. Let us see Confucius, then, as the architect of community building and the champion of families.

Confucius wants us to regard him as our loving and supportive grandfather. And, like a grandfather, he also desires to pass on his dreams to us that we might fulfill them in his name. He longs to build a society on a foundation of love, wisdom and the will of God in the individual and in the family.

Confucius has said that many souls from ancient China have reembodyed here in the United States. In 1976, he called them "the quiet Buddhic souls, the diligent ones" who have a spiritual mission to lay the foundation of the family in America and beyond. He points out that they understand the importance of "the code of ethics, the gentleness, the sweetness and the desire for learning as the

means to God-awareness.”

Furthermore, Confucius said, “They have come that their wisdom would be fired with freedom and that they might assist America” as she enters the twenty-first century. Their aim is to turn around a “false materialism” and to manifest instead “an etherealization, a spirituality,” and the mastery “of self, of society and of the energies of time and space.”

Perhaps you are one of these souls who has come from ancient China. So let us call to Confucius for his mantle and guidance, and let us pray that we may commune with him at his Royal Teton Retreat as we discover the true meaning of family.

### **Confucius’ Dedication to Divine Order**

Confucius has always been concerned with harmony and divine order within the family and within society as a whole. He was born in 551 b.c. in China during a time of great turmoil and upheaval. His father, an elderly soldier, died when he was three. So, in the midst of his country’s social chaos and his family’s disorder because of the loss of his father, we see the little boy Confucius drawing Chinese characters in the dirt.

Here we see his soul finding consolation in the inner patterns of the Christ consciousness and yearning to bring these patterns into the world. Painting or writing Chinese characters is a meditation and a comfort to the soul. Lord Lanto has told us that these characters portray in graphic form the image of the Christ consciousness. Thus you can understand why painting characters is one of the most important art forms in Chinese culture.

Confucius dedicated his life to teaching others how to bring order into their lives, their families and the empire. His vision has been described as a “social order in communion and collaboration with a cosmic order.”<sup>3</sup>

Confucius believed we could bring order into our lives by tapping into the divine order of heaven and conveying its love and wisdom through culture and its ritual and music.

Confucius was often moved by the etheric patterns and the beauty of music. One day when he was traveling, he saw a boy skipping and dancing while carrying a full pitcher. He found out that the boy had been listening to the ancient music of the sages. Impressed, Confucius hurried to hear the rest of the performance and was so moved by it that he went into a trance for three months. The original Chinese text says literally, “he did not know the taste of meat for three months.” When Confucius finally came out of the trance, he said, “I never imagined that music could be so sublime!”<sup>4</sup>

The followers of Confucius became known as Knights of the Arts because they mastered archery, poetry, math, history, dance, religious rituals

and etiquette.

## **The Duke of Chou**

Confucius grew up in poverty, but he managed to educate himself and work at a number of odd jobs. When he was fifteen, he set his heart on studying the ancient wisdom. It just so happened that he had access to the archives of ancient literature and archaic writing systems in his home state of Lu, where he worked as a clerk at the memorial temple of the Duke of Chou.\*

The Duke of Chou, one of the greatest statesmen in Chinese history, was Confucius' hero. Five hundred years earlier, the Duke of Chou, his father, King Wen, and his brother had established the Chou dynasty. They were the leaders in overthrowing the corrupt Shang dynasty and its alcoholic and psychopathic ruler.

The architect of the new government, the Duke of Chou, wrote manuals on governmental organization, ritual and propriety. He also composed music. The Duke of Chou once said, "I am only concerned with heaven and the people."<sup>4</sup> He and his family introduced the concept of "heaven" to the Chinese people and also established the idea of the "Mandate of Heaven," or the divine right to rule.

Those who were granted the mandate to rule had the responsibility to uphold it with integrity and honor. Thus it was their sacred duty to rule with kindness and justice. And if they did not, they would be overthrown and their high office would be taken from them.

