

# The Aspen

*Which Grows Upon the Snow-Capped Mountain*

By Marilyn Hughes

An Out-of-Body Travel Book on the Infinite Enlightenments

*The Out-of-Body Travel Foundation!*

<http://outofbodytravel.org>



*Dormition of the Buddha, Myouson 1325 AD*



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*Dormition of the Theotokos, Archives, 19<sup>th</sup> Century*

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If this book is unavailable from your local bookseller, it may be obtained directly from the Out-of-Body Travel Foundation by going to [www.outofbodytravel.org](http://www.outofbodytravel.org).

Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

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## CONTENTS:

### INTRODUCTION

14

### CHAPTER ONE

Emanation of the Unborn - Illuminated Wisdom

17

### CHAPTER TWO

Emphatic Rush of Intent - The Vow of the Unborn

22

### CHAPTER THREE

Attaining to Buddhamind - The Infinity of  
Enlightenments

31

### CHAPTER FOUR

The Great Realization - The Impermanence of its  
Permanence

38

### CHAPTER FIVE

For those Who Would Serve

47

**CHAPTER SIX**  
**The Valley of the Shadow**

**64**

**CHAPTER SEVEN**

**Abiding**

**76**

**SOURCES**

**84**

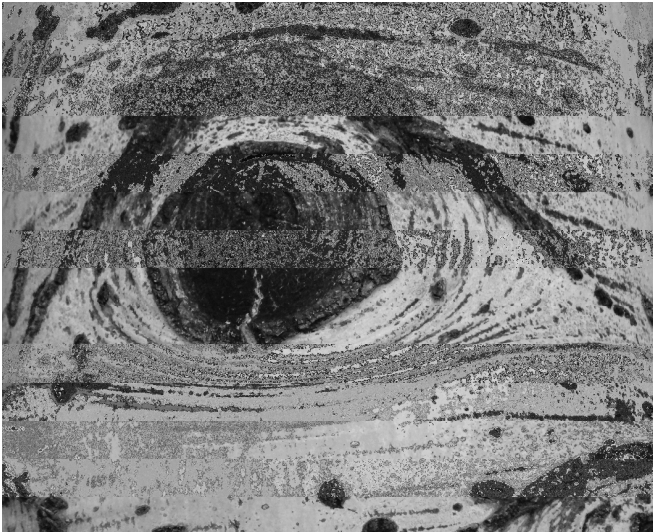
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## INTRODUCTION



*The Eye of the Aspen Tree*

*"The body is the **holy Bodhi tree**,  
(enlightenment)*

*The mind is like a mirror shining bright;  
Exert yourself to keep them always clean,  
And never let the dust accumulate.*

*Zen for Americans, Soyen Shaku, sacredtexts.com, 1906*

*"In each and every atom are **enlightened trees**,*

*All draped with various adornments  
In which all lands alike appear;  
In this all are no different."*

*The Flower Ornament Scripture, The Formation of Worlds, Translated  
by Thomas Cleary, Shambhala, Boston and London, 1993*

*"Jewelled ornaments give delightful sensations to those  
who touch them. Jewelled flowers fill the ponds; there are  
majestic towers and **brilliant trees** . . . Flowers and  
ornamental robes fall from the sky."*

*The Three Pure Land Sutras, a Study and Translation by Hisao Inagaki,  
Ryukoku University in Collaboration with Harold Stewart, Nagata  
Bunshodo, Kyoto, 1995*

*"'Snow-capped mountains' is often used in Zen Buddhism  
as a reference to those who have been successfully training  
for a long time. Similarly, 'trees' are trainees who have not  
yet cut down the tree of self, and 'stones' are trainees who  
are now unresponsive to the arising of defiling passions."  
Shobogenzo, The Treasury House of the eye of the True Teaching, Ehei  
Dogen, A Trainee's Translation of the Great Master Dogen's Spiritual  
Masterpiece, Rev. Hubert Nearman, O.B. C., Shasta Abbey Press, 2007*

*"No **holy tree** exists as Bodhi (enlightenment) knows,  
No mirror shining bright is standing here;  
Since there is nothing from the very first,  
Where can the dust itself accumulate?"  
Zen for Americans, Sojen Shaku, sacredtexts.com, 1906*

*"I bow down to the sun of dharma (the teaching),  
Which is neither existence nor non-existence,  
Nor a combination of existence and non-existence,  
Nor something other than existence and non-existence:  
The unexaminable, beyond all verbal definition."  
The Changeless Nature: Mahayana Uttara Tantra Sastra, By Arya  
Maitreya & Acarya Asanga, Translated from the Tibetan by Ken &  
Katia Holmes, Karma Drubgyud Darjay Ling, 1985*



*Single Aspen Tree Growing at the Top of the Eastern Sierra Nevada Mountains*



# CHAPTER ONE

Emanation of the Unborn - Illuminative Wisdom



*Mount Fuji, Japan*

In the windswept rapids of a falling torrent of continuation, my spirit was whisked throughout many lands within the mystical spheres. Finding disorder in them, it was my simple and heartfelt duty to begin to place order, beauty, grace and grandeur within them.

Organizing them, I tidied them up, cleaned up that which was dirty and added my own little touches of things which were beautiful; the things of God. An interior designer of the realms, I took little time in each space, but did not leave until it had been entirely transformed.

Admiring for just a moment each of the realms before leaving, I remembered the before and beheld the after. And it was good. When I knew such a matter existed within each space, it was time to be taken by an invisible force to yet another of the myriad realms in need of tidying.

In a fortnight, I must've travelled to one thousand or more realms. And as the natural order of the universe is organization and beauty; a blissful, ambient emanation are characteristics of the universe.

It mustn't be forgotten our duty to that which remains within our sphere of control as we exist. We are to be the elder of our dominion in maintaining order, magnificence and emanation . . . for every point of emanation must reflect that which has been given to us from above. And that which is within us should always reflect the harmony of He who has given it.

As long as we exist in the mortal sphere, we must remain an emanation, exhibition, and an order of action regarding the divine into a world born in karma, sin and disorder. By so doing, we alter the potentiality of the realm.

By uniting in prayer with others like ourselves for the divine intentions upon our world and the singular inhabitants of it, we admonish, instruct and accelerate all potentialities within individuals and mass consciousness within each realm. Thus it is our duty . . . no matter how wretched or advanced the realm in which we inhabit, to bring something greater within

it, and to serve emanation without conscious control, design or office. We are a vessel of the unborn, into all that which is born. Prayer and proper action allows the unborn to infuse into the world of matter all that they contain, but yet do not contain. It becomes a matter of holding up the worlds, enticing the realms forwards, manifesting the nature of the aeons into the spheres of the mortal; and they must do so as a united and yet separated element of action within a singular world but yet with the ability to collaborate with millions of worlds. Their very being, voice, fragrance, element and essence . . . becomes a force which holds things together or tears them apart depending upon the undefined and unnamed need of such consciousness according to the will of the Father and its free will consort to the evolutionary flow of wind into and within his nature.

*“All lands are born  
According to the power of actions;  
You all should observe  
The forms of changes as they are.*

*Defiled sentient beings are bound  
By habitual confusions, to be feared;  
Their minds cause oceans of worlds  
To all become defiled.*

*If any have pure hearts  
And cultivate virtuous deeds,  
Their minds will cause oceans of worlds  
To have purity mixed with defilement.*

*If enlightening, beings of faith and understanding  
 Are born in the age,  
 According to what's in their minds  
 Purity mixed with defilement will show.*

*When infinite sentient beings  
 Determine on enlightenment,  
 Their minds will cause world-oceans  
 To be pure for that age.*

*When boundless billions of enlightening beings  
 Travel to all quarters,  
 Adornments, all of them equal,  
 Are variously seen through the age.*

*When and in each and every atom  
 Of Buddha-lands as many as atoms  
 Enlightening beings gather together,  
 All the lands are pure."*

*The Flower Ornament Scripture, The Formation of Worlds, Translated  
 by Thomas Cleary, Shambhala, Boston and London, 1993*

*"Know that there are many ways in which the oceans of  
 worlds are not different, as many as atoms in an ocean of  
 worlds. That is, there is no difference in the number of  
 worlds in each ocean of worlds, being as many as atoms in  
 the ocean of worlds;' there is no difference in the powers of  
 the Buddhas appearing in each ocean of worlds; there is no  
 difference in that all enlightenment sites in each ocean of  
 worlds pervade the cosmos in all directions; there is no  
 difference in the assemblies at the enlightenment sites of all  
 the Buddhas in each ocean of worlds; there is no difference  
 in the auras of all the Buddhas in each ocean of worlds  
 pervading the cosmos; there is no difference in the miracles*

*and epithets of all Buddhas in each ocean of worlds; there is no difference in the voices of all the Buddhas in each ocean of worlds pervading the techniques of the teaching cycles in each ocean of worlds; there is no difference in that in each ocean of worlds all oceans of worlds everywhere enter into the individual atom; there is no difference in that in realms of all the Buddhas of the past, present, and future. The aspects of the oceans of worlds which are not different are, briefly stated thus; if they are fully told, there are as many as atoms in an ocean of worlds."*

*The Flower Ornament Scripture, The Formation of Worlds, Translated by Thomas Cleary, Shambhala, Boston and London, 1993*



*Meili Snow Mountain, Shangri La*

## CHAPTER TWO

### Emphatic Rush of Intent – The Vow of the Unborn



*The Unknown Mourner in an Unknown Cemetary*

As the nature of existence is to rise and fall, it had become imminently clear to my spirit that my

physical life could and possibly should be coming to an end here in this world after a series of unusual but debilitating defects arose and became manifest within the material world sphere within my body.

As is the nature of life and death to peruse itself, my complex thinking on the subject had yielded a certain confusion. The status of my physical body would be such that it would indicate that indeed my time here in this realm as a physical being would and should come to an end shortly. But the status of the emanations which concurrently bomarded my psyche and consciousness were of a yet other sort.

Exiting the physical sphere and entering into a wonderful world full of beauty, harmony and transcendental love, a detached and nominal phase of light overtook my spirit as regarded the entire matter.

In world filled with celestial towers of crystal, forests enmeshed with the lovely tellings of the horizontal calling, and the diamondesque nature of the skies and all the energies which moved through them, I wore a small and content smile upon my spiritual hue.

