

LIGHT

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*We cannot appreciate or embrace LIGHT without
knowing or Experiencing Darkness!*

Scientific Evidence Proves Buddhists Monks Can Transform Their Physical Bodies into Pure Light

Did you know that in Tibet and India alone, there are more than 160,000 documented cases of people, who after many years of spiritual preparation, manage to transform their physical body into a body of pure light/Energy?

In order to attain a “Rainbow Body”, a person has to be able to liberate their body into light by having only loving thoughts, among other things of course. It is believed that every five years on average, an advanced Buddhist monk enters this enlightened state. This process is extremely powerful, and it is said that weeks before being able to achieve this transformation, some Buddhist monks can engrave their hand or foot onto a wall. According to reports, it takes around 7 days for a body to eventually shrink, dissolve into light and transcend.

In Sufism— or Taşawwuf which is often defined as “Islamic mysticism”, “the inward dimension of Islam”, or “the phenomenon of mysticism within Islam”—it is called “the most sacred body” and the “supra celestial body.”

Taoists refer to it as “the diamond body,” and those who have attained it are named “the immortals” and “the cloud walkers.”

Yogic schools and Tantric teachings call it “the divine body,” while in Kriya yoga it is referred to as “the body of bliss.”

In Vedanta, “the superconductive body,” while the ancient Egyptians called it “the luminous body or being” (akh) or the karast.

In the Mithraic liturgy, it was dubbed as “the perfect body.” In the Hermetic Corpus, it is referred to as “the immortal body,” while in the alchemical tradition, the Emerald Tablet calls it “the golden body.”

However, this amazing phenomenon is not exclusive to ancient times.

There are even recent testimonies about Tibetan monks who reached this state after a deep process of purification.

For example, ordained Catholic priest Francis Tiso documented the case of Khenpo Achö, a Monk of Kham, Tibet, who died in 1998 and how he managed to transform his body into a body of light.

David Steindl-Rast, a Benedictine monk proposed in 2002 a scientific investigation with the Institute of Noetic Sciences to study the so-called Body of Light, or Rainbow Body, saying that; "If we can establish as an anthropological fact that what is described in the resurrection of Jesus has not only happened to others but is happening today, it would put our view of human potential in a completely different "light"

Eventually, David Steindl-Rast contacted Father Francis Tiso who was known for frequently traveling to Tibet and asked him to look into this incredible phenomenon.

Father Tiso said to have witnessed a rainbow appearing over the monk's house a few days before his death in September 1998, and that dozens of rainbows appeared afterward.

The monk's body started changing soon after his last breath. His skin turned shiny white, and his appearance began to change. Khenpo Achö was eventually wrapped in a yellow robe which all Gelug Monks wear. As days passed his body started shirking. After seven days had passed, no body remained.

The event was well-recorded by local press who gave specific accounts of what had occurred and "The Rainbow Body," appeared in an Institute of Noetic Sciences Review 59 (March–May 2002).

Curiously, the rainbow body of Khenpo Achö was also mentioned by Matthew T. Kapstein in *The Presence of Light: Divine Radiance and Religious Experience*. (University of Chicago Press, 2004).

Masonic Light and Symbolism

There is an important period in the ceremony of masonic initiation, when the candidate is about to receive a full communication of the mysteries through which he has passed, and to which the trials and labors which he has undergone can only entitle him. This ceremony is technically called the "*rite of entrusting*," because it is then that the candidate or aspirant begins to be entrusted with that for the possession of which he is seeking. It is equivalent to what, in the ancient Mysteries, was called the "autopsy," or the seeing of what only the initiated were permitted to behold.

(from Greek *autopsia* "a seeing with one's own eyes," from *autos*- "self" + *opsis* "a sight")

This *rite of entrusting or commitment* is, of course, divided into several parts or periods; for the *investiture*, or secret things of Masonry, are not to be given at once, but in gradual

progression. It begins, however, with the communication of LIGHT, which, although but a preparation for the development of the mysteries which are to follow, must be considered as one of the most important symbols in the whole science of masonic symbolism. So important, indeed, is it, and so much does it pervade with its influence and its relations the whole masonic system, that Freemasonry itself anciently received, among other appellations, that of Lux, or Light, to signify that it is to be regarded as that sublime doctrine of Divine Truth by which the path of him who has attained it is to be illuminated in his pilgrimage of life.