The Duke of Chou, King Wen, and Confucius are considered to be China's three greatest historical figures. Confucius believed that his mission was to reestablish the principles of the Duke of Chou and he often dreamt about the Duke instructing him in the ancient wisdom. Thus he recognized the Duke of Chou as his guru. The Duke was an embodiment of the Ascended Master Lord Lanto.

It is believed that Confucius was embodied at the time of the Duke of Chou and helped him implement his ideals for God-government. When Confucius reembodyed in China five hundred years later, he edited the six Chinese classics, including the *I Ching*, which had been written by King Wen.

## **The *I Ching's* Original Purpose**

Confucius said, "If I could add fifty more years to my life, I would spend them studying the *I Ching*. Then, I would not have any major faults."<sup>5</sup> Since then, the *I Ching* has been seriously misinterpreted and even today is used primarily as a fortune-telling text. But that was not its original purpose. Its original purpose was to convey an understanding of etheric patterns for God-government as well as for individual spiritual development. King Wen had

composed the core text of the *I Ching*, which is also known as the *Book of Change*, when he was imprisoned for being a threat to the corrupt dynasty he and his sons eventually overthrew. The Duke of Chou later elaborated and filled out the text.

King Wen, being in prison, had to be careful of what he wrote as he compiled the *I Ching*. On the surface it appeared to be a compilation of oracular folklore, but embedded in it was a manual for strategy and statecraft. When you take it on a deeper level, it is also a spiritual manual for developing one's intuition and becoming attuned to the inner order, or etheric patterns, of life.

The hexagrams in the *I Ching* are depictions of etheric patterns found in nature. Schools of martial arts that focus on internal power, such as T'ai Chi Ch'üan, express the principles of the *I Ching* in their forms. And their movements can instill and reinforce etheric patterns in the soul and in the mental, emotional and physical bodies.

### **The Etheric Pattern of the Soul's Immortality**

In the very beginning, when our souls were completely bonded to the Universal Christ, we were clothed in the original etheric pattern in which we were made. This was the etheric pattern of the soul's immortality and freedom. There are etheric patterns for our souls, our families and for our communities, and they exist in nature all around us. We can call to Confucius and other Ascended Masters to reveal and reinforce these patterns so that they may be our empowerment and guiding force.

The Ascended Master Paul the Venetian has explained that just as a flower opens its petals according to its preordained pattern, so we also blossom into our divine identity and destiny by getting in touch with our divine blueprint.

Some years ago, Gautama Buddha gave us a thoughtform that included a type of etheric pattern that he called an engram. An engram in this sense is a formula of light and geometry. Gautama said that this engram resembles a Chinese character and it represents an individual's personal formula for the victory of love. Lord Gautama said, "It is a yantra. \*\* It is a mantra. It is a focus of light." <sup>6</sup>

The Elohim Apollo and Lumina have told us that spiritual engrams are crucial for the work of the Elohim and the Bodhisattvas in anchoring the Light of God in the earth. These lines of force penetrate as grids, energy keys that the human consciousness cannot conceive of nor understand. They are like configurations, ancient writings, tablets from the etheric plane, and inscriptions in Matter.

They are coded to compel the piercing light of illumination to descend

deeper and deeper into areas that normally could not receive the Light of the Mighty Elohim. And Apollo and Lumina will nourish those thoughtforms and will transfer illumination into the earth and the astral plane through coils of light. This is key to the saving of souls and the planet.

The Maha Chohan has also explained how we can use engrams to increase our spiritual energy. In 1973, he said:

Each moment and each hour, you are impressing upon the energy of the Holy Spirit identity patterns and thoughtforms. It takes less effort to create beauty than to create ugliness, to create truth than to create the lie, to create immortality than to create death.

Therefore, if you will consciously establish patterns of perfection and send them forth into the wind, into the water, into the fire, into the earth, you will find that each kernel of light that is a perfect engram will return to you with the energies of cosmos magnified for your use.