Colors of such extravagant impulse moved and waved all around me and the others who had gathered; beings of such loveliness and grandeur my simplistic bliss could not be erased as my consciousness met theirs. It became evident to me that many of these souls were of extraterrestrial origin, of differing planets than my own current ad extra on the planet earth.

The Lord God was a presence who's dignity could not go unnoticed, for it permeated all atoms in the land. But His emanation was quite simple.

I would be facing surgery of a complex nature if I were to remain in the physical realm, one risky and one with uncertain outcome. My level of functionality could be grandly altered. And I could die a pretty uncomfortable death.

But here in the space wherein my peaceful demeanor about such impending end was prepared, the aura of those around me hailed quite a different thing. Although it seemed quite obvious that I was approaching my time for death, there was no such impetus in these spheres of existence at all.

Many thousands of higher unborn spirits were communing with my own in this sphere, but those who were specifically of extraterrestrial origin silently moved closer as those who were not stepped away.

Without placing a definition upon the emphatic rush of intent which was placed within my spirit, it was telling quite a different tale with quite the different outcome. 'It is the Will of God', the incessant wind entrained, 'that your surgery will be easier than it seems, more recoverable from than has been said, and you will live, not die. And you will do so because it is the express need of the Lord God Almighty that your spirit remain in the world with your prayer and study to continue in the world of stabilizing the realm.'



*“When a Buddha passes away  
That land’s adornments perish  
If no beings are vessels of truth,  
That land becomes defiled.”*

*The Flower Ornament Scripture, The Formation of Worlds, Translated  
by Thomas Cleary, Shambhala, Boston and London, 1993*



*Ancient Icon of the Buddha’s Parinirvana*

It had almost seemed selfish at this point in my physical journey to be asking for divine help through prayer for my own intrinsic defects which would most certainly lead in eventuality to my own death. To pray for myself, despite the obvious nature of the journey’s end, I hadn’t been able to gather. I’d been given much, it had honestly seemed that surrender to the natural flow of events and the deterioration of the body would be the consented thing to do.

But with such an importance placed upon the event, I could do nothing but nod, ‘Yes.’

But in the world of the higher unborn, I was only agreeing that a single one of my millions of manifestations carrying the seed of higher eternity would remain longer than had been supposed by my own unborn nature.

The emphatic rush of intent continued, 'You are to write a book of great importance in the physical realm you occupy.' It was seen in the skies ahead of me as the extraterrestrials drew near and the one you currently retain in your possession is that which hovered in the celestial sky. 'It will be done with the extraterrestrials and contains information that the Lord God wishes to be made known in the physical sphere. It is of great, great importance and must be accomplished.' I could feel the importance in this, in that I had been prepared, prepped, and had worked with the influx of such matter for many years in this physical constraint, and that if my physical embodiment were to perish prematurely, before such a time, that it would have grave consequences as such a vessel could not be easily again hatched and groomed for such a work.

'Make your Vow.' I instinctively bowed, agreeing to the will of God, which had seemed so illogical just hours before in the physical realm. The extraterrestrials and the others of the high unborn beings began to bow with me in an indication of our synonymous agreement to continue to serve the aeons of realms, the many worlds.

In that moment, diamonds, crystals, flowers and rays in ascendant, vibrant colors began to ascend from the floor of this dimension rising into my own spirit in the telling of another book. And it entered into everything within the realm; animate and inanimate, relegating the diamondesque frequency of the high unborn which was reflected into every created thing of the celestial spheres.

Diamonds were gathered as like lights and given to me by the invisible one who's voice had reckoned this realm like a canyon, relegating His high command to echo across this sphere and through the vessels of the unborn across millions of spheres of creation. And so must it be, so must it come to pass . . .

*"In each atom are many oceans of worlds,  
Their locations each different, all beautifully pure;  
Thus does infinity enter into one,  
Yet each unit's distinct, with no overlap.*

*Within each atom are inconceivably many Buddhas  
Appearing everywhere in accord with beings' minds,  
Reaching everywhere in all oceans of worlds:  
This technique of theirs is the same for all.*

*In each and every atom are **enlightened trees**,  
All draped with various adornments  
In which all lands alike appear;  
In this all are no different.*

*In each atom are congregations numerous as atoms,  
All surrounding the leader of humanity,  
Going beyond all, pervading the worlds,*

*Yet with no crowding or confusion.*

*In each atom are innumerable lights  
Pervading the lands of the ten directions,  
All showing the Buddha's' enlightening practices,  
The same in all oceans of worlds.*

*In each atom are infinite bodies  
Transforming like clouds, circulating everywhere;  
By mystic Buddha-powers they guide all beings,  
No different in all ten directions lands.*

*In each atom are expounded many teachings;  
Those teachings are pure and revolve like wheels.  
The gates of freedom by various means  
Are all told of, without discrimination.*

*One atom emanates all Buddhas' voices,  
Filling those beings who are receptors of truth;  
Omnipresent in the oceans of worlds for countless eons,  
These voices too have no difference.*

*The countless beautiful adornments of oceans of worlds  
All enter into a single atom;  
Such mystic powers of the Buddhas  
All arise from the nature of action.*

*In each atom the Buddhas of all times  
Appear, according to inclinations;  
While their essential nature neither comes nor goes,  
**By their vow power they pervade the worlds."**  
*The Flower Ornament Scripture, The Formation of Worlds, Translated  
by Thomas Cleary, Shambhala, Boston and London, 1993**

*“Amitabha . . . his lotus-seat is adorned with numerous treasures. His majestic appearance is beyond compare. His wonderful voice is heard throughout the ten directions. He has no thought of discrimination. Heavenly and human beings in the Pure Land are born out of his pure wisdom. His sovereign power is unsurpassed . . . **The Power of his Vow** enables those who encounter it to gain the supreme merits.”*

*The Three Pure Land Sutras, a Study and Translation by Hisao Inagaki, Ryukoku University in Collaboration with Harold Stewart, Nagata Bunshodo, Kyoto, 1995*

*“The Pure Land is the realm of purity above the various states of existence in Samsara which are defiled and delusory. The Pure land is vast and boundless like empty space. It has originated from Great Compassion and supramundane goodness. It is suffused with pure light. It is full of exquisite adornments. Its brilliant light illumines the whole world. Jewelled ornaments give delightful sensations to those who touch them. Jewelled flowers fill the ponds; there are majestic towers and **brilliant trees**; and decorative nets hang in the sky. Flowers and ornamental robes fall from the sky. The Buddha’s wisdom is like the sun; it dispels the darkness of the world. The sacred Name which enlightens living beings is heard throughout the ten directions. Amitabha presides over and sustains the land.*

*Bodhisattvas are born miraculously from the flower of Amitabha’s Enlightenment. They always enjoy the Buddha Dharma and dwell in meditation. They are free of afflictions and always enjoy happiness. The Pure Land is the realm of Mahayana merit, and those born there are free of mental and physical handicaps and imperfections.”*

*The Three Pure Land Sutras, a Study and Translation by Hisao Inagaki, Ryukoku University in Collaboration with Harold Stewart, Nagata Bunshodo, Kyoto, 1995*

*“Those born in the Pure Land attain . . . enlightenment and, as bodhisattvas, engage in all kinds of beneficial activity for the sake of suffering beings . . . Bodhisattvas . . . without moving, they can manifest various forms throughout the ten directions and engage in Buddhist activities. In an instant, they can simultaneously visit all the Buddha-lands throughout the ten directions to teach sentient beings and remove their sufferings. They can illuminate all the assemblies of the Buddhas and disciples and make offerings to them without discriminative thought. They can visit any land where the Three treasures (compassion, frugality, Humility) do not exist to spread the Dharma (teaching) like Buddhas.”*

*The Three Pure Land Sutras, a Study and Translation by Hisao Inagaki, Ryukoku University in Collaboration with Harold Stewart, Nagata Bunshodo, Kyoto, 1995*

*“The meditation tradition tends to a more positive appreciation of voidness, understanding it as the intangible, untainted plentiude of qualities inherent . . . ”*

*The Changeless Nature: Mahayana Uttara Tantra Sastra, By Arya Maitreya & Acarya Asanga, Translated from the Tibetan by Ken & Katia Holmes, Karma Drubgyud Darjay Ling, 1985*

# CHAPTER THREE

Attaining to Buddhamind - The Infinity of  
Enlightenments



*Aspens Grow as Many Memories*

Crashing through the manifestations of time, my soul was taken on a catastrophic journey throughout the lifetime my soul embodied upon the earth as the mystic. As I did so, my unborn self began to view through the eyes of the born and view such matters as those memories which would be considered to the born as good, versus those which would be considered by the born as bad.

And those which would be viewed badly by the born, as those memories one would soon rather forget, as those moments in time where great delusion was asunder, as moments that gathered the dust of thieves, as those moments which did not reflect as from a great mirror, as moments which gathered dust, as moments unbecoming of a greater understanding; became traveled at consistent frequency and higher episodic nature for the view of the born, and the unborn . . . traveling within.

And the unborn within transmitted to the born the proper reminiscence of such moments which were to be viewed from the standard of that which is enlightened.

And such a stance differs from that which is born in that it gathers together under its fold enlightenment and unenlightenment. For the path and the end cannot be viewed as separate substances. In essence, to attain to the buddhamind, the born, must grasp that which is unborn . . . and to grasp that which is unborn, the born must embrace the becoming. For without becoming, there is no buddhamind. And in



buddhamind, becoming and enlightenment cannot be separated.

And the unborn spoke to me as if in a receptacle, but yet echoing within and without; a garnishment of the capitulation of unknowable truth. 'Memories are not to be limited, memories are not to be guarded, memories are not to be placed within the concept of 'good or bad,' memories **are** to be placed within an equilibrium of continuum.' There was a pause. 'There is an equality in memory. Memory is atomic substance. In every born memory conceived as good, there is joy and there is sorrow. In every born memory conceived as bad, there is sorrow and there is joy. Enlightenment consists of this. Memory is not many, it is one. But memory is an atomic element, and thus is it is also many, but it is at any time many without also being one.

I, the self of the born, was seeing images of memories of times gone by of which I (the born) would have been particularly ashamed. And I, the self of the born, was seeing them as equally valid memories and moments to those which that particular self might have preferred to hold dear.

