

Counsels by the Way

Blessed are they who are lowly in mind and heart. Humility becometh the children of the Heavens. Pride hurts heart and mind. It veils the Soul from beholding the Vision of the Divine Love. Meekness and lowliness bear the Being on to the threshold of the Heavens. They are garments which fit the Being for the King's Presence. None who wear them shall ever be ashamed or confounded.

If ye would follow the true Path, ye must needs be ever humble. It is the raiment of those who would be Saints. Lowliness and humility are footprints made by the Soul in its journey along the way to Jesushood and Christhood realisations.

Therefore, be ye ever lowly, ye who would embody the Divine Love and Power.

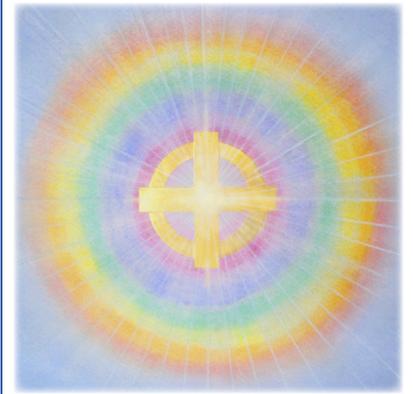
Most blessed are they whose ambitions are lowly, and whose ways are marked by gentleness. In them are no vain thoughts or unhallowed purposes. Arrogance is of Satan. It is Maya of the Heart. It is the ensnarer of the Will. It is the regnancy of pride within the Will. It is a dethroner of the Divinity in man. Eschew arrogance. It opens no door into the Heavens. By it are the windows of the Being heavily curtained and the Light shut out.

But lowliness of ambition, and true spiritual purpose, find open doors on the Path, and bring to the inner Being beautiful Light and Vision.

In all their ways of Life, and in all their judgements of and upon others, the children who would find the Great Secret and know the Divine Mystery, must be beautiful.

The heavenly traveller will be noble in lowliness.

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The Order of the Cross

Spiritual Reflections

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Thoughts on the Teachings

John
Pignéguy

LIFE TEACHES US MANY THINGS. As we follow the path that is set before us, we meet people and situations that call for a variety of responses. It may be that on our journeyings we are blest with experiences that fill us with light and insights, all of which give us a sense of real direction. It may also be that we quite like what has come our way, and that we might be inclined to pursue it further, possibly in directions that are unwise, to say the least. Personal ambition is an unedifying prospect when it is allowed to develop a momentum of its own, sometimes unwittingly and sometimes not so. This then leads to a sense of self-importance which, in its turn, may well lead on to other things. Our Friend writes in the cover-extract that 'Arrogance is of Satan. It is Maya of the Heart.' According to the dictionary, the term 'Maya' comes from Hindu philosophy and means 'Illusion,' and what a wealth of meaning there is in that word. 'Illusion' is defined as, amongst other things, 'deception; delusion,' both of which can lead to pride. Poetry often gives incisive comment in such matters. Tennyson, for example, wrote: 'Our pride looks only for a moment whole and sound,' and Dryden in similar vein: 'My pride struck out new sparkles of her own.' Both poets thus emphasise the fleeting nature of this condition.

Our Friend writes that 'The heavenly traveller will be noble in lowliness,' and there are some gentle sentences in the Bible (in Chapters 4 and 6 of the Book of Micah) that echo this sentiment:

...many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

Wherewith shall I come before the Lord, and bow myself down before the high God?

He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Gateways to God: The Gateway of Sound

FOR WHAT ARE WE LISTENING when we hear the sound of music, or bird song, or a familiar voice? We are listening, are we not, for something which has its correspondence within our own soul? That is a wonderful thought, and because it at once reveals that we have a direct and living relationship with every divinely created object in Life. Thus, whether we are looking at, or into these, or listening to some of them, tasting them, touching them, being touched by them, we are doing so with expectancy of joy, of pleasure, of delight. And when they are of that quality we call superlative, we applaud, we respond. And we are touched into response because of what has been touched within us. This sound, when pure and beautiful, touched us, evokes us, lifts us up and does this if the quality of our hearing corresponds in quality to what we have been hearing.

Is hearing just an outward sense? We know that it is more than that because of what it evokes in us. For, as we may know, the physical ear has three compartments, the outer ear, the middle ear and the inner, and these have their correspondences within us.

For we can hear outwardly. We can hear with the heart. And we can hear with the soul. That is why we hear more than just outward sounds. Thus when we have the open ear and heart and soul, we hear not only what is of the earth, but that which is of the heavens, heavenly. That is why, when we are listening especially to one of the great composers, we are as it were, translated out of the earth into another realm, another dimension, even though the music is being heard upon the earth with - or perhaps more accurately stated, through - the ear.

But this presupposes that we can hear with mind and heart, and with the soul. But it may not be so. It may well be that in the past we have turned a deaf ear to many things which perhaps we should have listened to, even the voice of Truth and Love.

