

God Is Mother The Science of the Sacred Heart Part 2

Sometimes, when all the world is pounding upon our being or we are in physical pain or mental anguish (perhaps our emotions are turbulent as a result of a recent terrible experience), we find that we must retreat into our greatest point of concentration and meditation--into the tiniest point within our heart.

We must go in so that the pounding on the surface does not directly affect us. We must retreat from a surface experience and go to an inner experience. We meditate within. We refuse to put our attention on the problem. We put it on the blazing white light of the heart.

It is important to have a picture of the Sacred Heart of Jesus or Mary or Saint Germain where our eyes will fall upon it--opposite the bed or in the kitchen where things are happening, or perhaps in our car or decree book. Then, when we go into our heart, our attention lever rests upon that heart and we put all other things out.

An interesting example of this occurred when Jesus raised Jairus' daughter from the dead. He arrived some time after the young girl had died, and when he came in, everyone in the house made fun of him. According to Luke, "They laughed him to scorn, knowing that she was dead."¹

Before Jesus did anything else, he put them all out and remained alone with the child. He commanded the threefold flame to be reestablished within her heart. Then he drew down the threefold flame from her I AM Presence and reestablished its connection to the heart chakra.

Thus, to reestablish your connection to Jesus' heart chakra and to your I AM Presence, you have to "put them all out"--all the people who are having problems, all the things pounding upon your mind for attention, including all your anxiety.

How to Still the Mind

Sometimes the pounding of the mind becomes extremely violent and aggressive. A terrific sense of injustice can build up within you about what someone did to you. It can be a tremendous sense of condemnation or criticism, and you feel almost as if you would burst. It seems to you that the most important thing for you to do is to tell the person that they did this, this and this.

That is a trap. And it is laid by getting at the attention lever of your being through the mind, and then going into the solar plexus to cause an emotional release through the throat chakra. Mistakenly, you expend energy on a diatribe or an argument instead of retaining that energy, passing it through the Sacred Heart of Jesus and receiving back the energy you need to thrust away the momentums that are upon you.

Therefore, when you feel a raging and aggressive consciousness pounding against your mind and soul, you go deep within. You say softly, with great determination, as though you were speaking within your sacred heart, "Peace, be still and know that I AM God."

When you speak this way from within, energy proceeds out from your heart with immense strength and God-determination and pushes back those who are pounding. They are literally demons of the mind, demons of the astral plane, fallen angels. They use mental telepathy and all manner of hypnosis to distract your mind and to intensify the crisis in your being.

The crisis becomes the cross. It is the Christ Self who is crucified. And you, through your meditation, may take that Christ down from the cross. And then you can enter the tomb and work out the mathematical problem of being, which is the resurrection of your soul and your life and the overcoming of the last enemy, death.

Discord and the Death Spiral

Death comes in increments. This is obvious on our planet as we observe the aging process. Death comes in the increments of our acceptance of death. We open the door to death each time we allow discord to come in. As we make a decision by the lever of our attention to engage in discord instead of engaging the sacred heart, we gradually enter into the death spiral.

Whatever you place your attention upon inevitably creates a figure-eight spiral. Therefore, when you place your attention upon discordant individuals and problems, you have to invoke the Sacred Heart of Jesus and the shield of your Mighty I AM Presence to deal with the people and the problems. Thereby you stop the figure-eight process of energy going forth from you. You do not admit their discordant energy into your being.

This is the mode you assume when you must enter the astral plane to deal with conditions on a world scale or deal with the tremendous energies we face in the Middle East crisis and in situations around the world that involve the attention of millions of people. You cannot go into the situation with your decrees or with your meditation until you understand that when it comes to discord, you are not a receiver of energy. You are a giver of energy, but you only give your energy to God.

The Giver and the Gift

In the instructions of the Brotherhood in this conference, the Masters said that you must receive only from God and not from the world. Unless sent by God, comfort, supply or anything else has a quality of contamination. It bears with it the momentum of the source--good or bad, light or darkness.

Morya once made a tremendous statement. He said, "If I cannot accept the giver, I cannot accept the gift." Acceptance means assimilation and if you are not willing to become the giver, then do not accept the gift. Ultimately, if we are looking for the gift of chelaship, we must see to it that it comes to us through the Ascended Masters or through the unascended masters of the Himalayas.