Memories of our lives, after birth and before death, whether judged as good or bad by the born, should not be judged as such by the unborn. But they must be judged as such by the born in order to relegate the elements to a degree of suchness which assimilates those elements properly toward the enlightenment objective within the atomic structure of which all life

vibrates. Even inanimate objects vibrate to this structure, and thus, the knowledge of order and beauty which emerge from them forthwith.

For it is in a union of such elements that create merged experience which together form enlightenments. Such enlightenments which are not one, nor two, nor three, nor four – yet infinite – are already in full unborn nature at yet another juncture beyond the born, beyond time, beyond birth and yet even so beyond death. Which is at once also a birth and a dying, a coming to of formlessness yet arising, an origination yet a falling away, a merging perhaps. It is a synergy, of sorts.

As memories are the quintessential moments of being which all contribute equally and with just as much importance to enlightenment (to who we may currently have become, or to who we will eventually become): there is *no shame* in memory. Memory is a merging of atomic elements, of time coming forward to form things which have yet to come into being, but yet actually already exist just as every moment of our lifetime and our spiritual memory exists in unison, as one time. And thus, it cannot be separated.

Memory is, memories are, memories contain a suchness to them, memories are elements of enlightenment. Enlightenment is not one thing, but many, and yet, it is only one thing. If you can grasp the one thing, which leads to the infinity of enlightenments . . . let it go.

*“The essence of these . . . are: knowledge of their perfect enlightenment with respect to every phenomenal domain, in teaching the obstacles and how to stop them, in teaching the path and in stating their achievement of cessation. The function of these fearlessnesses . . . because they themselves know and help others know every aspect of the knowable, because they themselves have relinquished and help others relinquish those things which must be relinquished, because they teach and make taught what ought to be taught and because they attained and help others attain the utterly stainless highest attainment, they can truthfully tell others of their own realization and in so doing are completely unhindered.”*

*The Changeless Nature: Mahayana Uttara Tantra Sastra, By Arya Maitreya & Acarya Asanga, Translated from the Tibetan by Ken & Katia Holmes, Karma Drubgyud Darjay Ling, 1985*

*“The secondary that becomes enlightenment is no other than the secondary that is true enlightenment. This being so, even the secondary, the hundredth, or the thousandth is enlightenment. It is not that the secondary is capped by the primary. Don’t say that yesterday’s self was the true self but today’s self is the secondary self. Don’t say that enlightenment just now was not there yesterday. It is not that enlightenment has begun this moment. Study in this way . . . ”*

*Treasury of the True Dharma Eye, Zen Master Dogen’s Shogo Genzo, Edited by Kazuaki Tanahashi, Shambala, Boulder, CO, USA, 2012*

*“Who are beginners? Are there any who are not beginners? When do you leave the beginner’s mind? Know that in the definitive study of the buddha dharma, you engage in zazen and endeavor in the way. At the heart of the teaching is a practicing buddha who does not seek to become a buddha.*

*As a practicing buddha does not become a buddha, the*

*fundamental point is realized. The embodiment of buddha is not becoming a buddha. When you break through the snares and cages [of words and concepts], a sitting buddha does not hinder becoming a buddha. Right now, you have the ability to enter the realm of buddha and enter the realm of demons throughout the ages. Going forward and going backward, you personally have the freedom . . . ”*

*Treasury of the True Dharma Eye, Zen Master Dogen's Shogo Genzo, Edited by Kazuaki Tanahashi, Shambala, Boulder, CO, USA, 2012*

*“The great way of the buddhas has been transmitted with intimate attention; the work of the ancestors has been unfolded evenly and broadly. Thus, a great enlightenment is actualized, and beyond enlightenment is the decisive way. In this way, enlightenment is realized and played with; enlightenment disappears in the practice of letting go.*

*This is the everyday activity of Buddha ancestors.*

*Enlightenment taken up activates the twelve hours of the day. Enlightenment hurled away is active by the twelve hours of the day. Furthermore, leaping the mechanism of time there is twiddling with a mud ball and twiddling with spirit.”*

*Treasury of the True Dharma Eye, Zen Master Dogen's Shogo Genzo, Edited by Kazuaki Tanahashi, Shambala, Boulder, CO, USA, 2012*

*“Linji, Great Master Huizhao, said, ‘In the great nation of Tang China, if you look for a single person who is not enlightened, it is hard to find one.’ This statement by Linji is the skin, flesh, bones, and marrow of the authentic stream, which is not mistaken. **In the great nation of Tang China** means within the eyeball of self, which is not limited to the entire world or the dusty world. If you look for a single person who is not enlightened in just this, you cannot find one. The self of yesterday's self is not unenlightened. The self of today's other is not*

*unenlightened. . . Now, ask Linji, 'If you only know that it is hard to find an unenlightened person and do not know that it is hard to find an enlightened one, it is not yet sufficient . . . Even if it is hard to find an unenlightened one, have you not seen half a person who is not yet enlightened but has a serene face and magnificent composure? . . . Is it or is it not hard to find one? When you have the eye to see this, you can be regarded as a mature buddha ancestor.'*

*Treasury of the True Dharma Eye, Zen Master Dogen's Shogo Genzo, Edited by Kazuaki Tanahashi, Shambala, Boulder, CO, USA, 2012*

*"Although it should be thoroughly understood that buddha ancestors are invariably actualized from great enlightenment, it is not that the entire experience of great enlightenment should be regarded as buddha ancestors, and it is not that the entire experience of buddha ancestors should be regarded as entire great enlightenment. Buddha ancestors leap beyond the boundary of great enlightenment, and great enlightenment has a face that leaps beyond buddha ancestors."*

*Treasury of the True Dharma Eye, Zen Master Dogen's Shogo Genzo, Edited by Kazuaki Tanahashi, Shambala, Boulder, CO, USA, 2012*



*Curved Aspens Adjust to the Conditions of their Growing*

# CHAPTER FOUR

## The Great Realization - The Impermanence of its Permanance



*Aspens in a High Mountain Bog*

As memories and distinct moments of time have no substance to them beyond their suchness in the succession of spirit and matter; so, too, in the matter of great realization.

When a soul of the born attains to great realization, there is no indication in such a turn that the unborn soul embodiment can never again fall back into the delusory mechanisms of a physical world as yet he retains inhabitation of a vessel of expression within the world of craving and attachment.

But, as such, those of the unborn retain a characteristic trait which informs us of their return to that status, although it may not always inform us as to times or seasons.

*“For a righteous man falls seven times, and rises again,  
But the wicked stumble in time of calamity.”*  
*New American Bible, Old Testament, Proverbs 24:16*

*“The just man falls, sometimes falls seven times perhaps,  
into sin, sins of infirmity, through the surprise of  
temptation; but he rises again by repentance, finds mercy  
with God, and regains his peace.”*  
*Matthew Henry*

*“Those whom the Lord regards as righteous may fall into  
sin, and they may fall deeply, but they will eventually come  
to repentance.”*  
*Ligonier Ministries, The Teaching Fellowship of R.C. Sproul*

And so a soul may rise to enlightenment through a series of purifications which might lead him to such a station; but do not think that the final purification is at hand.

Subsequent purifications, trials, temptations and cravings are a consistory part of the infinite enlightenments to follow. When a soul attains to the top of the ice and snow covered mountain peak, he has yet to break through the stone in order to begin to grow as an aspen at the peak itself.

*“‘Snow-capped mountains’ is often used in Zen Buddhism  
as a reference to those who have been successfully training*

*for a long time. Similarly, 'trees' are trainees who have not yet cut down the tree of self, and 'stones' are trainees who are now unresponsive to the arising of defiling passions."*  
*Shobogenzo, The Treasury House of the eye of the True Teaching, Ehei Dogen, A Trainee's Translation of the Great Master Dogen's Spiritual Masterpiece, Rev. Hubert Nearman, O.B. C., Shasta Abbey Press, 2007*

It is said that aspen trees cannot grow on the icy mountain peak, because it is stone and the air is so thin . . . so the multitude of aspens (like the multitude of people) grow below the altitude line where the air is thicker and the ground softer (and the training easier).

But it is only the icy snow capped mountain peak of successful training, although it be made of the stone which continually remains unresponsive to the defiling passions, which allows for the tree to grow upon its rocky face. Although the tree of self still has yet to grow to adulthood only in that it may cut itself down again . . . to be born out of regeneration into the life of the uncreated . . . unborn, yet it continues to do so to reach an infinite number of enlightenments above and beyond that which has come before.

*"'Snow-capped mountains' is often used in Zen Buddhism as a reference to those who have been successfully training for a long time. Similarly, 'trees' are trainees who have not yet cut down the tree of self, and 'stones' are trainees who are now unresponsive to the arising of defiling passions."*  
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And he does it knowing that such attainments will challenge all that he has achieved. He will be subject to great temptations and torments, to great sufferings and unforeseen betrayals. But the trees do not grow without water and light . . .

The unborn know one thing that those of the born do not always embrace. There is only one direction that the traveler may go . . . forward.

Forward into the mystery, the chill dark clouds that form ahead of him like a cold ice-like pick of death which awaits only to rip out his heart with a dead-cock spineless ravage.

But on he goes, into the wispy, invisible; the stark worlds where the air gets thinner and its hard to breathe. Picking at the stone of his own heart, pushing the ecstasies of what pain can endure . . . because although he may fall a myriad of times between this mountaintop and the next into many a disparate valley, he'll get up again and retrace his steps. He'll renew with wings like eagles and venture on and won't lose his place. He'll endure darkness, pain, loneliness, despair and the creator of illusions will capture the greatest fears and desires in the heart of flesh which had remained dormant. Once thought banished, they will arise again . . . and go, and arise again . . . and go, and arise again . . . and go. And so on and so on.

But the one thing he will not do is to sit below that treeline . . . he will go all the way through. And doing

so, will require of him great heights and great lows, it is the nature of ascendancy in great realization.