There is a peculiarity about the word "light," in the old Egyptian language, which is well worth consideration in this connection. Among the Egyptians, the *hare* was the hieroglyph of *eyes that are open*; and it was adopted because that timid animal was supposed never to close his organs of vision, being always on the watch for his enemies. The hare was afterwards adopted by the priests as a symbol of the mental illumination or mystic light, which was revealed to the neophytes, in the contemplation of divine truth, during the progress of their initiation; and hence, according to Champollion, the hare was also the symbol of Osiris, their chief god; thus showing the intimate connection which they believed to exist between the process of initiation into their sacred rites and the contemplation of the divine nature. But the Hebrew word for hare is ARNaBeT. Now, this is compounded of the two words AUR, *light*, and NaBaT, *to behold*, and therefore the word which in the Egyptian denoted *initiation*, in the Hebrew signified *to behold the light*. In two nations so intimately connected in history as the Hebrews and the Egyptians, coincidence, I think not! It shows the prevalence of the sentiment, at that period, that the communication of light was the prominent design of the Mysteries--so prominent that the one was made the synonym of the other.

The Hebrew scrivener commences his description of the creation by the declaration that "God said, Let there be light, and there was light"--a phrase which, in the more emphatic form that it has received in the original language of "Be light, and light was," is said to have won the praise, for its sublimity, of the greatest of Grecian critics. "The singularly emphatic summons," says a profound modern writer, "by which light is called into existence, is probably owing to the preeminent utility and glory of that element, together with its mysterious nature, which made it seem as, 'The God of this new world,' and won for it the earliest adoration of mankind."

Light was, in accordance with this old religious sentiment, the great object of attainment in all the ancient religious Mysteries. It was there, as it is now, in Masonry, made the symbol of *truth* and *knowledge*. This was always its ancient symbolism, and we must never lose sight of this emblematic meaning, when we are considering the nature and signification of masonic light. When the candidate makes a demand for light, it is not merely for that material light which is to remove a physical darkness; that is only the outward form, which conceals the inward symbolism. He craves an intellectual illumination which will dispel the darkness of mental and moral ignorance, and bring to his view, as an eyewitness, or AUTOPSY, the sublime truths of religion, philosophy, and science, which it is the great design of Freemasonry to teach.

In all the ancient systems this reverence for light, as the symbol of truth, was predominant. In the Mysteries of every nation, the candidate was made to pass, during his initiation, through scenes of utter darkness, and at length terminated his trials by an admission to the splendidly-illuminated sacellum, or sanctuary, where he was said to have attained pure and perfect light, and

where he received the necessary instructions which were to invest him with that knowledge of the divine truth which it had been the object of all his labors to gain, and the design of the institution, into which he had been initiated, to bestow.

Light, therefore, becomes synonymous with truth and knowledge, and *darkness* with falsehood and ignorance. We shall find this symbolism pervading not only the institutions, but the very languages, of antiquity.

Thus, among the Hebrews, the word AUR, in the singular, signified *light*, but in the plural, AURIM, it denoted the revelation of the divine will; and the *aurim* and *thummim*, literally the *lights* and *truths*, constituted a part of the breastplate whence the high priest obtained dogmatic responses to the questions which he proposed. So, light came to typify true religion and the exuberance which it imparts. But as light not only came from God, but also makes man's way clear before him, so it was employed to signify moral truth, and preeminently that divine system of truth which is set forth in the Bible, from its earliest gleaming's onward to the perfect day of the Great Sun of Righteousness."

Light was venerated because it was an emanation from the sun, and, in the materialism of the ancient faith, *light* and *darkness* were both personified as positive existences, the one being the enemy of the other. The dual principles were thus supposed to reign over the world, antagonistic to each other, and each alternately presiding over the destinies of mankind. "As above so too below – Yin and yang "

The contests between the good and evil principle, symbolized by light and darkness, composed a very large part of the ancient mythology in all countries.

Among the Egyptians, Osiris was light, or the sun; and his archenemy, Typhon, who ultimately destroyed him, was the representative of darkness.

