

Wisdom of the Tao the Ching

"All things are born together; I see them return again.
All things flower abundantly, then each of them returns to the source.
To return to the source is called being at peace.
To be at peace is called returning to true, eternal life.
To return to life I call being everlasting.
To know what is everlasting is called being enlightened.
Not to know what is everlasting is called bringing about one's own misery.
To know what is everlasting is to have a great soul.
Having a great soul, one is just. Being just, one becomes a king. Being a king, one is heaven.
Being heaven, one is Tao. Being Tao, one is everlasting.
Even though the body dies, there are no more perils to be feared."

Tao Te Ching chapter 16

We all long for peace, contentment, and tranquillity in our life.

We do everything possible to protect ourselves and those we love from the possibility of failure, conflict or pain to ensure we enjoy peace, contentment and tranquillity.

Or we might direct our energy towards helping the less fortunate or the environment .
So we might strive for a better world, a better life or stronger relationships.
We never stop long enough to listen to that inner voice we know is there
but try to ignore.
We avoid sharing our deepest inner experiences,
perhaps because we fear we might be hurt when others dismiss or ridicule them.

And so, for many years, we go on living from these hidden fears
that bind us to our inadequacies and repetitive behaviours.
We never go deeper than the façade we show to the world
when our inner being, our soul-life, is quietly crying out to manifest itself.

So where is peace, contentment, tranquillity, and eternal love to be found?
Lao Tzu describes in the "Tao Te Ching" the ancient process
of transforming a human being into a Soul-being,
a process as relevant today as it was 2500 years ago.

Lao Tzu confronts this question:

*"Who can purify into peace the impurities of his heart?
Who can be born gradually into Tao by the prolonged practice of calm?
He who retains Tao does not wish to be full.
Precisely because he is not full, he is forever secure against change."*

The founders of the Golden Rosycross,
Jan van Rijckenborgh and Catharose de Petri,
explain this process in their book "The Chinese Gnosis":

*"The way to empty your heart of impurities
is by no longer desiring them, without any action of the will.
This is only possible from experience, from the defeat of the soul,
so that one is emptied of natural impulses
whilst knowing that there is only one power that can comfort the soul.*

*Then the rosebud sends out a call via the sternum,
the call of yearning for salvation.
And in response, a powerful current gnostic light power surges into your being, and by it you
are purified into peace, into stillness.
Then the tranquillity of soul for which you yearn so much will become a reality, and the
result will be a total purification of the blood.
All the other life energies will then be compelled to follow suit,
and with this tranquillity of soul as a foundation, transfiguration will begin"*

So, how can we become free of the forces of fear, anxiety and worry
driving our reactions, preventing us from finding the tranquillity of the soul?

We would like to consider what Lao Tzu has this to say on this matter:
*"the Sage abides in perfect tranquillity,
while the doors go on opening and closing."*

If the ancient sages knew how to enter into perfect tranquillity,
what can we learn from them in our day and age to achieve true inner peace?
Let us consider what is meant by *"the doors go on opening and closing,"*
while the Sage abides in perfect tranquillity?

By the opening and closing doors Lao Tzu indicates the continual interplay of opposites,
the *"opening and closing"* the doors of our perception

- as they have always done.
And yet the sage remains unmoved by their activity.

We intuitively know we cannot stop change;
we cannot stop the interplay of opposites;
that is the natural law of this world and our own being.

So, how does the Sage remain in tranquillity,
despite the turmoil of the world around him?
And how is it possible to become a sage and find the true peace we seek?

A sage is not simply a spiritually aware person.
A true sage is one who lives from a New soul-state,
touched and reawakened by the gnostic light power,
and transformed through the process of rebirth to New soul consciousness.

How can we change our natural soul and transform into a true Spirit-Soul being, into one
that is tranquil in the face of the actions and reactions,
the revolving doors, of our chaotic world?

Lao Tzu points out the way:
*"To return to the source is called being at peace.
To be at peace is called returning to true, eternal life."*

This requires that we enter an entirely different dimension,
a realm veiled from us in our current state of consciousness.
It enables us to be and live "*in the world - but not of the world*".

Living in the harmony of Tao can only come about
by overcoming our separateness, our egocentric consciousness,
and being united with, and led by, the very core of our being, the True Self.