*“A monk once asked him, “What is it like when a person who has experienced the great realization returns to being deluded?” The Master replied, “A broken mirror does not shed its light again: it would be difficult for a fallen blossom to climb back up on the tree.” This question is indeed the essential question, and it provides an excellent opportunity for giving Teaching to one’s community . . . As to a person who has experienced the great realization, we cannot say that the great realization has been with that person from the outset, nor has that person, upon experiencing the great realization, stored it up somewhere outside or apart from himself, nor is the great realization something encountered in the human world only by those who are in the last stages of old age. Such a person does not forcibly drag it out of himself, yet, without fail, such a one experiences the great realization. Such a one does not treat merely an absence of delusion as the great realization. Neither does such a one aim at becoming a deluded person first so that he may then plant and sprout the seeds of the great realization.*

*Moreover, although a person of great realization experiences the great realization, a person of great delusion also experiences the great realization. Just as there are persons of great realization, so there are buddhas of great realization, and there is earth, water, fire, wind, and space in the great realization, and there are pillars of the temple and stone lanterns in the great realization. We are now raising questions about those who have experienced the great realization. The question about those who have experienced the great realization being capable of reverting to delusion is asking something that truly needs to be asked . . . Let us focus for the moment on the following questions:*

*When one who has experienced the great enlightenment reverts to delusion, will that person be exactly the same as one who has not experienced the great realization? At the time when one who has experienced the great enlightenment reverts to delusion, does that person take the great realization and make it into something delusory? Does the person revert to delusion by taking some delusion from within someone or someplace else and then use it to cover up his great realization? Also, does the person who has experienced the great realization as a whole person, then destroy his great realization when he reverts to delusion? And also, does what is called 'the reversion to delusion of a person who has experienced the great realization' treat the holding onto an instance of great realization as being a reversion to delusion? You need to explore these questions thoroughly, one by one. Further, is it the great realization on the one hand and a reverting to delusion on the other hand? Be that as it may, you need to know that, in your commitment to your spiritual exploration through training, you will learn that a person who has experienced the great realization has reversions to delusion. You need to know that the great realization and reversion to delusion are intimately connected matters . . .*

*'Adding a bit too much to what is large' is the great realization, whereas 'taking a bit away from what is little' is what reverting to delusion is. As a consequence, when we search for and try to comprehend a person who has reverted to delusion, we will encounter someone who has experienced the great realization. We need to carefully scrutinize, right now, whether we ourselves are deluded or not, for it is by this that we humbly encounter the buddhas and ancestors. The Master said, "A broken mirror does not shed its light again: it would be difficult for a fallen blossom to climb back up on the tree." This instruction to his*

*assembly applies to the very moment when the mirror shatters. However, it is not helpful to devote one's mind to the time when the mirror has not yet been shattered and then focus on exploring the phrase 'a broken mirror'. Now, some of you may understand the main point of Kegon's remark about a broken mirror not shedding its light again and it being difficult for a fallen blossom to climb back up on the tree as his asserting that someone who has experienced the great realization does not revert to delusion again. And you may express this by saying that someone who has experienced the great realization does not lose his light again and that someone who has experienced the great realization finds it difficult to climb back up on the tree of self. But Kegon's assertion goes beyond your exploring the Matter in this manner. And some of you may think that the monk is asking something akin to, "What is the everyday life of a person who has experienced the great realization like?" to which the reply might be, "There are times when one reverts to delusion." But the original account is not like this. That is, we are now to understand the phrase 'a broken mirror' as 'a mirror breaking' and 'a fallen flower' as 'a flower falling'. What the monk is asking is, "What is it like at the time when a person who has experienced the great realization reverts to delusion?" and therefore he is asking for clarification about the very moment of reverting to delusion. The Master's remark that "a broken mirror does not shed its light again: it would be difficult for a fallen blossom to climb back up on the tree" fully expresses such a moment as this. When a fallen blossom is just a fallen blossom, even though it may have floated up to the top of a hundred-foot pole, it is still a fallen blossom. Because a broken mirror is just a broken mirror right here and now, even though it may reflect a bit of life, it will be not be able to shed its light again. Taking up the points*

*expressed as 'a broken mirror' and 'a fallen blossom', you should explore the moment when someone who has experienced the great realization reverts to delusion. At that moment, the great realization is like becoming buddha, and reverting to delusion is akin to being an ordinary human being. And this statement is not something that we should study as if we were speaking of 'returning to being an ordinary human being' or speaking of 'leaving behind traces whilst submitting oneself to the Source'. Others may assert something to the effect that, when people act contrary to their great realization, they become ordinary human beings, but we are not saying here that their great realization is violated, or that their great realization has vanished, or that delusion has arrived. We must not let ourselves think the way these ordinary people do. Truly, the great realization is boundless, and the reversion to delusion is boundless. There is no delusion that obstructs the great realization; for every three instances of the great realization that come along, we may create half an instance of slight delusion. On account of this, there are snowcapped mountains that undergo the great realization for the sake of snow-capped mountains, as well as trees and stones undergoing the great realization by borrowing from trees and stones . . . This realization will not be connected with what came before or with what will come after. The great realization at this very moment is beyond self and beyond other."*

*Shobogenzo, The Treasury House of the eye of the True Teaching, Ehei Dogen, A Trainee's Translation of the Great Master Dogen's Spiritual Masterpiece, Rev. Hubert Nearman, O.B. C., Shasta Abbey Press, 2007*

*"Great enlightenment does not come from somewhere else – Great enlightenment does not go away – stop following others. How? Follow all the way through."*

*Treasury of the True Dharma Eye, Zen Master Dogen's Shogo Genzo,  
Edited by Kazuaki Tanahashi, Shambala, Boulder, CO, USA, 2012*



*Jiuhuashan Bodhisattva, Mt. Jiuhua, China*

# CHAPTER FIVE

For those Who Would Serve



*Lord Williams Publishing*

*“Jesus said, “I chose you and appointed you that you should go and bear fruit and that your fruit should abide,*

*so that whatever you ask the Father in my name, he may give it to you" (Jn. 15:16).*

*When we expect God's help in our expression . . . we are to come in the name of sons--in the consciousness of sonship.*

*We are to see to it that the work we are doing is the Father's work and the very highest type of service of which we feel capable. When we know this to be true, we are not anxious or concerned with results. We are interested in carrying out the Father's directions and in doing that which is best for all concerned.*

*We can of course throw ourselves, our God-given faculties and powers, into personal efforts, and accomplish given and desired results. But unless we are working in perfect tune with the Infinite and doing that which is our best and that which best meets the highest needs of our soul, we shall not be wholly satisfied even though we gain that which we set out to attain.*

*Remember we are to pray in the name of Jesus Christ, which means with the same earnest desire to glorify God in our life that filled Jesus' mind and heart always. We are to ask of the Father in the realization of our oneness with Him and the consciousness of sonship.*

*Jesus says that if we love Him, we will keep His commandments. Remember what those commandments are? "'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.'" (Mk. 12:30). "'You shall love your neighbor as yourself'" (Mk. 12:31).*



*It is the Lord God within us that we are to be devoted to--to love, unify ourselves with, be obedient to. Our own spiritual self must have our attention and love and care and consideration. If we are neglecting our own spiritual development, our own health, we are not keeping this first and greatest commandment. And if we are not keeping it, we cannot keep the second.*

*So before we can truly pray, as Jesus says we should, and in answer to which He says the Father will do what we ask Him, we must learn to love our own spiritual self and to do that which is best for us--and best for all others.*

*When heart and mind and body are filled with the consciousness of the love of God and fellow human beings, we prosper. That which we are prompted to do is accomplished. We are fearless and happy because we know that we are doing our part to establish and maintain God's kingdom in the earth.*

*While you are more in the realm of the soul, where the activity of the psychic forces impresses you with the negative phases of humanity's development, you will feel the weight of human woe and will tend to grieve and worry and resent that which seems unfair and unjust and cruel. But as you raise yourself into the Christ consciousness and see as God sees, you will look through and beyond appearances and begin to understand the true state of affairs and to discern just what is taking place in people. You will be just as diligent in helping people, but you will no longer give way to seeing greed and the crushing of some people by others (injustice). You will understand that what is taking place is a process of growth, and you will bless this growth and see people becoming more Christlike.*

*It may be, blessed friend, that you have been overtaxing that body of yours by giving forth more than you have taken the time and quietness to receive. That physical being in us is a willing and obedient servant and does what we tell him to do, but we mustn't be a heavy taskmaster and try to drive him beyond what he has developed the capacity to endure. In my own experience I find that it is always best to listen and obey when I receive the hint to take things easier. At times when I've disregarded the hint, I've received the kick also.*

*Remember that your heart is and always will be right with God. It is the throne of love, and "God is love." You are eternally one with your source and Creator, so it's just a matter of getting still, peaceful, calm, and serene, with your thought away for a while from all the outer activities, and opening the way for the mighty and abundant inflow of Spirit that vitalizes, invigorates, builds up, and renews every "place" in mind, heart, soul, and body.*

*Your Creator is always on the job, and through our united prayers Christ, the living Word, is bringing into manifestation what is already an established part of your being--wholeness.*

*Unlimited as the infinite Provider is as our resource, we must still the restless mortal in order to receive; then deep and full shall the inner breath be to fill our relaxed and receptive organism. You are rested now and there is no compelling force to urge you to outer action. "He sent forth his word and healed them." Bless you!*

*Perhaps you did not make the complete connection when you started the new work and that was why the body did*

*not seem to stand up to the work you needed to accomplish. We have to make our whole connection, spirit, soul, body, the wholeness--the holiness is in getting them all together--all working in harmony. But we are forgetting this and seeing you connected all the way through and one with the all-supplying stream of life and substance and power and love and light. We have to lay hold of this concept of God as eternal, as active eternal Principle, all-supplying substance, not as something that comes and goes and gives out. The things we observe all give out, but we have to get back of this to the abiding consciousness of Jesus Christ--the same yesterday, today, and forevermore. And what does that mean? God's supply is always the same. And when a son of God appropriates and uses God, why, he becomes all that the Father planned and does all that the Father wills.*

*Now, my dear you are taking this all-supplying substance for yourself. I see you capable of going on with strength, wisdom, power, and joy. I witness your soul satisfied and blessed in God. The waters of life are ever flowing from the throne of God in your heart, the place of authority from which you send forth your mandates.*

*I am finding, myself, that if I want to keep the outer organization, I have to be appropriating and transmuting the coarser.*

*We must know the chemistry of the body; we must find the whole man. We have need of this outer man and we have to make the mortar that builds him up to full development.*