It is well to ask the Ascended Masters to establish a focus of their sacred hearts within your home. It can be done by a formal consecration in which your whole family stands before the picture of Jesus, Mary or Saint Germain (even if the heart is not in the picture). Then you ask that Ascended Master to consecrate his or her sacred heart to your family, and to focus through that heart the nucleus for the energies of the family and the balancing of those energies. For we all have karma with one another, with our husbands, wives and children and all who are a part of the family circle.

We need to commit ourselves to that forcefield. We need to go within, go to the Brotherhood and make our commitment to consecrate our family to the sacred heart of the cosmos. Then we can visualize the sacred heart of one or more Ascended Masters as the nucleus around which our family life revolves.

Jesus' Twelve Promises

Jesus appeared to Saint Margaret Mary Alacoque in 1675 and gave her twelve promises that would be fulfilled for all who had devotion to his Sacred Heart. This is a simple teaching that was given to a nun in a convent in Paray-le-Monial in France.

As it was not yet time, the full dispensation of the Brotherhood was not available. However, in this way the Ascended Masters found a way to give the fullness of the teaching through a simple understanding brought forth by Margaret Mary and incorporated into Catholic doctrine.

Jesus' first promise to Margaret Mary was "I will give them all the graces necessary in their state of life."² When we understand the scientific process of the exchange of energy, we can see that this promise is entirely possible. If we place our meditation upon Jesus' Sacred Heart, we will receive by the return current all the graces necessary to our state in life wherever we are, wherever we serve.

We place that first promise on the twelve o'clock line of the Great Divine Director, as it is the initial charge. The second promise is "I will establish peace in their homes." The pulsating flame, the very heartbeat of Jesus within our home is the establishment of his flame on the sixth ray of peace.

The third promise is "I will comfort them in all their afflictions." What greater comfort is there than the momentum of Jesus' love? Promise four is "I will be their secure refuge during life, and above all in death."

This action of the Christ is present always. If people do not have it is because they have not established the connection by the lever of their attention, by the lever of the flow of energy through meditation.

All Jesus is saying is "I am all of these conditions and qualities, but if you want them to be active in your life, you must consecrate your home and your life to my Sacred Heart." Christ is our refuge then, entering into our hearts both in life, and above all in death.

Promise number five is "I will bestow abundant blessings on all their undertakings. The sixth promise is "Sinners shall find in my heart the source and the infinite ocean of mercy."

How many people on earth feel that they are in a state of sin (which is separation from the law of God), with no way to turn, no one to go to? In promise number seven Jesus offers them intercession through his heart. "By devotion to my heart, tepid souls will grow fervent."

When we understand the law, we say, "of course." For who cannot grow fervent with the constant influx of the heart presence, the very pulse of life, of Jesus? Promise number eight is "Fervent souls shall quickly mount to high perfection."

The Law of the Electronic Presence

The ninth promise is "I will bless every place where a picture of my heart shall be set up and honored." We understand the law that wherever there is a picture of himself, that Ascended Master can recreate the molecules of his own Divine Presence, which we call the Electronic Presence, and can place his forcefield with you by means of the picture.

It is not the picture or the piece of paper in itself, for that is just an instrument the Ascended Masters use. The same is true of statues. Nor does it mean that we are idolators. It means that we are alchemists of the sacred fire and we understand the law.

I will never forget how impressed I was by this law on the day of the baptism of one of our children. It was in Washington, D.C., at a conference. I was carrying a child who was just a few weeks old. Mark was at the platform as the Messenger.

There was a picture of El Morya on the altar. It was a very large portrait, and Morya was there for the baptism of the child. Mark instructed me to carry the child before the picture. I came and stood with the child about two and a half feet away from the picture. Then Mark said to me, "Come closer to the picture."

I moved up to about a foot away. Then Mark repeated, "Come closer" until I had the child about six inches away from the Master's picture. Then the ceremony began.

It was one of the greatest lessons of my life. I realized that El Morya was projecting certain energies of his consciousness through the forcefield of that picture, and a certain proximity was necessary for the intensity of the transfer of energy.