Etheric patterns and engrams hold some of the secrets to fulfilling your spiritual destiny and the destiny of each member of your family. Your family can then amplify the blessings of love and grace and, like ripples on the water, affect and uplift every soul in the family of God. This is truly bringing heaven to earth.

### ***Developing Confucius' Formula for Our Empowerment***

Let us return to the formula Confucius gave us long ago. By using this formula, we can begin to discover our etheric patterns and those of our families and community and become empowered by them. We can anchor these patterns in the physical plane so that they will help others, and in this way we can help uplift the planet and prepare it for the coming golden age of Aquarius.

We are going to look at the phases of self-discovery, beginning with our personal experience. Let us place our right hand over our heart so that we are connecting with our heart chakra and are giving out the love of our heart and receiving love into our heart. Then we can intensify this love as we continue on with these teachings.

### **The First Step of Confucius' Formula**

We will start with the concluding statement of the formula and work back to the beginning. Thus we begin with the final statement:

*To assimilate wisdom and put it into practice, we must first investigate and reflect upon all phenomena and cull out what is true.*

Reflecting upon all phenomena and culling out what is true corresponds

to Lord Maitreya's teaching on the three *ds*—discernment, discrimination and determination. Maitreya has taught us that a disciple of the Cosmic Christ uses the three *ds* "to implement his own divinity."

In his series on initiation, Maitreya tells us that the faculty of discernment is "the exercise of the yellow fire of the second ray. It is to separate with the mind, to recognize mentally, to detect with the eyes of the mind. Discernment is a faculty of the mind that enables the soul to understand the shades of difference as it examines manifestations in the relative plane of life and death, good and evil."

Maitreya explains that once we have discerned the elements of a given situation, we can exercise the pink fire of the heart through discrimination.

"And by the penetration of the Holy Spirit," he says, you isolate the distinguishing characteristics—the differences between qualities, personalities and choices in the planes of Matter. Discrimination is the assessment by love that results in the exercise of good judgment.

Thus the faculty of discernment in the mind becomes discrimination in the heart. And the resulting manifestation is the wise and judicious implementation of the best plan for the best results.

...The assessment, then, of mind and heart becomes the judgment that is carried out through God-determination. By determination the disciple in the way of initiation delivers the thrust of the will of God, of action that becomes precipitation—good works bearing good fruits for a good harvest in the Lord. <sup>7</sup> Thus, investigating and reflecting upon all phenomena and culling out what is true is our first step. It is the process of taking in all the factors, all the alternatives, in a given situation.

As Confucius once said: "Do I have knowledge? No, I have none. Let a simple bumpkin ask me a question and I am all empty. And so being, I tap away at the alternatives until the issue is resolved." <sup>8</sup>

## **The Second Step of the Formula**

Next, we sort through all phenomena with the fingers of the mind and call for the quickening of the Mind of God within us during this process. Then we give the entire matter over to the intuition of the heart and continue to pray for guidance and confirmation. And when we reach our conclusions, we take the next step of the formula:

*If we want to be honest with ourselves and purify our motives, we must first assimilate wisdom and put it into practice.*

How do we do this?

We do it through self-discipline. I am talking about the discipline that comes because we truly love ourself—our God Self and our precious soul. In this sense, we can see how the word *discipline* comes from the word *disciple*. I am not talking about the self-discipline of holding ourselves to some rigid standard imposed upon us. For that is a form of self-punishment and co-dependence.

Saint Germain relates an incident about El Morya and Kuthumi when they were in embodiment. They were making their trek up the mountain to see their guru and they were in a hurry to get there. Saint Germain says:

You remember the joke that is told by Morya and Kuthumi making their treks to the home of light, to the feet of the Masters—Morya being so intense about getting there and Kuthumi a bit more peaceful. And when they had arrived and when they had returned, for all of the perspiration and energy expended by Morya, it was Kuthumi who retained the message of the Master.<sup>9</sup>

Both El Morya and Kuthumi had the necessary self-discipline, but Kuthumi allowed himself to receive the reward of his efforts and remember the Master's message.