*Dear heart, you and I both realize that the supply is in the One, that the One never runs short of supply. Now when we get the concept of this and it becomes a habit for us to*

*appropriate and apply this consciousness as we do the air that is constantly ready for our use, we shall be one with the omnipresent reservoir of God supply . . .*

*God in the midst of you is a tower of strength and stability. You are filled with the vim, vigor, vitality, and tireless energy of "Christ in you," and you are renewed every moment of the day.*

*It may be, dear friend, that you have been trying too hard in a personal way and have not taken time to relax, to let go, and realize that "I am in the Father, and the Father in me." Sometimes our attention becomes so engrossed in the things we are trying to do that we forget to unify ourselves consciously with the source of our being.*

*You are the executive of your indwelling Lord, and every instant you draw from Him the wisdom, life, energy, strength, power, and substance to meet the moment's most pressing need; as your consciousness becomes one with His, you realize that it is not by personal might, nor by personal power, but by the Spirit of the Lord that all things are accomplished.*

*When you pray for another, your word of Truth quickens, awakens, and stirs to action the Spirit within that individual, so you do not need to lose any of your vital force when you realize that the word does the work. In this realization your patients (or those you serve) do not draw upon your energy.*

*You are developing your inner resources of Spirit, and becoming more alive through the resurrection of new powers from day to day . . .*

*I am joining you in the Godward thought, and the thanksgiving that there is only one Presence and one Power in you and through you, and present at your meeting Sunday evening. Keep it constantly in your mind that you as a limited entity are not there visible to the eager crowd; but that God is there expressing divine ideas, manifesting His blessings, through His own image likeness children. Instead of looking out and seeing the sense evidences, or listening to the complaints or the woes or the trials of those gathered to witness the Truth, look directly and with undivided attention to God, the good.*

*Now, I know just how you feel about wanting to walk with me, to take my hand, to be held close in the embrace that gives peace and courage, to join in song of rejoicing for the unlimited good. But that feeling isn't all what it seems! It isn't me that you want to be closer to; it is your own Lord: you want to be consciously one with what to you represents an advance over what you have yet realized! And the longing is the prayer of your heart that brings fulfillment! Isn't that glorious?*

*You are too much inclined to the mental, as it is. The depletion you experience when you talk to others, or when you help them, is due to your mental sensitiveness--your ability to sense needs, and to supply mentally, out of your own great store, that which others lack. But you must rise out of this phase of development, out of this means of helping others. The Jesus Christ consciousness of life gives you the spiritual poise and ability to see beyond the seeming conditions through which others are passing. It gives you power to stir up in them and to call into expression their God-given abilities to meet their own needs.*

*Jesus Christ sees as God sees. He sees the perfection of people; He holds us in our perfection. His holding us there and drawing us up into the perfection of Himself does not in any way deplete His own consciousness or tear down His own body. There was a time in His unfoldment when*

*Jesus did experience such mental activity and such depletion. At such times He withdrew from the multitudes for a while, to get back into His consciousness of oneness with God and the universal and inexhaustible resources of Spirit. When He healed the woman who had an issue of blood, He was conscious that virtue had gone out from Him because the woman had come to Him and touched Him, to get the personal help. You see, His consciousness of life and love reached out into His garments; and He was conscious of that which touched even His clothing. Later He had risen out of that particular state in which He felt virtue leaving His body to merge with the body of another; and had established Himself in the spiritual realm where His consciousness of life and substance merges with the entire race consciousness, and where we may all come in touch with Him and receive the spiritual help without depleting Him. He learned to appropriate more but to refrain from drawing boundary lines. The human believes in limitations and fixes the inflow and outflow of life. We rise out of these limitations and boundaries by degrees. As we learn how to use these qualities and powers in divinely ordered ways, we are ready to let down the walls of separation, which at one time were protections.*

*As you learn to see the fullness of God's life and love and power and substance in others, you will know that you need not pour out your own for them. You will have the knowledge and the light to call their attention to what they have and to prompt them to use it.*

*You ask, "What's wrong with me?" My dear, we are not looking for the "wrong" things; with our spiritual eye of faith that beholds only the divine image and likeness, we are seeing you as the Father created you in the beginning-- whole, illumined, full of faith, perfect . . .*

*Take your eyes away from appearances as they seem to the limited, human vision. Be diligent in holding to your innate Christ perfection under all circumstances.*

*The word of Truth is the power that does the work effectively, and when you use the word instead of your own vital force, when you wish to help others, there will be no after effects in your mind or body . . .*

*It is a limitation to try to use your personal power in healing (or helping) others. Constantly keep in mind the truth that "I do not speak on my own authority; but the Father who dwells in me does his works." Say with Jesus, The Father who dwells in me does his works.*

*It is necessary for the healer (or helper) to establish himself in the consciousness that perfection is the only reality; there is only one Presence and one Power in the universe, God, the good omnipotent.*

*Deny the belief, the appearance, of disease (or discord of any kind) and realize that it is nothing. Think of it as dissolved into nothingness, and with your eye of faith see the Christ perfection established in the place that needs to manifest the reality of good.*

*Conserve your vital force and your thought force. Then your whole being will be strengthened, and you will become*

*too positive to take on any false belief. Your thoughts of Truth tend to make you positive.*

*When you speak the word to help others, know that it is, "Not by might, nor by power, but by my Spirit, says the Lord of hosts" (Zech. 4:6). The word quickens the Spirit in your patients to action, and the Spirit in them does His works. God in the midst of you ministers unto them and calls forth the divinity they need to express.*

*It is possible, you know, to drive oneself beyond what the soul and body can stand up under, if wisdom and love do not prompt. One may lean too much toward intellectual activities--drawing and holding too much of the blood and nerve energy in the upper part of the body, and causing congestion and depletion. One may devote oneself so wholly to those things, good in themselves, which require undivided attention and nerve strain that the playtimes for the body (not the usual social activities, which do not really permit the body to relax and renew itself while the mind is engaged in dwelling upon the purely natural things of life) are neglected. So we try to encourage our folks to seek to live balanced lives, being fair to the body, regardless of the soul's eager pace to keep up with the things that it considers most vital.*

*One could engage in so-called spiritual work to the point of losing one's health. In order to benefit humanity most we must each one see to it that we are fair to ourselves and that we live a life that increases our power and strength and health.*



*There is no limit to the so-called "miracles" that can be performed by those who consecrate themselves wholly to do the will and the work of Christ.*

*"Where two or three are gathered in my name, there am I in the midst of them" (Mt. 18:20).*

*We know that as you continue to hold fast to the living Christ, you and all your blessed co-workers will be illumined and prospered in ever-increasing measure.*

*The blessings that you have already received are only the beginning of a glorious outpouring and spiritual growth that will continue always.*

*"God will supply every need of yours according to his riches" (Phil. 4:19). This is the greatest promissory note ever written, and it is one that you can cash every hour of every day at God's ever-present "bank" and storehouse of supply.*

*The wonderful energies of Spirit that restore you to wholeness are there waiting for you to express them along lines of profitable service to God and humanity.*

*As you help others spiritually and in every way you not only fulfill the law of giving and receiving, you develop your own resources and capabilities in fuller measure. By helping others under the guidance of the Spirit of truth you at the same time help yourself. So do not let the limited concepts of others interfere with your giving loving service.*

*You are right in maintaining that you can help others demonstrate "higher" than you have demonstrated, because it is not through personal might, nor personal power, but it*

*is by the Spirit of the Lord that all things are accomplished. "The Father who dwells in me does his works." God is the one and only Helper in the universe, and all the good we ever enjoy is brought forth through His power.*

*But, dear, I am inclined to feel that we all must arrive at the place where we do as Jesus did when He saw that so many demands were being made upon Him for help that He could not give Himself fully enough to what the Father was directing Him to do. He asked Spirit to show Him men in whom dwelt the qualities that could be developed to make them successful healers and teachers and leaders. Then, whether there was anything in the life or attitude of the prospective worker to indicate his readiness or even his willingness to change his occupation or to take up spiritual training, Jesus approached him and spoke of His conviction and asked the man to follow Him. He didn't seem to have much difficulty in getting a group of men to drop what they were engaged in to take up with eagerness and devotion and diligence the things He considered necessary to success in spiritual service.*

*You are "unspeakably busy" doing the things that come to you for attention, and really don't have time for the things that would make you a greater and more powerful leader. There are others in your city who have not enough to do to encourage their own development . . .*

*But it must be that there are those who would love to help and who would be blessed in such work. Let us unite in prayer for your discernment, discrimination, and authority to look for and to select those in whom some particular spiritual quality are dominant and ready for practical training.*

*You speak of the comfort and soul food you enjoyed during your hours with me. That is splendid temporarily. But, dear, if you were with me daily, I might at any time do something that would hurt you just as badly as some of the things others have done have hurt. Personalities, as such, do not have the capacity for always satisfying one another.*

*And the persons who are still depending on outer expressions of love and consideration are likely to be disappointed or disillusioned at any moment. For truly there just isn't real joy and light and power and substance in the things of the senses, or always in the relations of those who are seeking to let Christ ideas prompt them in their individual expression. Our real source of help in every need is the Holy Spirit within; and as we keep poised in Spirit, we find ways reach others in Spirit and call out the best in them and to understand them in a wonderful new way.*

*If you truly feel that the Jesus Christ Spirit is inspiring you and giving you power to teach and heal and prosper, I am sure that you will find plenty to do. What I can't understand is that, assuming you were being divinely prompted, you seemed to feel that you must go and sit there at that center, under the direction of others and limited apparently by their decisions. If there were things that the Father would have had you do, why didn't you go about doing them--without regard to what others were doing? And if your attention had been directed Godward, you surely would have been so occupied with splendid constructive thoughts and work that you wouldn't even have noticed what the others were doing. You were bound in personal consciousness and sensitiveness (subconsciously perhaps), and this made you feel disturbed at what you believed the others' attitude toward you to be.*

*With your mind cluttered up with conflicting beliefs and feelings, you were not in shape to handle the work the Father would have brought to you.*