Zoroaster, the father of the ancient Persian religion, taught the same doctrine, and called the principle of light, or good, Ormuzd, and the principle of darkness, or evil, Ahriman. The former, born of the purest light, and the latter, sprung from utter darkness, are, in this mythology, continually at war with each other.

Pythagoras also maintained this doctrine of two antagonistic principles. He called the one, unity, *light*, the right hand, equality, stability, and a straight line; the other he named binary, *darkness*, the left hand, inequality, instability, and a curved line. Of the colors, he attributed white to the good principle, and black to the evil one.

The Cabalists gave a prominent place to light in their system of cosmogony. They taught that, before the creation of the world, all space was filled with what they called *Aur en soph*, or the *Eternal Light*, and that when the Divine Mind determined or willed the production of Nature, the Eternal Light withdrew to a central point, leaving around it an empty space, in which the process of creation went on by means of emanations from the central mass of light. It is unnecessary to enter into the Cabalistic account of creation; it is sufficient here to remark that all was done through the mediate influence of the *Aur en soph*, or eternal light, which produces

coarse matter, but one degree above nonentity, only when it becomes so attenuated as to be lost in darkness.

The Brahminical doctrine was, that "light and darkness are esteemed the world's eternal ways; he who walketh in the former returneth not; that is to say, he goeth to eternal bliss; whilst he who walketh in the latter cometh back again upon earth," and is thus destined to pass through further transmigrations, until his soul is perfectly purified by light.

In all the ancient systems of initiation the candidate was shrouded in darkness, as a preparation for the reception of light. The duration varied in the different rites. In the Celtic Mysteries of Druidism, the period in which the aspirant was immersed in darkness was nine days and nights; among the Greeks, at Eleusis, it was three times as long; and in the still severer rites of Mithras, in Persia, fifty days of darkness, solitude, and fasting were imposed upon the adventurous neophyte, who, by these excessive trials, was at length entitled to the full communication of the light of knowledge. "*Jesus or The Christ sojourn, fasting 40 days & nights in the desert – bleak–barren –darkness.*"

Thus, it will be perceived that the religious sentiment of a good and an evil principle gave to darkness, in the ancient symbolism, a place equally as prominent as that of light.

The same religious sentiment of the ancients, modified, however, in its details, by our better knowledge of divine things, has supplied Freemasonry with a double symbolism--that of *Light* and *Darkness*.

Darkness is the symbol of initiation. It is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him.

Light, on the other hand, is the symbol of the autopsy, the sight of the mysteries, the revelation, the full fruition of masonic truth and knowledge.

Initiation precedes the communication of knowledge in Masonry, as darkness preceded light in the old proclamations. Thus, in Genesis, we see that in the beginning "the world was without form, and void, and darkness was on the face of the deep." The Chaldean cosmogony taught that in the beginning "all was darkness and water." The Phoenicians supposed that "the beginning of all things was a wind of black air, and a chaos dark as Erebus."

But out of all this darkness sprang forth light, at the divine command, and the sublime phrase, "Let there be light," is repeated, in some substantially identical form, in all the ancient histories of creation.

So, too, out of the mysterious darkness of Masonry comes the full conflagration of masonic light.

It is a beautiful and instructive portion of our symbolism, this connection of darkness and light, and well deserves a further investigation.

Plutarch says that to die is to be initiated into the greater Mysteries; and the Greek word, which signifies *to die*, means also *to be initiated*. But black, which is the symbolic color of darkness, is also the symbol of death. And hence, again, darkness, like death, is the symbol of initiation. It was for this reason that all the ancient initiations were performed at night. The celebration of the Mysteries was always nocturnal. The same custom prevails in Freemasonry, and the explanation is the same. Death and the resurrection were taught in the Mysteries, as they are in Freemasonry. The initiation was the lesson of death. The full fruition or autopsy, the reception of light, was the lesson of regeneration or resurrection.

Light is, therefore, a fundamental symbol in Freemasonry. It is, in fact, the first important symbol that is presented to the neophyte in his instructions and contains within itself the very essence of Speculative Masonry, which is nothing more than the contemplation of intellectual light and truth.

So, we receive the light and should accept it, make it brighter and shed its gleam into the darkness! Be the light, the Masonic Light.