After El Morya ascended in 1898, he imparted his teachings to Helena and Nicholas Roerich, the founders of the Agni Yoga Society. In book two of *Leaves of Morya's Garden*, El Morya tells us: "One must manifest discipline of spirit; without it one cannot become free. To the slave, discipline of spirit will be a prison; to the liberated one, it will be a wondrous healing garden. So long as the discipline of spirit is as fetters, the doors are closed. For in fetters one cannot ascend the steps."<sup>10</sup>

The Ascended Lady Master Clara Louise shared some of her thoughts on self-discipline with us in 1991. She said: "True self-discipline is never rigidity but it is Love fulfilling itself by the intuitive powers of the soul, by the discernment of the heart, by true discernment of the mind. These are inner qualities of the five secret rays that sensitize even the soul to the understanding that though all the rules be followed, yet without Love the disciple cannot succeed."<sup>11</sup>

## **A Psychological Approach to Self-Discipline**

In their book *The Essence of Parenting*, Anne Johnson and Vic Goodman give us an excellent understanding of self-discipline. Johnson, a social worker, and Goodman, a family counselor, live and work in Wisconsin. They base their work on more than thirty years of experience as parents, educators and counselors.

Johnson and Goodman believe that love is the inner essence and foundation of self-discipline. They say:

Self-discipline is knowing and remembering our own value and worth when every cell in our bodies is believing otherwise. It requires the willingness, the strength and fortitude to pick ourselves up and keep going when all we want to do is give up....Self-discipline is having faith in the knowledge that we are good people; we work hard; we deserve to be happy. It is knowing that any thoughts or beliefs to the contrary are self-defeating, demoralizing, and only lead us away from truth....

All of us make mistakes. We all end up feeling guilty about one thing or another. Self-discipline is the willingness to accept our own shortcomings and failures. It is the gentle touch of forgiveness when we're screaming for retribution. It is knowing that our anger, the poison pumping through our system, the feeling we're about to unload on our children or spouses or friends or co-workers, is ours and ours alone. Self-discipline is remembering that there is no one to blame; there is no one making us feel the way we do; there is only our own anger. It's knowing at those times when we're pointing the finger, drowning in self-righteousness ready to condemn, that it's all a play of consciousness. Who are we really angry at? Why are we so hurt? Who is the one burning with these feelings?

Self-discipline is about remembering the truth when our minds are filled with doubts. It is the willingness to reach again and again and again for the love and compassion, the gentleness and kindness that lives within our heart. <sup>12</sup>

I see self-discipline as remembering that we have a threefold flame of Love, Wisdom and Power in our heart. We can visualize this flame any time in the day to help us keep centered. For self-discipline is knowing that at all times God lives within us and that God is Love. Self-discipline is accepting that our true nature is love. And when we understand this, we become sensitive to our needs and fulfill them.

So, if it is late at night and you are completely exhausted, don't worry about the dirty dishes or about the house being a mess. Go to bed and get the rest you need. Then clean up the mess the next day. Now, that is self-discipline.

When you have a false sense of self-discipline, you can become addicted to work. You may tend to overdo it and abuse your body because you have believed the lie that you do not deserve to be loved just as you are. The Divine Mother loves you as you are. And you are worthy of her love just as you are. The point is to be centered and to act and work because it pleases the God within you to do so.

Johnson and Goodman explain that our inner awareness comes into balance through self-discipline. And when we become conscious of and accept

our true worth—and when we love and respect the truth that lives within our heart—then we are able to extend this essence of our love to others.

### **The Third Step of the Formula**

As we accept and apply the wisdom of our heart, we embrace the next level of the formula:

*If we want to be in line and in tune with our heart, we must first become honest with ourselves and purify our motives.*

We all need to become more honest with ourselves. And the spark of wisdom in our heart gives us the courage to really look at ourselves and be able to see what is real and what is not. In this way, we can engage in self-inquiry and self-reflection lovingly and nonjudgmentally.

