

## ***Why a Golden Buddha Rosary?***

To those who have followed a tradition of Buddhism and those who have given prayers to the Blessed Mother Mary, the concept of a *Golden Buddha Rosary* may seem paradoxical. But to those who resonate with the mystical truths within all faiths and roads to divine Oneness, there is no separation between hearts of fire East and West.

Having grown up in a large family in the Catholic tradition where I attended mass each week, I later remembered the deep reverence I experienced as a child when giving the prayers of the rosary, including the *Hail Mary*, especially during the Lenten season. The beautiful statue of the *Queen of the Angels* seemed to come alive as I poured forth my heart's devotion on behalf of souls—the poor, the homeless, the sick, the dying.

Although I moved on from my Catholic roots to study many Eastern traditions and teachings—accepting the sensibility of karma and reincarnation through both Buddhism and Hinduism, and the deep sensitivity of Taoist thought—I always kept the simple path of devotional prayer at the center of my spiritual practice. One of my spiritual teachers—Elizabeth Clare Prophet—had an intimate contact with the masters of wisdom known within many faiths, and she rekindled my inner path through a new age version of the older Catholic rosary. My joy in giving this rosary daily for more than three decades afforded me many insights into the inner world of spiritual growth reserved for those who could attune to the heightened awareness of the God-flame within.

Shortly after the beginnings of the Hearts Center movement, I received from Mother Mary and Gautama Buddha an outline for a *Golden Buddha Rosary*. During this prayer service devotees invoke the light of the Five Dhyani Buddhas while giving the standard five decades of the rosary, during which they may maintain their daily communion with the Blessed Mother through a new version of the *Hail Mary* prayer.

In this prayer, we no longer focus on being sinners or asking for Mary's intercession at the hour of our death, but we accept our role as *bodhisattvas of love* and claim our victory in *virtue, health and life*. These last words were actually shared with me by a young, female devotee of my previous spiritual tradition during a lunch meeting many months before. Mother Mary asked that I include her inspired words in this new version of the rosary.

Between each *Hail Mary* prayer, we often take turns in our group prayer circles in reading scriptures of both Eastern and Western traditions or from the inspired writings of current enlightened teachers, so as to make each devotional service meaningful and fresh. Our prayers flow in conscious cooperation with the live, spiritual beings whom we invoke and whose presence we feel tangibly in our midst. And through acceptance of our Buddha nature, we receive the daily nourishment of our souls in the process.

Deep meditation upon the light behind and within each word is essential for the highest expression and manifestation of this spiritual service. As the sun rises each morning, we are enlivened by the radiance of its presence, reminding us of our own Higher Self, whose light rays may also enfold us in their effulgence as we maintain the equipoise of peace, harmony and compassion for all life.

My prayer is that, through the giving of this daily sunrise service, each devotee will gain and maintain a higher state of cosmic presence so that the beauty of a new world of Buddhist awareness will emerge for all sentient beings to also experience. May the light of the Buddha and the Mother dwell in perfect balance within you always.