It may be that we are seeking to hear His Voice because we are in difficulty, or we are unwell and have problems to solve. We may feel God is not speaking to us because we cannot hear Him. We do not seem to get any light upon our problems, no guidance seems to

come. But we may have closed the audience chamber of our heart, and the auditorium of our soul, because we have been too intent on listening to the voices of the world. Voices that have been for many ages, and indeed still are, insistent in their demands and to which we have yielded and so close our audience chamber to him. Yet He is ever calling to us, even outwardly, that is, in what appears to be outward. He calls us also in our mind, in our heart and in our soul. The music of His Love never ceases to fall upon our ears. Yet we may hear it not. He may be waiting to give audience to us. But we are not aware of this.

How then may we hear Him? We can hear Him if the quality of our living, our thinking, our feeling and our desires are such as to make this possible.

Let us look at this a little more closely. We have seen how in order to see we must have light, outwardly and inwardly. In the same way in order to hear, there must be atmosphere. Why is this? Well, we know that sound is the result of vibration, which is the result of motion. But what is motion? It is the mystery of God. It is the result of desire, His desire for us, that we may become like Him, and our desire for Him. When we desire, we set in motion that which relates to the desire, which goes forth as vibration and which can be heard as sound. And if we can do that in our tiny degree, think what the nature and quality of His desire, and thus His motion and vibrations are concerning us. But in order for those vibrations to reach us, there must be media through which they can travel. Those media are atmospheres. This is true outwardly. It is also true inwardly. Thus if we can generate atmosphere inwardly, then we shall hear what is not possible to hear otherwise. But if the quality of the atmosphere does not correspond to what is being communicated, then it cannot reach us. Thus we see that there are the two things. The provision by Him of His own atmosphere, and the providing of our atmosphere that we may hear Him.

Here we are face to face with a great mystery, with what is in effect the operation of the laws of Life, which are the laws of God. For we generate our own atmosphere, though others may and indeed do, help us in this. And that atmosphere will correspond to the kind of

life we are living, to the kind of thoughts we think, to the kind of desires we have and the measure in which we truly pray. Thus do we generate atmosphere.

So we see that the responsibility as to the nature and quality of that atmosphere is ours.

Now when we go to a concert, we go prepared to listen and to listen deeply. We go with love and expectancy in our hearts. We are relaxed and waiting. Do we go to Him like that? Or do we go to him anxiously, strained, tensed up, with almost an unconscious demand that He should help us, show us, speak to us. But He is helping us. He is showing us. He is helping us.

But in order to be helped we have to do our part. We have to provide our conditions, the atmospheres, through our attitudes, our approach. We do this when we go to a concert, or listen to a friend, or perhaps the song of the birds, or the sound of the sea.

Listening to music, or a man, or the birds, as such, is not a substitute for listening to Him who is our Father and Mother. Those things may help. Indeed we hear Him in them. They are so intended. The great composers came for that purpose, to lift us up out of this world's conditions into another realm where we can hear that which is truly heavenly. Thus they helped us to keep alive the sense of beauty and truth and kept the audient chamber within man ajar, if not fully open.

And indeed any sound that reaches us that is pure and beautiful, to which we are receptive, will help us. And one may say here that it will be our nerve centres, of which there are seven main ones, which are specially affected. And it is vitally important for us to see that we should accept in our listening only that which is pure and harmonious and beautiful, because anything that is harsh, discordant, ugly, will affect us adversely through those centres. If we accept what is of the divine it will affect enrich, expand, exalt what is divine in us. If we accept what is ugly, discordant, harsh, it will do the reverse, thereby militating against what is spiritual and divine in us. Here is an answer to a great deal in relation to some modern music. For we would also say that the mind may accept what the soul in us could never accept, whether this be in terms of

light as human knowledge, or as sound. Here too we can see how the senses can limit and imprison the soul, stultifying its powers, but used rightly and lovingly they are venues through which the soul can expand its powers; and enrich the whole life.

But it is only as we are willing, even as in the case of seeing, to listen lovingly, perhaps to that which we do not wish to hear, which may well be the voice of Truth, of Love, calling us even as we listen as Samuel was called, four times in all. And the fourth time you will remember he realised that it was the Lord who was calling him and not the priest as he thought, though there is a significance even in being called by the priest.

For God calls us in the four compartments of our life, to be like Him, in body, in mind, in heart and in soul. In each of these He may be heard if we provide the atmosphere which will make it possible.

And in the measure in which we seek to do this - as has been indicated - through the quality of thought, feelings and desires, and as we truly, reverently, expectantly, and with lowliness approach Him, acknowledging our remissness, our turning away from Him, away from His Will and Purpose for us, to follow our own purposes, then those vibrations that proceed from Him will gradually reach us. They may not be heard at first, as we understand hearing, but they will affect us. They can affect us so that we can be brought nearer to Him, even to hear Him.