Master Tseng, a principal disciple of Confucius, said: “I examine myself three times a day. Have I been unfaithful in my plans and transactions with others? Have I been unreliable in my conversations and interactions with friends? Am I preaching what I am not practicing?”<sup>13</sup>

Johnson and Goodman call this process “becoming the witness of our thoughts.” They tell us that we need to slow down enough to see what is going on in our minds. For, they point out: “We are not our thoughts but the witness of our thoughts. The witness forms no opinions, judgments, or criticism about what it sees....The more diligently we practice being the witness, the easier it will be to identify and ultimately replace or let go of unwanted thoughts.”<sup>14</sup>

When we realize that our true nature is loving wisdom, we have the foundation we need to begin looking at ourselves objectively and observe our behavior patterns, our motives, our psychology and our past records. Then we can get the psychological help we need. And we can do the spiritual work with the violet flame to free ourselves and become the loving persons that we truly are.

### **Step Four of the Formula**

When we become honest with ourselves and realize that our true essence is love, then we have entered the next phase of the formula:

*If we want to cultivate ourselves, we must first get in line and in tune with our heart.*

In Buddhism, getting in tune with the heart is known as mindfulness. Mindfulness is being aware of our thoughts and feelings and, most importantly, it is being mindful of the intimations from our Christ Self and Buddha-nature.

One Zen Buddhist teaching on mindfulness says: “At the start of

sneezing, during fright, in anxiety, above a chasm, flying in battle, in extreme curiosity, at the beginning of hunger, at the end of hunger, be uninterruptedly aware.”<sup>15</sup>

In the *Tibetan Book of Living and Dying*, Sogyal Rinpoche explains mindfulness as the prolonging of the meditative state of calm and centeredness through everything we do. He recalls the Zen story where the disciple asked his Master: “Master, how do you put enlightenment into action? How do you practice it in everyday life?” “By eating and sleeping,” replied the Master. “But, Master, everybody sleeps and everybody eats.” The Master replied: “But not everybody eats when they eat, and not everybody sleeps when they sleep.”

Rinpoche explains that to “eat when you eat and sleep when you sleep means to be completely present in all your actions, with none of the distractions of ego to stop you being there.” And he sums it up by saying, “This is integration.”<sup>16</sup>

Johnson and Goodman call this the state of being conscious, being grounded in a state of inner love. We understand and accept that love is our inner essence, our natural inner state. And once we have accepted the truth that our inner essence is love and we have experienced it (even a little taste of it), then we have started the process of becoming in tune with our heart.

To maintain this state requires grace and self-effort. Johnson and Goodman say that the keys to unlocking the heart are “becoming conscious, being willing to make the effort, opening ourselves to grace.”<sup>17</sup>

### **Step Five of the Formula**

Once we have become in tune with our heart, we enter the next phase of the formula, self-cultivation:

*If we want to establish equanimity in our families and make them whole, we must first cultivate ourselves.*

Self-cultivation is becoming sensitive to our spiritual senses as we develop the secret rays within ourselves. When we cultivate the secret rays, we can attune to the etheric patterns, bring them into our lives and empower our holy endeavors.

The five secret rays are the high energy and power of the nucleus of life, the nucleus of the atom, the nucleus of our heart. They are the sheaths of the inner white-fire core of the atom. The five secret rays form the core and essence of primary fire within us.<sup>18</sup>

The secret rays are the secret power for creation as well as procreation. Lord Sanat Kumara has told us that the Ascended Lady Masters use the five secret rays to help the formation of the child within the womb. He said that it is

important for parents to meditate and visualize the five bands of light within the womb and around their baby throughout the period of gestation until he or she is born.

