



LECTORIUM ROSICRUCIANUM
International School of the Golden Rosycross

Rays of Light of Universal Gnosis – February 2021 - Wisdom

1. Sinnan and the Well of Knowledge

The Dinseanchas, the early Irish book of place lore, describes the story of the forming of the river Shannon, who in the tale is personified as a maiden. The maiden's name was Sinnan, a daughter of the Tuatha de Danann tribe, and she yearned to seek out the sacred well of wisdom, to see her reflection there upon the sacred waters to gain the wisdom, for which its lack of made her incomplete. Sinnan was said to have attained all accomplishments, a bright and radiant woman but lacked only this one form of knowledge. So she travelled undersea to the otherworldly region of Connla in search of it. It is said that nine sacred hazel trees surround this well in which the heavenly fruit ripens and fall upon the sparkling waters of the well.

The poet GW Russel writes:

*'and when the sun sets dimmed in eve, and purple fills the air,
I think the sacred hazel tree is dropping berries there,
From starry fruitage, waved aloft where Connla's well o'erflows
For sure the immortal waters run through every wind that blows.*

It was there that Sinann (the river Shannon) literally found herself, her own source, in this fountain head of wisdom. In seeing herself in the well, it bubbled up so ferociously and it flowed forth creating the river where Sinnan herself drowned.

We can understand the universal wisdom contained in this Irish myth whereby the personality surrenders to and merges with the eternal fount of wisdom from which the Living Waters flow forth into the world as an unceasing stream.

2. The Chinese Gnosis – chapter 8

The sages heart is as deep as an abyss

One can see why chapter eight of the Tao Te Ching compares the way of life to be lowed by the liberation-seeking personality with water. Water is a sublime, universal symbol of the power-radiations of the new life. Just as the ordinary human being lives and moves in the electromagnetic radiation-field of dialectics, so the pupil who, through the sacrifice of the self, has established a liberating link with the spirit of the valley, the God in him, will enter and live in the new electromagnetic radiation-field.

This is the true, living water, which is poured out over him and fills every corner of his existence. In this stream of new power he becomes a new creation, a new creature. He undergoes a new Genesis, a new beginning. This process can be compared with the first Genesis, when the spirit of God moved over the face of the waters and created a firmament in their midst, for when the living water is poured out over the candidate he, too, gains a new firmament. It is the new lipika, a new magnetic system which imparts to him a quite new and different personality-consciousness. He is again ensouled by his only God, who works for his salvation.

3. The Egyptian Arch Gnosis III p.150-152

Hermes says: . . . *the Gnosis of The Good is both divine silence and the stilling of all the senses.*

The fundamental nature, a perpetual silence, maintains an immutable current, arising from its essence — desire — and from its will, the result of which is activity. Its desire encompasses the whole divine idea, the Father's plan of manifestation, the absolute wisdom.

The activity of this current reveals what animates the idea as images, thought-forms. It is the high reality of the divine cognition, the divine thoughts, which must be fulfilled by perfect human beings. The fundamental nature speaks, as it were, to the candidate. That is why the prologue of the Gospel according to John testifies of 'the Word'. The Word of God is not some written or printed language, composed with a great deal of wrangling and debate by a council of church-fathers; the Word of God is the voice of the fundamental nature.

This need not surprise you in any way, for you can do the same yourself. When you produce thoughts, these are manifested as images. When you think of a tree, or a flower, or a plant, or a human being, the corresponding image immediately forms in the aura of your head sanctuary. You speak by means of these thought-images. You can enter into contact with fellow creatures merely through the exchange of thought-images.

Well, that is 'the Word', as it is meant here. The Word of God is the voice of the fundamental nature. The divine thought works in cooperation with the fundamental nature. In this way, whole series of divine thought-images arise. And this voice, this Word, can only be understood in silence. By this we do not mean meditation, or concentration, or yoga exercises, or a life of continuous prayer. We mean the absolute, inner silence of the entire being, which may or may not be engaged in performing its ordinary daily work. One can only become silent in this way ... on the basis of the pure soul-state, to establish the intellectual brain-consciousness in purity; in non-attachment, in abstention from criticism, in a life of harmony and in love.

Then the Spirit-Soul (as Hermes calls the heart and the head when functioning in combination) awakens, and then the system experiences an intense, inner peace.