Sometimes, when we think of the limitless capacity of God, we tend to eliminate the fact that God always works through a process called a ritual. The process is scientific, alchemical. It acknowledges the laws of chemistry and physics in this and the next octave.

Although we may think that God is someone with a magic wand who performs magical feats and that nothing he does is necessarily of a scientific nature, this is entirely untrue and out of tradition with the teachings of the great adepts of the ages. We find that the adepts observe many disciplines in their retreats in order to focus a certain quantity of light.

We should not have an attitude of childishness about this or think that it is an abracadabra affair. Not at all, it is a very scientific matter governing the law of octaves and the transfer of the limitless consciousness of an Ascended Master. Jesus affirms it by

saying, "I will bless every place where a picture of my heart shall be set up and honored." We see that a forcefield of the I AM Presence is established around the focuses of the Brotherhood. And when we have a sense of the sacredness of life, the Masters intensify and increase their energies.

Guard Your Shrine

There is a custom in the East you might want to consider. In sanctuaries, the Buddhas are usually seated in a little box equipped with doors. When people come to visit who do not believe in the Buddha, the guardians of the Buddha close the doors. They don't want the eyes of the profane resting upon the Buddha, and so they show the innate understanding that we must guard the shrine and guard the energy of the one around whom we would like to have a forcefield built.

I saw evidence of this on our last trip to San Francisco. After the Buddha class, we went to look at some Buddhas in a store and saw one Buddha who was very famous. When I looked at the Buddha, I realized that he was not putting forth any energy whatsoever from the statue. Nothing was put forth in an outer sense, but only in an inner sense.

Why was that? Because of the consciousness of the people looking at the Buddha. I was amazed at how much more energy I could feel from the Buddhas in the Ashram or in holy places. So the understanding was reinforced in my mind that what God can give to us is conditioned by our attitude.

The Final Promises

Jesus' tenth promise is "I will give to priests the gift of touching the most hardened hearts."

Is not that a gift to be sought after? We would all like to become shepherds of souls, and by meditation upon Jesus' heart we can touch the most hardened hearts.

The eleventh promise is "Those who promote this devotion shall have their names written in my heart, never to be blotted out." When we understand the law of the transfer of energy, the explanation of this transfer is quite simple. As soon as our energy flows to Jesus' heart, its electronic matrix is impressed upon his heart. Thus, it happens by law, not by believing in fairy tales.

The final promise is "I will grant the grace of final penitence to those who communicate (receive Holy Communion) on the first Friday of nine consecutive months." The nine consecutive months are a division giving the power of the three times three for the assimilation of the Body and Blood of Christ through the ritual of transubstantiation. This span of time gives the opportunity for penance, for transmutation, for invocation to the violet flame throughout the nine months.

This spiral of energy cannot be broken. It is just like combining various chemical elements in a laboratory; it must be done in a certain way, with a certain amount of devotion. When it is fulfilled, Jesus said that the grace of final penitence would be given.

Some of us have wondered at the promises in the dispensations of the Catholic Church that are given in exchange for an offering of a series of prayers. The more we understand the laws of alchemy and science, the more we realize that there is much more to this than is on the surface. Thus, our mockery of religion may be based simply on ignorance.

Meditation on the Sacred Hearts

Now for our meditation. As we meditate on the Sacred Heart of Saint Germain, we observe violet-flame crystals flow-ing in and out. We can see that the heart of an Ascended Master is a complete fountain of energy. In reality, the heart is the source of the entire cosmos that the Master has become.

When you meditate upon the heart of Jesus, you can see in your visualization galaxies issuing forth from that heart. You can see coming forth from his heart every need and requirement of the hour--all abundance, the complete City Foursquare, the planet resurrected. Or you can see one single child transformed, one single child dear to your heart for whom you pray.

You can visualize this child stepping out of the heart of Jesus, fully clothed upon with light, restored to his right mind and able to pursue his divine plan. Therefore, in the meditation on the heart, it is all important that you exercise your ability to visualize. And to assist you in your visualization, we will have our meditation.

I would like to give an invocation for our heart chakras to be in tune with the heart of the cosmos. Will you meditate upon the point of the diamond of El Morya? Visualize the diamond point at the very center of your heart, as its nucleus.