The Queen of Light has said that if we want to help mothers and fathers who are preparing to receive a holy child, we should invoke Mighty Cosmos' secret rays.<sup>19</sup> In giving the decree "Mighty Cosmos' Secret Rays," we can support our greater family, God's family on earth, by helping to raise the vibration of the entire planet. In so doing, we can magnetize spiritually advanced souls to this world. We can also give the decree for our self-transformation and the transformation of our families and community.

Our beloved Nada explained to us why the secret rays are crucial for this age. She said in 1973:

You are living in an era that will be marked by...the saturation of the earth with the five secret rays released from the hand of Mighty Cosmos...so that mankind might go within to establish the tabernacle of the Holy Spirit, to perfect the blueprint, the inner keys, and the devotion to the Holy of holies. This is necessary to bring forth the kingdom of God into manifestation upon earth in preparation for the two-thousand-year reign of the Christ Consciousness.

During the period of the secret rays, the precipitation of the culture of the Divine Mother, of heavenly patterns perfected on earth, shall come to pass. And only that which is perfect shall be allowed to remain.

The secret rays are also essential for the future of our community. In 1973, beloved Lanello told us that he had many etheric patterns he wanted to impart to us for the building of our Church. He said: "Every cell, every facet of activity that is a part of this Church, the true Church Universal and Triumphant, is a pattern that shall endure through the millennia if it be founded upon that five-pointed star of Cosmos' secret rays that is the cell pattern of the fiery core of being. And that star center, that flaming presence, is an idea held in the Mind of God."

Mighty Cosmos' secret rays are effective in dissolving chaos and confusion. They can pierce through negative behavioral patterns, misconceptions and all manner of psychological obstacles that try to sabotage our loving and harmonious interactions with one another. So the secret rays are an important ingredient for community building.

When we cultivate the secret rays, we are cultivating sensitivity. We must ask ourselves, are we sensitive to our neighbor? Are we sensitive to our own soul?

Sensitivity is something we need to cultivate or we will not enter into the

five secret rays. It is almost as if those rays are such a fine filigree thread that unless we are also refined we cannot enter in.

We begin by listening. We sit back and abide in the secret chamber of our heart as we listen to others. And we learn to listen to the inner voice in our own heart. It is no coincidence that Kuan Yin's name in Chinese means "one who observes the sound."

When we observe the inner sound, we become sensitive to our needs and the needs of everyone around us. The trick is to fulfill our needs and not just be aware of them. Then we can tap into our own wellspring of love and wisdom and be sensitive to and meet the needs of our family.

Maitreya has said that by cultivating the five secret rays in the delicateness of Kuan Yin, the Mother of Mercy, we can also learn etiquette. Confucius emphasized the true spirit of etiquette in his teaching thousands of years ago. Etiquette comes from the grace and gentleness of the East and gives us a sense of deference to the Christ within each family member. Giving Kuan Yin's Rosary<sup>20</sup> is a wonderful way to develop sensitivity and gain mastery in the secret rays.

Our recently republished book *Quietly Comes the Buddha* is a great handbook for cultivating the secret rays. In it Gautama Buddha introduces the qualities of the secret rays through prayers, meditations and poetry.<sup>21</sup>

### **The Final Step of Confucius' Formula**

The secret rays are the keys to our wholeness and to our families' wholeness. This realization brings us to the point where we can begin to understand the last phase of the formula:

*If we want to heal and bring order to our state, we must first establish equanimity in our families and make them whole.*

When we cultivate the secret rays and extend our mastery of them to help our families, we bring balance and wholeness to our loved ones. We accept that their true nature is love. Then when we support and nurture their loving nature, we have shifted from doing to being.

Johnson and Goodman tell us that to succeed in parenting, techniques are not it; our state of mind is. They say, "Our job as parents is to find and stay connected to our inner essence so we can always see and respond to the beautiful inner essence of our children."<sup>22</sup> This is true whether we are a parent or we are parenting the inner child within us.