How little indeed do we realise that he is always speaking to us, calling us by name; which name is indeed written within us, evoking in us that which He has placed there.

It may be that we can respond only in degree, at one level or another, or even in one sense and not another for the time being. But He mediates to us through His ministries, often through those who reveal His harmony, through those whose lives are full of His Peace, through those who can help us to reconcile our differences, indeed help to reconcile us to His Will and Purpose.

Through all such, as well as directly, the vibrations of His Love proceed, as peace, as harmony, as glorious music though unheard outwardly, unto all who can receive.

We too can be of that glorious band, as those who make peace,

peacemakers; as bringers of harmony, because our lives are harmonious; receiving the spiritual and divine harmonies, living them out and then sending them forth as true musicians in life as well as through instrument and song, through the spoken word in comfort and healing. We thus may sound forth the praise of Him, because we are attuned to Him, to His holy purpose in every realm of our lives.

We may be sure that as in His grace and power we can do this, then it will touch what is spiritual and divine in others, stimulating it, evoking it, drawing it forth in harmonious response. We can see here how much healing can be effected. For as we stated at the beginning, we are so constituted that we can respond to all that is divinely begotten, as givers and receivers through the senses, through those spiritual centres, to which the senses are related. Thus we are related within ourselves, to each other, to the whole of life, to Him. A wondrous unity in diversity, a divine composition indeed, when all shall again be in harmony with His Purpose.

May the outer ear, with its three chambers, be fully responsive. May the audient chamber of the heart be fully opened. May the auditorium of our soul be ever full of the divine harmonies, received from Him and sounded forth for Him.

In the measure in which we listen lovingly, pray truly, generate pure and lovely atmospheres, attune our mind, heart and soul to His Will and Purpose, and apply what we receive, so will it be.

Then we shall be able to hear Him at all times, wherever our service lies, in whatever realm. The outward will in its degree be even as the inward. And in and through it, it will be as it is put in the Apocalypse, 'as the sound of many waters meeting', the sound of the streams of His Love as they mingle and commingle in wondrous healing, annealing, life-giving harmonious service for Him. It will be even as the ebb and flow of the waters of His great sea, the great deep of His most Holy mystery.

*What are those wondrous sounds we often hear
At morn, noontide, afar and near:
When evening comes and stars appear?
Ah, it is His Voice that sweetly sounds
Within the listening ear.*

The Search for the Beloved

HE calleth you into the Garden
Where only Love abides.
Nought within it grows that is fallen,
No embodied thought that hides
The glory of fruit and of flower
So richly adorning each part,
Where GOD's peace abides in the bower
Of the Soul's own loving heart.

Into HIS Garden HE takes you,
The gates are flung open wide;
Inhale the Breaths that are blowing
As HE walketh by your side.
Gather the riches, the spikenards,
And the spices of HIS Own Love,
And hear the sweet music of bird-song
Which fills all the heavens above.

And when you have garnered HIS flowers
From out the Garden so fair,
HE calleth you into HIS Chamber
And with HIM HE asks you to share
The fruits that you bring from HIS Garden,
To lay at the feet of your King;
And your Love for HIM will fill the room,
'Tis the Love of the Being you bring.

You had sought HIM in the night-watches,
In shadowed times on your bed,
And had not been able to find HIM
So forth went to the city, there led
To ask of the Watchman you met there,
'Hast thou not seen my LORD,
The Presence for Whom my Soul longeth,
The ONE I would find, the Adored?'

And then you found the Belovèd
And would not let HIM go,
But held HIM to your bosom
As HE healed all Soul-sorrow.
HE is the Chief among thousands,
Solomon, Christ of GOD,
And the fragrance of HIS Presence
Filled all the places where HE trod.

The King presides at HIS Table
Within the Banqueting Hall;
HE welcomes each one as they enter
And spreads HIS Banner of love over all.
Then gives us to eat from HIS Table
And drink of the vintage – HIS Vine,
Filling the Cup to all fulness
With the Wine of HIS Love Divine.

Vera Rose Donovan

GATHERINGS AND EVENTS

July-August

27-3 Natural Movement Dance and Families Gathering: Ammerdown

September

23-25 Northern Area Gathering: Gartmore House, Stirling, Scotland

November

11-14 Gathering at Charney Manor

December-January

30-4 New Year Gathering: Swanage

CHANGES OF ADDRESS

If you have changed your address or any of your contact details, please notify Roger Score at:

The Order of the Cross
27 Old Gloucester Street, London, WC1N 3AX
Email: light@orderofthecross.org or
Telephone 0207 1176 059

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David Everett, 112 Hankinson Road, Bournemouth, Dorset, BH9 1HX
Email: editor@orderofthecross.org

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