Then one undergoes, sensorially, the fathomless silence of the fundamental nature. In this silence, the fire of the astral body is kindled in mildness. The fierceness of the astral fire, and all its results fade away. The aura around the heart begins to give evidence of this. And via the astral body, via this new state, the etheric body is irradiated and assuaged.

The four holy ethers are liberated as four sanctifying foods which nourish the body and all its organs, including the blood, with the newly-born silence, with inner peace. Only in this way is the whole of one's being made receptive to the voice of the silence, to the Word of the twofold, fundamental nature. And without having to say a single thing about it, you will then see, you will recognise.

This inner understanding does not involve struggle. If you prepare your being, you will understand the voice of the silence. Then you will recognise Him, who wishes to be recognised. And you will be able to direct your life accordingly. He who begins to live from this state, he who has found the Gnosis of The Good, *can no longer pay attention to anything else. He who has once beheld it, will no longer see anything else, nor can he listen to anything else, and even his body participates in this immobility. Where all physical perceptions and stimuli have vanished from his consciousness, he remains in tranquillity.*

4. The Salmon of Knowledge

The Salmon of Knowledge is an ancient Irish legend of the folklore hero Finn Mac Cumhaill and how he came to gain all world's wisdom.

There once lived a young man by the name of Demne, who was the son of Cumhail Mac Art. His father was slain while Demne was still in his mother's womb. Fearing for the boy's life his mother sent him away to be trained by a Druid on the isle of Skye. Knowing that no one would harm a druid, his mother felt he was safe from the same fate as his father.

Finn grew up to become a master of many arts through the teaching of the Druid. His wish was that he too, like his father would become the leader of the legendary Irish warriors, Na Fianna one day. However he did not deem that the time had come for him to seize the captaincy of the Fianna until he had perfected himself in wisdom and learning.

He sought to gain wisdom from a bard named Finnegas who dwelt by the river Boyne. Finnegas had spent seven years fishing for the legendary Salmon of Knowledge. This magical salmon was said to be imbued with the sacred knowledge from the Well of Seagais, the source of all knowledge and wisdom. It was said that nine sacred hazel trees surrounded the well where upon their magical fruits would fall into the water in which the Salmon had eaten and gained its wisdom.

Whoever first ate the flesh of the Salmon would become the wisest among all of men. Finegas the bard, had spent seven years watching the pool, but not until after Demne had come to be his disciple was the salmon caught. Then Finegas gave it to Demne to cook but warned him not to taste its flesh. However whilst Demne cooked the salmon, he burnt his thumb from a spark of its flesh and instantly sucked it to ease the pain. In that moment he had gained been granted its wisdom. When Finegas saw him coming with the fish, he knew that something had changed for the sparkle he saw in his eyes. Finegas said, "Hast thou eaten of the salmon?"

"Nay," said Finn, "but it burnt me as I turned it upon the spit and I put my thumb in my mouth". And Finegas smote his hands together and was silent for a while. Then he said to the Demne who stood by obediently, "Take the salmon and eat it, your name shall now be Finn, son of Cumhal, for to thee the prophecy is come. And now go hence, for I cannot teach thee no more, and blessing and victory be thine." Thereafter Finn mac Cumhaill became the leader of the Fianna warriors.

This story shows that wisdom will be bestowed upon us seekers when we least expect it and feeling unworthy of it.

5. Dei Gloria Intacta p. 77

Exoteric astrology teaches that Mercury has no voice of its own, but is only a messenger, in the sense of a postman, no more. The pupil must learn to realize, however, that the new Mercury endows the man ennobled thereto with God's fullest and richest revelation.

When this Messenger begins to speak, then he says, 'These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks'; in other words, the highest wisdom is ready to reveal itself to the fullest extent.

It refers here to the unveiling, the birth, of the new thinking faculty. A portion of the heavenly figure is being generated and breaks into its counterpart of the old man. And one of the most tremendous consequences of this is the manifestation of the famous first-hand knowledge, the direct access to the Universal Doctrine. This initiation is not conferred by a teacher, or elder brother, but it requires a process of overcoming 'from the bottom up', an inheritance in store for every pupil. This does not mean that any help of, and collaboration with, possibly highly exalted Third Persons, through all the 'ups and downs' attending this process, is precluded, but at this point we must declare emphatically that the fundamental condition for initiation is always 'self-freemasonry'.