By focusing on our true nature as love and shifting from doing to being, we can find wholeness for ourselves and then we can extend this wholeness to our families. It is an evolving wholeness that can attain new levels and rise to

the expression of divine love.

Now we have the essential units to build a solid foundation for ourselves, our families and our community. And this is the way to bring divine order back into our nation.

In conclusion, let us meditate again on the words of Confucius:

The ancients who wanted to manifest enlightened virtue in their empire first healed and brought order to their states.

Wanting to heal and bring order to their states, they first established equanimity in their families and made them whole.

Wanting to establish equanimity in their families and make them whole, they first cultivated themselves. Wanting to cultivate themselves, they first got themselves in line and in tune with their hearts.

Wanting to be in line and in tune with their hearts, they first became honest with themselves and purified their motives.

Wanting to be honest with themselves and purify their motives, they first assimilated wisdom and put it into practice.

They assimilated wisdom and put it into practice by investigating and reflecting upon all phenomena and culling out what was true.<sup>23</sup>

Thank you.

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**“The Summit Lighthouse Sheds Its Radiance o’er All the World to Manifest as Pearls of Wisdom.”**

Elizabeth Clare Prophet delivered this lecture, “Confucius’ Formula for Family and Community Building,” at the six-day conference *Family--The Heart of Community* held July 4 through July 9, 1998, at San Diego, California. The lecture has been edited for publication in the *Pearls of Wisdom*.

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or call: U.S.A.: 1-800-245-5445,  
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\* pronounced *joh*

\*\* a sacred geometric design

1. **The four principal books** of Confucianism are the *Analects* of Confucius (the *Lun-Yü*), the book of Mencius (the *Meng-tzu*), the *Great Learning* (the *Ta-hsüeh*) and the *Doctrine of the Mean* (the *Chung-yung*).
  2. Confucius, *Great Learning* 1:4, translated by Karen Y. LeBeau.
  3. Mark L. Prophet and Elizabeth Clare Prophet, *Lords of the Seven Rays* (Livingston, Mont.: Summit University Press, 1986), Book Two, p. 81 (overleaf).
  4. Confucius, *Analects* 7:13; James Legge, *The Chinese Classics*, 2d ed., rev. (reprint of the 1893 edition), 1:199, 68.
  5. Confucius, *Analects* 7:16, translated by Karen Y. LeBeau.
  6. Gautama Buddha, December 31, 1983, in 1984 *Pearls of Wisdom*, Book 1, no. 4, p. 35.
  7. Lord Maitreya, "Integration with God," On Initiation, no. 2, in 1975 *Pearls of Wisdom*, pp. 269-70.
  8. Confucius, *Analects*, quoted in Robert Eno, "The Art of Truth-Making: Method in Early Chinese Philosophy" (Lecture given at the Department of Philosophy, University of California, Los Angeles, March 4, 1985), p. 4.
  9. Saint Germain, "May You Pass Every Test!" in Mark L. Prophet and Elizabeth Clare Prophet, *Lords of the Seven Rays* (Livingston, Mont.: Summit University Press, 1986), Book Two, pp. 250-51.
  10. Helena Roerich, *Leaves of Morya's Garden*, bk. 2 (New York: Agni Yoga Society, 1952), p. 8.
  11. Ascended Lady Master Clara Louise, "Self-Discipline on the Path to the Ascension," 1991 *Pearls of Wisdom*, no. 55, p. 607.
- The **Ascended Lady Master Clara Louise** was embodied as Clara Louise Kieninger (1883-1970). In 1961 Saint Germain anointed her as the first Mother of the Flame of the Keepers of the Flame Fraternity. For years she had devotedly served in the field of nursing, taking as her motto *Ich Dien* ("I serve"). Later, as a dedicated student of the Ascended Masters, Clara Louise kept a daily prayer vigil for the youth of the world, the incoming children and their parents and teachers. She would begin every morning at five and decree for two to four hours, and sometimes till noon. She made her ascension at the age of 87 from Berkeley, California, on October 25, 1970.
12. Anne Johnson and Vic Goodman, *The Essence of Parenting* (New York: Crossroad Publishing Company, 1995), pp. 166, 167.
  13. Confucius, *Analects* 1:4, translated by Karen Y. LeBeau.