The true Self is the reborn Soul consciousness,
which awakens within us when we react positively to the spark of eternity within our hearts.
This spark of the eternal essence is the Source that Lao Tzu speaks of
- the divine inner essence that unites and permeates everything –
and leads us to become One with the All.
When we succumb to the fears, worry and anxiety of the opening and closing doors, this
Spirit-spark remains dormant, imprisoned within us.

It is hidden by our ego-centric consciousness,
which prevents us from recognising the Spirit-spark within and setting it free.
If we stand back in non-action, to allow this Spirit-spark within us to reawaken, it will
become the guiding force in our life.

Therefore, allow yourself to become conscious of the divine source within.
Allow the Soul to reawaken and set free the Other One within,
through which the state of Soul-Consciousness, that is, true inner peace
will manifest.

How do we reawaken this dormant spark of the divine and bring peace and harmony to our being?

Lao Tzu speaks of the practice of Wu-Wei, which translates into 'not doing' or non-action'
*'That is why the sage engages in non-doing;
he carries out the teachings without words.
When the work is completed, he is not attached to it.
Precisely because he is not attached to it, it will not leave him*

In this way, the sage creates the space for inner tranquillity - by not reacting to the influences of the natural world and his own natural state of being.

We read in the book The Chinese Gnosis:

"Wu wei, or not-doing, is intended to be an (dialectical) approximation of the new, divine consciousness.

*This approximation is advised in order to reduce as much as possible the enormous difference between the two states of consciousness,
and in this way to create a basis to unfold
the new consciousness-powers potentially present in the rose of the heart.*

*So the I-being becomes desireless,
and does not wish to be attached to anything."* *(The Chinese Gnosis pg 104)*

This desirelessness means that those striving for spiritual rebirth
are unattached to their personal life
with all its ups and downs, its polarity,

and do not seek or expect anything from their personal life.

It means recognising we are tossed around at every moment
by unseen forces that can drown out the call of the spark of the Spirit within us.

Our desires lead us into the anxieties, worries and fears
that overwhelm us in our daily life.

When the Light of the Gnosis touches us, we become aware of an irrepressible yearning
within us.

Then all our egocentric desires are replaced by one holy desire;
to become desireless.

The path of Wu-Wei is the same path shown by Buddha when he spoke of the "middle way",
and the Christian gospels describe as "clearing the paths for our Lord".

It is allowing the Spirit-spark in our heart room to grow,
thereby allowing a spiritual light-force to ignite within us
and become the Source of guidance in our life.

We are then connected to the All - to God - to Tao
and, therefore, live on another basis.

This is the basis of humanity's true purpose - by serving the process of transformation
through the purified personality,
to achieve unity between the reborn Soul with the Spirit,
to become a Spirit-Soul-Being, beyond the realm of time and space;
thus, eternity is gained during this life.

Again we read from the Chinese Gnosis:

*"...if a person yearns for genuine liberation from this nature order, his ego must engage
in not-doing, and must stop trying to grasp the new life, the Universal Brotherhood, and
everything related to it in any way. That is what you must not do.*

So do not concentrate, do not meditate,

and above all, do not fantasise [about the new life and the new consciousness].

Keep to absolute 'not-doing'! The method of not-doing is a still, tranquil joy.

*One goes forward in that joy, in total self-surrender to the Kingdom within you, the the
universal principle in your hear].*

That is what is meant by 'engaging in not-doing'.

That is what is meant by 'experiencing the teachings without words'.

'Not I, but He, the Other One, who is more than I, must increase.

And I must become less;

I must sink into the Other One, into that Other Being, contained within the universal principle in my heart.

This is the Path of gnostic transfiguration, the inner path of self-liberation proposed by the Golden Rosycross.

When you make space in your own being,
you will hear the call to peace and unity radiating from the inner voice of the Spirit spark in
your heart.

You too can find the state of tranquillity spoken of by Lao Tzu,
which will lead you to unity and oneness with the eternal- with the All.

Lao Tze said that the macrocosm lasts eternally.

It can last eternally because it does not live for itself.

That is why the sage subordinates himself to the Other One and so becomes one with the First.

...

Hidden power, forever pristine mystery

O, fountain deep and silent, from which springs all life,

In deepest essence we are connected to you.

From the One, a multitude uncounted unfolds

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