'Having access to the Universal Doctrine means being connected anew with the absolute being of God, possessing the absolute knowledge which is with God and of God, in conformity with the personal state of being. The pupil who has access to the Universal Doctrine will be able to understand God's plan in relation to the world and mankind, directly, and without intermediaries; he can read in the memory of nature, both in regard to the past and the future. Mercury, the messenger of the Light, the angel standing before God, transmits his lofty and all-embracing wisdom to him.

He who possesses these faculties has become, in a multiple and absolute sense, a 'solar initiate' as mentioned by the ancients. He who enters the Holy Sunlight in this manner, who applies and uses this Light, must die to everything of this nature, as it is said of Moses and John the Baptist. As soon as the Promised land is revealed, all is over with the earthly man.

6. Mahatma Gandhi

Self-Surrender

Our existence as embodied beings is purely momentary; what are a hundred years in eternity? But if we shatter the chains of egotism, and melt into the ocean of humanity, we share its dignity. To feel that we are something is to set up a barrier between God and ourselves; to cease feeling that we are something is to become one with God. A drop in the ocean partakes of the greatness of its parent, although it is unconscious of it. But it is dried up as soon as it enters upon an existence independent of the ocean...

As soon as we become one with the ocean in the shape of God, there is no more rest for us, nor indeed do we need rest any longer. Our very sleep is action. For we sleep with the thought of God in our hearts. This restlessness constitutes true rest. This never-ceasing agitation holds the key to peace ineffable. This supreme state of total surrender is difficult to describe, but not beyond the bounds of human experience. It has been attained by many dedicated souls, and may be attained by ourselves as well.

7. Bhagavad Gita 4 : Jnana Yoga, the path of knowledge or Gnosis

A specific meaning of yoga appears in the Bhagavad Gita, namely: balance of mind among pairs of opposites, uniformity of view on pairs of opposites. (II 15, 38, 48; V 18, 19, 20). So the point is not to be "for" or "against" anything. Such an attitude is salutary (II 50).

The same attitude was also praised by Buddha who taught the "middle path".

The point is to stand in the heart of the cross, where the rose blooms and where the vertical stream of Light crosses the horizontal line.

*The wise call that man a sage
all of whose undertakings are devoid of the intention
to achieve an object of desire,
for his karman has been burned off by the fire of insight. (IV 19)*

*Even if you are the worst criminal of them all,
you will cross over all villainy
with just your lifeboat of knowledge. (IV 36)*

*Just as a blazing fire
reduces its kindling to ashes, Arjuna,
so the fire of knowledge
makes ashes of all karman. (IV 37)*

*For there is no means of purification
the like of knowledge;
and in time one will find that knowledge within oneself,
when one is oneself perfected by yoga. (IV 38)*

8. The Brotherhood of Shamballa Chapter 1, Jan van Rijckenborough, Catharose de Petri

The 'Last Remnant' is a mystical term referring to those entities who are rising out of mankind's ordinary path of life by following the path to the original life. Those who belong to the Last Remnant are taken up into a new circle of existence; all others follow mankind's ordinary dialectical course, with its usual aspects, right to its ordinary destination in accordance with the laws of nature.

May it be given to all of you to plumb with us the depths of the "Abyss of Universal knowledge" and may the revelation of the Sons of Wisdom of the hidden Holy Land lead all of you to rebirth.

The seven passages to Shamballa are being opened wide for you. You have only to enter. May the unpronounceable Word, the word that is still lost, be revealed to you, now and for all eternity'.

9. JOHN O'DONOHUE

From his book 'To Bless the Space Between Us'

FOR A NEW BEGINNING

In out-of-the-way places of the heart,
Where your thoughts never think to wander,
This beginning has been quietly forming,
Waiting until you were ready to emerge.
For a long time it has watched your desire,
Feeling the emptiness growing inside you,
Noticing how you willed yourself on,
Still unable to leave what you had outgrown.
It watched you play with the seduction of safety
And the gray promises that sameness whispered,
Heard the waves of turmoil rise and relent,
Wondered would you always live like this.

Then the delight, when your courage kindled,
And out you stepped onto new ground,
Your eyes young again with energy and dream,
A path of plenitude opening before you.
Though your destination is not yet clear
You can trust the promise of this opening;
Unfurl yourself into the grace of beginning
That is at one with your life's desire.
Awaken your spirit to adventure;
Hold nothing back, learn to find ease in risk;
Soon you will be home in a new rhythm,
For your soul senses the world that awaits you.