*Remember and be encouraged, dear, that when we began to awaken and to feel the urge to minister, there was no such thing . . . It was the thing that shone in our face and the results we got through our prayers that drew others to us. And we hadn't time to think much about what success we were having, there was so much to be done for the family, and our own eager study of whatever words of Truth we could find or hear kept us busy. We were not thinking of the approval of others or how they regarded us. And not depending on any gathering or other folks' cooperation, we were perfectly free to do whatever work the Father brought.*

*We didn't ask for work; it just came right to our home.*

*Someone would hear through another that we had something good and would come.*

*Turn away from all these conflicting and confusing and discouraging thoughts and appearances, and give your interest and undivided attention to God. You remember little Samuel, don't you? He had gone into the temple, and was ever hovering about to do whatever might be given him to do. One night he was aroused and thought he heard Eli the priest, calling him. He ran to Eli, but discovered that Eli hadn't called him, and he became quiet again. Again he heard the voice; and Eli then explained to him that it might be Jehovah, and told him to speak to Jehovah--and the revelation of Spirit came. Read the account in 1 Samuel, the third chapter. You will notice that there is special mention of "both the ears" of everyone that hears the doing of Jehovah! Let us consider your problem in the light of little Samuel's experience. You have given yourself to*

*service at the temple. You have been responding to the dictation of others. At last there is evidence that the Lord is endeavoring to speak to you. You don't get the message by going first to one and then to another of your associates, or even by coming to us. You must talk with Jehovah (your own Lord God, in the midst of you). And when you know what it is Jehovah is saying to you, don't be afraid to do it! Samuel heard things that seemed to be uncomplimentary to the priest Eli and his sons, and he feared to tell them. But Eli came to Samuel to know what had been prophesied. Eli was a priest and supposedly the law giver, but prejudice and ambition came in and interfered with his service. But even in the midst of this there was Samuel (which means "name of God"), bringing the soul into conscious communion with God so that the spiritual prophecy might be given and the way of deliverance from further bondage made clear.*

*When we do our best and continue to look to God for our light, and ability, and opportunities for expression and service, the divine law works out our problems and we have more grace and glory than we had anticipated.*

*Those who meet the public are supposed to be poised and well-rounded in their spiritual development, and so filled with love and joy and health and consciousness of supply that they fairly radiate it to all who come near--not starved for kindness and understanding and love and encouragement! Those who need help themselves don't belong in work where they are continually faced with the problems of others. They should get into something that they have wanted to do and that will tend to unfold their own faculties and powers in such a way as to prove that they are ready for the larger field of service. So long as you*

*are so disturbed by what others do or fail to do, you are hardly abiding in the Christ consciousness, from which you should work in the spiritual ministry.*

*No, there is no lack of cooperation among students so long as they keep in the Truth consciousness. But the adverse beliefs of the ages will come up to be handled. The closer we are associated the more we invite from one another the shortcomings that exist in us and that must be brought to the surface, recognized, and made to measure up to the Christ standard. The advantage of groups of Truth students being so closely associated is that they form the habit of constantly reminding one another of the unfailing law and unchanging Principle. Truth students who are loyal to Christ are not given to smoothing things over, or making excuses for the error beliefs or the cries of the human self as it must relinquish its prejudices. In Christ we learn to brace ourselves for the shocks that the uprooting process sometimes causes, if not to welcome the experiences that show us how we stand. We learn to be less concerned with what others are doing and more concerned with our attitude toward their doings. We are less eager to impress folks and more determined to have something worth their heeding before we offer it. We are willing to still the eager but often mistaken intellectual offerings, that the Christ word may fill our hearts and quicken our senses and establish its order in the earth.*

*Dear one, you are becoming consciously established in the poise of the Christ Mind, where you are constantly open and receptive to new ideas, new inspiration, new vitality. Spirit always comes forth to meet the needs, whatever they may be. You are putting the personal self aside in order that the capacity of the Christ I Am may be demonstrated.*

*You are growing so at one with universal Mind that you speak from the consciousness of your divine self, which knows intuitively what to say to help each one of those dear seekers after Truth who comes to you for aid in reading the divine law. In the one all-knowing Mind we all live, move, and have our being. You are open, receptive, and obedient to the inner leading, and thus are a free avenue through which the Father reaches His children with His message of Truth.*

*All of us "with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another" (2 Cor. 3:18). My! how radiant and beautiful we are all becoming!*

*The success of teachers and healers and leaders lies in their being able and willing to bear witness to the Christ ideas active in the consciousness of those whom the Father draws to them, and not in their telling what they personally can do or have done. All of us more or less give way to this habit of introducing personal ways and opinions and desires into our work. We are praying and knowing that all that does not measure up to the Christ method of living and teaching is falling away from us, that we may do the perfect will of the Father."*

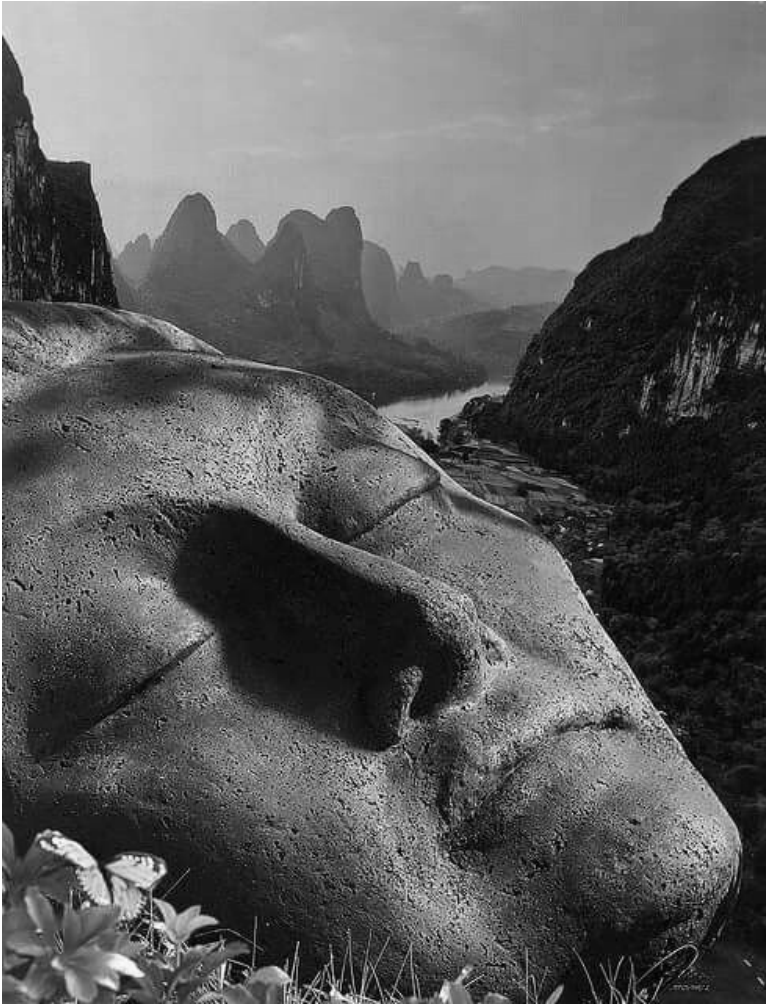
*Myrtle Fillmore, Letters of Myrtle Fillmore, To Truth Teachers, 1936*



*Shadows on the Aspen Trees*

# CHAPTER SIX

## The Valley of the Shadow



Gathering through the mists towards a mystical monastery, Our Lady of Perpetual Adoration was



hovering in the spheres as a very modest but serene place of constant prayer.

Before I was to enter into the monastery, the abbess approached me in the ethers and took me on a vast panorama of travels to literally hundreds of images of the many apparitions of the Blessed Virgin Mary.

In every location, I was given a moment to look at the many different manifestations of Our Blessed Mother as she has appeared in many hues; blues, purples, pinks, yellows . . . and in this process, the energies of the vast frequencies, functions, prayers and intentions would come together like a portrait made out of puzzle pieces both big and small.

Rapturous mists of wispy light erupting from all around, in and through them; and they came together all as one great prayer from the heart of the Blessed Mother.

The abbess took me to the monastery wherein I was quickly taken up in chores; as I was cleaning one of the bathrooms, I noticed many people coming and going into and out of the quaint little church.

One woman came into the church who's face was covered in a mysterious rash around her mouth and onto her face. She was a sweet woman, and I smiled at her with great warmth. The rash was the sign of gossip, a hard earned habit she was trying to overcome.

Continuing to clean many areas of the church, I wandered around and observed as many people would come and go; the signs of their small failings visibly upon them.

One woman came in who's teeth appeared so large, somehow these enlarged teeth were a sign of her controlling and uncharitable ways, disguised behind (ironically) a charitable and giving outward demeanor.

Another came in who was carrying a great deal of extra weight, bloated in a sense. She had taken on too much responsibility, and it was causing herself harm. It was necessary for her to pull back and find balance.

The abbess came to fetch me after spending some time with the children, teaching them. She commented on how much joy she saw it give me to do the menial work in the parish, and as she said it, I realized that indeed was when I had been the happiest. Probably one of the funnest tasks was cleaning out the old basement of the church, wherein eventually I had been given the task to retrieve the old tarnished statues and restore them!

But in the simplicity of such a situation, I observed that it also was of grave importance to my soul. For I had ushered into my spirit an awareness of stains upon my soul and those of others which were of an imperative nature to identify.

For the gossip, which unfortunately, includes most of us all; the soul must abide in silence, in a quiet reflection of the hideous nature of words when used for utter dispositions of unkindnesses and frivolity. But we must also learn and discipline the spirit to a silence of thinking, which no longer attends to idle thoughts of a displeasing nature about others.

For the one who would instigate controlling and false charity; perhaps a step backward is in order. Tend to the simple, the menial and the humble. If we are to remove such a tendency within ourselves, perhaps we absolutely do need to remove any opportunity to exercise it in a corrupt manner.

For myself, it was clearly obvious that the only manner of service which was compatible to my spirit would remain that of the lowest forms of service and the highest forms of prayer.

It was disturbing to see the vices which still remained upon my soul, the most hard-hearted sins still clamoring to grasp my attention and to bring my thoughts into a misery compatible only with the devious Lords of destruction. Why was it so hard for me to love my neighbor, perhaps it was so simple that I yet missed it; because I did not yet love myself, so to find my own faults in them could exonerate myself in my own mind, but not in the eyes of the great Lord of the Universe. If I were to capture a seat in the spectacle of creation, I must first rapture to singularly remove the slightest hint of vain complacency in my thoughts, words and deeds.