The Messenger's Invocation:

Peace in the heart of God, O my soul. Enter now the heart of God. Enter by the door of love. He welcomes thee with outstretched arms. Enter now, for within the heart of God is the diamond of thy cosmic purpose--his will unto thee and thy eternal blueprint.

O my soul, enter now and be thou made whole. Sacred fire of the Central Sun, make contact through my heart with each flaming one, as the antahkarana of lightbearers extends through all time and space and ascends into infinity. One with the hearts of ascended and unascended beings, we are part of the vast network of light of hierarchy.

One with the vast net of God's cosmic consciousness, we too will transcend the former self for the Greater Self. Hearts of living flame and souls of peace, in the name of Jesus Christ, in the name of Mother Mary, in the name of Saint Germain, in the name of Gautama Buddha, I command you free!

I command your attention upon the One! I command your journey to the Great Central Sun, now begun by the spiral of your flowing attention moving in greater and greater concentration on the heart of God.

In the center of the diamond of his will, contemplate, O my soul. There is no other reality for thee but that will. To enter it becomes the supreme grace of the Creator unto the creation--that we might be invited to enter the heart of God.

Our Response to God's Invitation

Let us respond to God's invitation. Let us say: "I will come, O God, at the appointed hour and day. I will be present for my marriage unto the Holy of holies, unto the beloved, unto the sacred fire. I will be wed unto the Christ within me, unto the Christ within Jesus, Mary, Saint Germain, Gautama.

"Through these blessed avatars, the intercession of thy love-wisdom is upon me. I know my course. I am determined not to be deterred. Nothing will turn me back. By God's grace, I will enter in.

"I will guard the lever of my attention. I will guard the lever of my emotions. I will guard the lever of my memory. I will resolve not to revolve the old memories of injustices and wrongs, imagined or real. I will resolve to exorcise my mental body of all that is less than the integrity and the honor of the Mind of Almighty God.

"O purity's light, wash me clean. Holy Spirit's sacred fire, baptize me. Pour thy holy oil upon my head, my hands, my heart, my feet also. Blessed Saviour of humanity, Jesus Christ, I confess that thou art my Lord, that through thy light I am born again. I accept thy promise, 'He that believeth on me, the works that I do shall he do also. And greater works than these shall he do, because I go unto my Father.'³

"I would do thy works. I believe on thee, my Lord and Saviour. I believe, Lord. I believe. I believe, O my Lord. And the flowing stream of my heart and mind and soul are my attention, my devotion, establishing the eternal link in the chain of God-free beings. Our mutual devotion is my lifeline to the infinite.

"Do not leave me, O my Lord. I will not leave thee, O my Lord. I will serve thee every hour. I will pray to thee. I will be the instrument of thy work. My heart shall be thy work. My hands, thy hands. My mind, thy mind. My temple, thy temple.

"Come and dwell in me. Live and speak through me. O God, O Christ, O Blessed Mother Mary, let this temple be thy habitation. Come and go at will. Ascended Masters of the Great White Brotherhood, come and use my heart cleansed by thy Word, cleansed by thy Word and by the diamond of thy bliss. Amen."

Jesus' Twelve Promises to Saint Margaret Mary

1. I will give them all the graces necessary in their state - of life.
2. I will establish peace in their homes.
3. I will comfort them in all their afflictions.
4. I will be their secure refuge in life, and above all in death.
5. I will bestow abundant blessings on all their undertakings.
6. Sinners shall find in my heart the source and the infinite ocean of mercy.

7. By devotion to my heart, tepid souls will grow fervent.
8. Fervent souls shall quickly mount to high perfection.
9. I will bless every place where a picture of my Sacred Heart shall be set up and honored.
10. I will give to priests the gift of touching the most hardened hearts.
11. Those who promote this devotion shall have their names written in my heart, never to be blotted out.
12. I will grant the grace of final penitence to those who communicate (receive Holy Communion) on the first Friday of nine consecutive months.

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Notes for Part 1

1. James 3:11
2. Eph. 5:26
3. An ancient proverb, sometimes attributed to Homer
4. Ps. 46:10
5. John 21:22

Notes for Part 2

1. Luke 8:53
2. The Catholic Encyclopedia, rev. ed. (New York: Thomas Nelson, 1987)
3. s.v. “Sacred Heart, Promises of.”
4. John 14:12