14. Johnson and Goodman, *The Essence of Parenting*, pp. 24, 155.
15. Paul Reps, comp., *Zen Flesh, Zen Bones: A Collection of Zen and Pre-Zen Writings* (Garden City, N.Y.: Doubleday and Company, Anchor Books, n.d.), p. 172.
16. Sogyal Rinpoche, *The Tibetan Book of Living and Dying*, ed. Patrick Gaffney and Andrew Harvey (HarperSanFrancisco, 1992), p. 79.
17. Johnson and Goodman, *The Essence of Parenting*, p. 16.
18. **Secret rays.** In 1977, the Ascended Master Padma Sambhava said: "Note the burning in your palms. Note the tingling in your feet, in the thymus. Whether you experience this with the five senses or the senses of the soul, the activation comes by dispensation of the five secret rays from the heart of Cosmos."
19. **Mighty Cosmos** is a being who has attained cosmic consciousness and ensouls the energies of many worlds and systems of worlds within this galaxy and beyond with the power of the secret rays. **The Queen of Light** is a Cosmic Being who has "majored on the one-pointed goal of focusing the intense Light, or Christ consciousness, of God."
20. See *Kuan Yin's Crystal Rosary: Devotions to the Divine Mother East and West* directed by Elizabeth Clare Prophet, published by Summit University Press, 3-audiocassette album of hymns, prayers and ancient Chinese mantras that invoke the merciful presence of Kuan Yin, the Bodhisattva of Compassion.
21. See *Quietly Comes the Buddha: Awakening Your Inner Buddha-Nature*, by Elizabeth Clare Prophet, introduction by Karen Y. LeBeau (Corwin Springs, Mont.: Summit University Press, 1998).
22. Johnson and Goodman, *The Essence of Parenting*, pp. 81-82.
23. Confucius, *Great Learning* 1:4, translated by Karen Y. LeBeau.

### **Mighty Cosmos' Secret Rays**

In the name of the beloved mighty victorious Presence of God, I AM in me, my very own beloved Holy Christ Self, Holy Christ Selves of all mankind, beloved Helios and Vesta and the Great Central Sun Magnet, beloved God Harmony, beloved Mighty Cosmos, beloved Lanello, the entire Spirit of the Great White Brotherhood and the World Mother, elemental life--fire, air, water, and earth! I decree:

Mighty Cosmos' Secret Rays, (3x)

Expand thy Light through me always! (3x)  
Mighty Cosmos' Secret Rays, (3x)  
Bless and heal, illumine and raise! (3x)  
Mighty Cosmos' Secret Rays, (3x)  
Transmute, consume, release, and blaze! (3x)  
Mighty Cosmos' Secret Rays, (3x)  
For thy Love, O God, we praise! (3x)  
Mighty Cosmos' Secret Rays, (3x)  
Raise the earth, thy flame expand! (3x)  
Mighty Cosmos' Secret Rays, (3x)  
Thy balancing power I now command! (3x)  
    Take dominion now,  
    To thy Light I bow;  
    I AM thy radiant Light,  
    Secret rays so bright.  
    Grateful for thy rays  
    Sent to me today,  
    Fill me through and through  
    Until there's only you!

I live, move, and have my being within a glorious, victorious focus of Mighty Cosmos' Secret Rays from the heart of God in the Great Central Sun, focused through the Five Dhyanis Buddhas and Vajrasattva, my very own beloved individualized I AM Presence, beloved Helios and Vesta, and beloved Mighty Cosmos which blesses and heals, illumines and seals me and all mankind in the Victory of the ascension in the Light. Beloved I AM! Beloved I AM! Beloved I AM!