My human failings remained in my humanity. As far as my eyes could seek, and yet, here we were, returned as of yet to the humble beginnings of every soul. Struggling with the most basic of defilements continuing to ravage the mind . . .

The abbess was kind, and her words were never spoken only shared in her kind thoughts.

*"Purified of some of the imperfections in our souls, we can better see Jesus in our neighbor."*

*The Silent Presence, Mother M. Angelica, EWTN, 1973*

*"When we begin to empty ourselves, and to listen to the Silent Presence of the Father in creation, then we slowly see Jesus, the Father's perfect image, in the souls of human beings. Realizing our own misery, through the searing light of aridity, we no longer look for perfection in others, but only the suffering Redeemer in need – a need that only we can alleviate."*

*The Silent Presence, Mother M. Angelica, EWTN, 1973*

Humbled, I let all my thoughts go . . . I thought of those whom I had allowed myself to think so unkindly of and who may have thought unkindly of me, and I let those thoughts go . . . I thought of all in this world that I had allowed myself to think so unkindly of and who may have thought unkindly of me, and I let those thoughts go . . .

*"Keep your mind alive and free without abiding in anything or anywhere."*

*Huineng, Zen Sayings*

*"Seeing others talk ill of me, I acquire the chance of gaining  
 merit,  
 For they are really my good friends;  
 When I cherish, being vituperated, neither enmity nor  
 favouritism,  
 There grows within me the power of love and humility  
 which is born of the Unborn."  
 Song of Enlightenment, Yoka Daishi*

Taking the face of the woman who bore the signs of the rash on her face, I looked her in the eyes and with great remembrance and honor, I said, "I have loved you and I have missed you so much." She fell back in a swoon of recognition.

The abbess took my hand and we walked into the spheres wherein there were only clouds, and when we returned to where the monastery had been, the small church, there was now a beautiful but simple chapel.

Walking into the front end of the chapel, it was very clean and very holy in its vibrations. The abbess took me to the entry of the church, and as she was dressed in the garb of a nun of the order of St. Clare, she walked me up to the front of the pews near the altar and helped me to slowly don the habit of a nun myself. Carefully, she handed me each piece and I was stunned into silence as I was slowly being transformed into a member of the order. What an honor, what a grace!

These nuns were those who adored the Lord in perpetual adoration. And I was to join them . . . my habit was complete when she placed a brown coverlet over my head. And she gave me a simple piece of lace to place on the brow. It was brown but shaped as a field of roses. In honor of my creativity, she allowed me this one deviation from the habit of the order. I smiled, shyly. She told me I was the first woman with adult children who would enter her order, and I again smiled, very shyly.

As she took me quickly through the consecration vows of the nuns, I became more and more surprised as I realized she was allowing me to truly enter the order in all completeness. This shocked and stunned me because I had never felt I could attain to such a status due to my life, my sins, my constant struggling . . . but she walked me to the back of the church right beside the last pew where many nuns of her order had gathered and joined her in her consecration prayers. She was in a hurry, this was going to happen quickly, and it was going to be complete . . . tonight.

But as I stood there in the aisle of the church, I felt such absolute peace, serenity, prayer and calm. I knew without question I was absolutely home, where God wished me to be . . . I was thrilled that my vocation would now be to adore the Lord in a perpetuity, in prayer. I felt more myself than I had ever felt, more contentment than I had in any day of my physical waking life. This monastery was my home now, and I felt in utter peace.

The abbess handed me the bones of St. Charbel, an Eastern Saint who had lived as a solitary. He had spent such a life in prayer, that he had even died while praying on his knees and was found in that position later by others. She wished that I take the bones of St. Charbel and bring them up to the altar, wherein they would now be embedded. Relics of the saints are often embedded in the altars of churches and monasteries as a blessing.

As I walked forward into my destiny, she whispered to me that there would be two final consecrations and then all would be finished. She gave me the date of December 20<sup>th</sup>, 2016 and December 31<sup>st</sup>, 2016.

I was to fly to the hospital on the 20<sup>th</sup>, and as it stood, I was to get surgery the week of the 26<sup>th</sup>. What would this final consecration be? Was it my journey into the next life, or would it be a transition from my current state of broken down health to one which allowed for a new step to be taken in the monastery upon the earth? Only God knew this answer at this time, it was December 12<sup>th</sup>, 2016.

Either way, I knew I would live my consecrated life in solitude adoring the Lord, in study and in prayer . . . and I would be at home and in peace.

*“Following the example of the fifth-century Saint Maron, Sharbel lived as a hermit from 1875 until his death. His reputation for holiness prompted people to seek him to receive a blessing and to be remembered in his prayers. He followed a strict fast and was very devoted to the Blessed*

*Sacrament. When his superiors occasionally asked him to administer the sacraments to nearby villages, Sharbel did so gladly. He died in the late afternoon on Christmas Eve. Christians and non-Christians soon made his tomb a place of pilgrimage and of cures."*

*Fr. Don Miller, OFM*

*"Study is a useful ascetic discipline and between his fine mind and love of asceticism, Sharbel outshone the other seminarians, his 'love of truth overcoming his humility.' Brilliantly, he made his way through theology, philosophy and history. Especially through the doctrinal poems, hymns and commentaries of the great Syrian Doctor, Saint Ephrem, he poured over the divinity of Our Lord, the dignity of Our Lady, the holiness of the priesthood. The liturgy meant a lot to him. After the Mass, he found his principle in the Office. To him it was indeed the best accompaniment for the Mass. With his fellow monks, the sons of God he sang the songs of God, the Spirit's songs, the psalms, forged by tongues of flame . . . He took on the hardest work in the monastery in order to relieve his brothers. Though he was brilliant in his studies he worked in the fields like the simplest peasant."*

*Saint Sharbel, Mystic of the East, Claire M. Benedict, Ravengate Press, 1977*

*"The LORD is my shepherd; I shall not want.*

*<sup>2</sup> He maketh me to lie down in green pastures: he leadeth me beside the still waters.*

*<sup>3</sup> He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*



*<sup>4</sup> Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

*<sup>5</sup> Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

*<sup>6</sup> Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."*  
*The Holy Bible, The Old Testament, King James Version, Psalms 23*

*"The Lord is my shepherd." In these words, the believer is taught to express his satisfaction in the care of the great Pastor of the universe, the Redeemer and Preserver of men.*

*With joy he reflects that he has a shepherd, and that shepherd is Jehovah. A flock of sheep, gentle and harmless, feeding in verdant pastures, under the care of a skilful, watchful, and tender shepherd, forms an emblem of believers brought back to the Shepherd of their souls. The greatest abundance is but a dry pasture to a wicked man, who relishes in it only what pleases the senses; but to a godly man, who by faith tastes the goodness of God in all his enjoyments, though he has but little of the world, it is a green pasture. The Lord gives quiet and contentment in the mind, whatever the lot is. Are we blessed with the green pastures of the ordinances, let us not think it enough to pass through them, but let us abide in them. The consolations of the Holy Spirit are the still waters by which the saints are led; the streams which flow from the Fountain of living waters. Those only are led by the still waters of comfort, who walk in the paths of righteousness. The way of duty is the truly pleasant way. The work of righteousness in peace. In these paths we cannot walk, unless. God lead us into them, and lead us on in them.*

*Discontent and distrust proceed from unbelief; an unsteady walk is the consequence: let us then simply trust our Shepherd's care, and hearken to his voice. The valley of the shadow of death may denote the most severe and terrible affliction, or dark dispensation of providence, that the psalmist ever could come under. Between the part of the flock on earth and that which is gone to heaven, death lies like a dark valley that must be passed in going from one to the other. But even in this there are words which lessen the terror. It is but the shadow of death: the shadow of a serpent will not sting, nor the shadow of a sword kill. It is a valley, deep indeed, and dark, and miry; but valleys are often fruitful, and so is death itself fruitful of comforts to God's people. It is a walk through it: they shall not be lost in this valley, but get safe to the mountain on the other side. Death is a king of terrors, but not to the sheep of Christ. When they come to die, God will rebuke the enemy; he will guide them with his rod, and sustain them with his staff. There is enough in the gospel to comfort the saints when dying, and underneath them are the everlasting arms. The Lord's people feast at his table, upon the provisions of his love.*

*Satan and wicked men are not able to destroy their comforts, while they are anointed with the Holy Spirit, and drink of the cup of salvation which is ever full. Past experience teaches believers to trust that the goodness and mercy of God will follow them all the days of their lives, and it is their desire and determination, to seek their happiness in the service of God here, and they hope to enjoy his love for ever in heaven. While here, the Lord can make any situation pleasant, by the anointing of his Spirit and the joys of his salvation. But those that would be satisfied with the blessings of his house, must keep close to the duties*

*of it."*

*Complete Commentary on the Whole Bible, Matthew Henry, 1714*

*"Everybody is worried about dying, the Tibetan teacher Sogyal Rinpoche said. "But to die is extremely simple. You breathe out, and you don't breathe in."*

*How to Live Free of the Fear of Death, James L. Franklin, Globe Staff, Words of Sogyal Rinpoche, 1993*



*St. Clare of Assisi Rushes the Invaders Away from the Monastery by Holding up the Eucharistic Lord (The Holy Eucharist) for Whom They Prayed in Perpetual Adoration*

# CHAPTER SEVEN

Abiding



*Fuji in Clouds, Tsuchiya Koitsu, 1939*

*"I am the vine, ye are the branches: He that abideth in me,  
and I in him, the same bringeth forth much fruit."  
The Holy Bible, New Testament, King James Version, John 15:5*

*"Those who give Me their heart's love are in Me, as I am in  
them."  
Bhagavad Gita*

*"Yaoshan, Great Master Hongdao, was sitting. A monk  
asked him, 'In steadfast sitting, what do you think?'  
Yaoshan said, 'Think not-thinking.' 'How do you think  
not-thinking?' Yaoshan replied, 'Beyond thinking.' . . . this  
teaching was directly transmitted person to person from  
Shakyamuni Buddha to Yaoshan through thirty-six  
generations of ancestors. That means if you go beyond  
thirty-six generations from Yaoshan, you go back to  
Shakyamuni Buddha. What was authentically transmitted  
thus was **think not-thinking**"*

*Treasury of the True Dharma Eye, Zen Master Dogen's Shogo Genzo,  
Edited by Kazuaki Tanahashi, Shambala, Boulder, CO, USA, 2012*

*"Keep your mind alive and free without abiding in  
anything or anywhere."  
Huineng, Zen Sayings*

*"His Silent Presence in everything must raise our hearts to  
His utter Transcendence. Everything in life is a like a sign  
He left behind, a guide, a living message of His Love. It  
does not say, 'I am He'; it only says, 'He is here.' It does  
not say, 'I am God'; it only says, 'God made me.' It does  
not say, 'Rest in me'; it only says, Let me raise you to  
Him.' Every moment of life must be used to raise ourselves  
to God, Who is above and beyond all His Creation, and yet  
stoops to live in our souls through Grace . . . The real  
Christian lives in an atmosphere of prayer. For him, prayer  
is not a spiritual exercise that he performs on occasion,- it*

*is a way of life. There are times he says prayers, but those are the times he asks for the things he needs. Most of his time is spent in preparing himself to live in God as God lives in him. He uses every occasion to lift his mind and heart to God, and creates for himself a secret place – a place where he and his God dwell alone. His spiritual faculties are ever seeking opportunities to listen to the Silent Presence, to see the Silent Presence, and to possess that Silent Presence. His soul raises itself up to God like incense, enveloping itself in the cloud of His surrounding Presence . . . A Christian has a power because he has a Presence who is always with him. He is happy because he possesses the only source of joy. He is serene because he lives in the Changeless One. He is strong in his weaknesses because he gives room for Infinite Strength to work through him.”*

*The Silent Presence, Mother M. Angelica, EWTN, 1973*

*“Lord, God and Father, I glorify Your Majestic Presence in all creation. I listen to the Silence of your Creative Power as it sustains everything in existence. Your Presence envelops me like a closet in whose darkness I experience your love.*

*Lord, God and Saviour, I praise your Silent Presence hidden in the misery, poverty, and suffering of my neighbor. I see You, Lord Jesus, in both joy and sorrow, waiting for my love to quench your thirst. Let that Silent Presence be to me as a magnet, that I may always render  
You attention, love, and concern.*

*Lord, God and Spirit, I adore your Silent Presence hidden in the depths of my soul. Teach me to close the doors of my senses and faculties, and be more aware of Your burning and all-consuming Love.*

*Lord Father, Son, and Holy Spirit, Envelop my soul in the serenity of your Silent Presence, that You may radiate through me unhampered by my weaknesses. Let me listen to You, see You, and experience Your Divine Presence – in one unceasing hymn of Prayer and Praise.”*  
*The Silent Presence, Mother M. Angelica, EWTN, 1973*

*“Keep in mind that delusion is something that has no physical existence, and keep in mind that enlightenment is also something that has no physical existence . . . In the time we call ‘living’, there is nothing except life, and in the time we call ‘dying’, there is nothing except death. Thus, when life comes, it is simply life, and when death comes, it is simply death.”*

*Shobogenzo, The Treasury House of the eye of the True Teaching, Ehei Dogen, A Trainee’s Translation of the Great Master Dogen’s Spiritual Masterpiece, Rev. Hubert Nearman, O.B. C., Shasta Abbey Press, 2007*

*“Great Master Seppō Shinkaku once told his assembly, “If you want to understand this matter, our here-and-now existence is just like one face of the Ancient Mirror. When a foreigner comes, a foreigner appears in It; when a Han comes, a Han appears in It.”*

*Gensha Shibi then came forth and asked, “How about when you suddenly encounter a Clear Mirror coming towards you?”*

*The Master replied, “Both foreigner and Han disappear.”*

*Shibi commented, “It is not that way with this one.”*

*Seppō asked, “How is it with you?”*

*Shibi replied, “Please put my question to me, Reverend Monk.”*

*Seppō said, “How about when you suddenly encounter a Clear Mirror coming towards you?”*

*Shibi answered, “It is shattered into hundreds of pieces!””*  
*Shobogenzo, The Treasury House of the eye of the True Teaching, Ehei*

*Dogen, A Trainee's Translation of the Great Master Dogen's Spiritual Masterpiece, Rev. Hubert Nearman, O.B. C., Shasta Abbey Press, 2007*

*"Enlightenment really has no **tree** it abides in,  
Nor is the Clear Mirror a mirrored dressing-stand.  
From the first not a single thing exists,  
So from where is dust or dirt to arise?"*

*Shobogenzo, The Treasury House of the eye of the True Teaching, Ehei Dogen, A Trainee's Translation of the Great Master Dogen's Spiritual Masterpiece, Rev. Hubert Nearman, O.B. C., Shasta Abbey Press, 2007*

*"The snow-laden north wind sets the **valley trees** to swaying. Everything is buried deep within, with little complaint, While on the mountain peak, the bright-spirited plum stands alone. Even before the twelfth month's heavy snows spew forth, I have the feeling of the yearly 'greater cold'"*

*Meditation Master Hoen*

*"There is a reality even prior to heaven and earth;  
Indeed, it has no form, much less a name;  
Eyes fail to see it; It has no voice for ears to detect;  
To call it Mind or Buddha violates its nature,  
For it then becomes like a visionary flower in the air;  
It is not Mind, nor Buddha;  
Absolutely quiet, and yet illuminating in a mysterious  
way,  
It allows itself to be perceived only by the clear-eyed.  
It is Dharma truly beyond form and sound;  
It is Tao having nothing to do with words.  
Wishing to entice the blind,  
The Buddha has playfully let words escape his golden  
mouth;  
Heaven and earth are ever since filled with entangling  
briars.  
O my good worthy friends gathered here,*



*If you desire to listen to the thunderous voice of the  
Dharma,  
Exhaust your words, empty your thoughts,  
For then you may come to recognize this One Essence."*  
*Dao-o Kokushi*

*"Abiding with the not-particular which is in particulars,  
Whether going or returning, they remain for ever  
unmoved;  
Taking hold of the not-thought which lies in thoughts,  
In every act of theirs they hear the voice of the truth.  
How boundless the sky of Samadhi unfettered!  
How transparent the perfect moon-light of the fourfold  
Wisdom!*

*At that moment what do they lack?  
As the Truth eternally calm reveals itself to them,  
This very earth is the Lotus Land of Purity,  
And this body is the body of the Buddha."*  
*Song of Meditation, Hakuin*

*"One Reality only--  
How deep and far-reaching!  
The ten thousand things--  
How confusingly multifarious!  
The true and the conventional are indeed intermingling,  
But essentially of the same substance they are.  
The wise and the unenlightened are indeed distinguishable,  
But in the Way they are united as one.  
Desirest thou to find its limits?  
How broadly expanding! It is limitless!  
How vaguely it vanishes away! Its ends are never reached!  
It originates in beginningless time, it terminates in endless  
time."*

*The ultimate end of things where they cannot go any  
 further  
 Is not bound by rules and measures:  
 In the Mind harmonious [with the Way] we have the  
 principle of identity,  
 In which we find all strivings quieted;  
 Doubts and irresolutions are completely done away with,  
 And the right faith is straightened;  
 There is nothing left behind, There is nothing retained,  
 All is void, lucid, and self-illuminating;  
 There is no exertion, no waste of energy--  
 This is where thinking never attains,  
 This is where the imagination fails to measure . . .*

*This Absolute Reason is beyond quickening [time] and  
 extending [space],  
 For it one instant is ten thousand years;  
 Whether we see it or not,  
 It is manifest everywhere in all the ten quarters."  
 The Masters and Disciples of Lanka, On the Mysterious*

*"Obey the nature of things, and you are in concord with  
 the Way."  
 On Believing in Mind, Shinjin No Mei*

*"How does a man expound it for others? . . .*

*"All composite things (samskrita)  
 Are like a dream, a phantasm, a bubble, and a shadow,  
 Are like a dew-drop and a flash of lightning;  
 They are thus to be regarded."  
 Diamond Sutra, or Kongyoko*

*"The mystic death is the beginning of eternal life."  
 Jacob Boehme*

*“Far away in the **mountains** I live in an humble hut;  
High are the **mountains**, thick the **arboreous shades**, and  
under an **old pine-tree***

*I sit quietly and contentedly in my monkish home;  
Perfect tranquillity and rustic simplicity rules here . . .  
Only let us take hold of the root and not worry about the  
branches;*

*It is like a crystal basin reflecting the moon . . .,  
Whereby not only oneself is benefited but others,  
inexhaustibly;*

*The moon is serenely reflected on the stream, the breeze  
passes softly through the **pin**s,  
Perfect silence reigning unruffled . . .”*

*Song of Enlightenment, Yoka Diashi*



*Sesshu, 1480's AD*

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*Jacob Boehme*

# The Aspen

*Which Grows Upon the Snow-Capped Mountain*

By Marilyn Hughes

An Out-of-Body Travel Book on the Infinite Enlightenments

*The Out-of-Body Travel Foundation!*

<http://outofbodytravel.org>



*Artist Unknown*

The Aspen: Which Grows Upon the Snow-Capped Mountain - (An Out-of-Body Travel Book on the Infinite Enlightenments) Death as Progression in Out-of-Body Travel and Mysticism demonstrated by the continuing cyclic exchange between birth and death and the born and the unborn.

The final journey can also be one of many out-of-body journeys embarked upon in this human life.

After all, It is said that aspen trees cannot grow on the icy mountain peak, because it is stone and the air is so thin . . . so the multitude of aspens (like the multitude of people) grow below the altitude line where the air is thicker and the ground softer (and the training easier).

But it is only the icy snow capped mountain peak of successful training, although it be made of the stone which continually remains unresponsive to the defiling passions, which allows for the tree to grow upon its rocky face. Although the tree of self still has yet to grow to adulthood only in that it may cut itself down again . . . to be born out of regeneration into the life of the uncreated . . . unborn, yet it continues to do so to reach an infinite number of enlightenments above and beyond that which has come before.

(For more info - <http://outofbodytravel.org>)



*The Dormition of Buddha, Nepal, India*



*Dormition of the Blessed Virgin Mary, Jerusalem*





*Unknown Ancient Artist, The Buddha Meets the Christ in Embrace*

