

## CHAPTER ONE

## BEYOND THE VEIL

*Tell me not in mournful numbers*

*Life is but an empty dream;*

*For the soul is dead that slumbers*

*And things are not what they seem.*

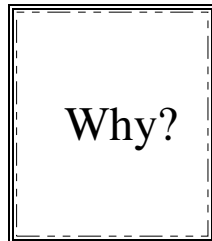
*(A Psalm of Life, 1st Stanza, Henry Wadsworth Longfellow)*

She was England's brightest star, a star-crossed, regal, royal rose whose love and kindness sprinkled stardust on the furrowed brow of the British Empire, planting seeds of compassion in the hearts of kings and building a bridge to usher her country and her people into the uncharted domain of a new millennium and . . . a new consciousness.

Diana Frances Spencer, born on the 1st of July 1961, was the People's Princess, *the* Queen of Hearts, Mother of Kings, Lady of the Limelight, Patron of the Poor and Protectress of the Downtrodden. Relinquishing her light to a greater Light on that ill-fated night of 31 August 1997, she was more loved, admired and respected than even she knew, leaving a legacy of love to a love-lost land. Tattered, torn and worn from the intrusive abuse of relentless stargazers, the most

photographed woman in the world died as she had lived - starlit in the starlight of the spotlight.

Although her flame was short lived, the radiance and power of her light were not. In fact, the magnitude of her brilliance was such that it did, single-handedly, what no one else in the entire thousand year reign of the mighty British Empire could not do - not king, nor queen, nor statesman, explorer, general, admiral, athlete, actor or poet - lower the Union Jack to half-mast over the staunch, unbending, unyielding edifice of Buckingham Palace in honor of a single personality! This Diana did, not by sword, not by pen, not by lofty degrees or eloquent tongue, but by heart. Such is the power of love, even from the grave. Diana gave, and the simple charismatic genius of her warm embrace, the elegant manner of her queenly grace, brought face to face the old and the new to renew a thought of what it truly means to be a queen or a king and change the course of an empire.



But why? As one word written on one of the cards placed in front of Buckingham Palace as a sentiment of love asked, *Why?* Why did Diana, Princess of Wales, the People's Princess and Queen of Hearts die the way she did, when she did? As we all watched the sad and tragic unfoldment of her demise before our tearful eyes, we could not help harboring a feeling of disbelief and incredulity. And, as Sam

Donaldson of ABC News said, *It should never have happened.*<sup>1</sup> Yet, it did happen and left many of those whom she softly touched weeping in dismay and despair.

Even though Princess Diana died relatively young at age thirty-six, did she die before her time? *Her life was over too soon*, stated Jane Pauley of NBC in its coverage of Diana's funeral.<sup>2</sup> Was it? Was it over *too* soon? Could dying young have rather been a blessing in disguise? Might her seemingly untimely death not have been a release from a longer life filled with the same torturous tribulation and despair with which she had lived for the sixteen years between the time of her ill-fated marriage and her death? And if she had lived and been made to endure more insufferable misery, would those who admired and loved her feel more pain and anguish for her living than her ostensibly premature passing? And, most importantly, what effect will her death - with all of its drama and insanity - coming at such a relatively young and vibrant age - have on the future of the British Monarchy and the British people in general? Diana was not only *the* Queen of Hearts but she was also the Mother of England's future, to be expressed and manifested through her son, Prince William, or possibly, Prince Harry. Teenagers are much more impressionable than sage and senior citizens, and impressions imprinted early in life usually have a much more marked and indelible effect than those occurring in later life. "As the Child is the father of the man,"<sup>3</sup> so, also, is the child the father of the king, and Britain's future an offspring of youth in distress.

The purpose of Princess Diana's life while she was living is clear. She was a marvelous and rare royal servant of the people, of the common man and woman, especially those who were sick, downtrodden and less fortunate. She felt. She had compassion and she

acted on her feelings. But what purpose might her life serve in the aftermath of her flame's extinction? How might the impact and value of her life after death be contrasted to her life and its value before her demise? And is there more to this sad and tragic scenario than meets the modern eye? Will there be more to the inchoate legend of Diana, Princess of Wales, than currently exists? Will her legend and the power of her message of queenly compassion, kindness, tenderness, generosity and charitable service to those in need be larger, better received and more effective because she died so young rather than if she had lived so long? Furthermore, was her shadowy fairytale life a mere happenstance of mixed fortune and misfortune or was it the perfect manifestation of an unrelenting, unforgiving destiny? Might there be more to this contemporary Shakespearean-esque drama than we perceive?

Henry Wadsworth Longfellow, one of America's most loved and cherished poets, would most probably say, Yes. Otherwise, how could he have declared in the last line of the first stanza of his poem, *A Psalm of Life*, "And things are not what they seem."<sup>4</sup> Additionally, *one may have good eyes and see nothing.*<sup>5</sup> In effect, we may see on one level, but do we perceive and understand on multiple levels?

In the world of physics it has been said that our human eyes - for all their intricate and wonderful visual capacity - can only see, at most, one per-cent of everything that exists in the cosmos. Furthermore, even with all of its advanced, scientific, technological wizardry, modern science would be challenged to perceive more than a few percentage points of what actually exists in the universe. This leaves a massive void as to what actually exists in our universe from a current scientific point of view. Certainly, there is more to creation than

what we can perceive with our mortal senses or earthly instrumentation, so what is the possibility of there being more to life than we can perceive with our mind and consciousness? In this modern age we do have a knowing and an understanding of many things to which we were ignorant and oblivious just years ago, but yet in the grand scope of all that is, "things" may very well be something other than what we know, understand or perceive them to be, other than what they *seem* to be, both from a materialistic and spiritual perspective.

When we look at life and its events, as in the case of Diana's life and tragedy, we often do not *see* clearly. Our perceptions are generated by the imperfection of our human condition, emotions, experiences, intellect and consciousness. We only see and perceive what is in our ability and capability to see and perceive. In fact, we may only see and perceive what is in our destiny to perceive. How many times, for example, has each of us done some dumb, stupid, untoward or questionable act and then asked ourselves, "How could I possibly have done that?" As we know, dogs can hear sounds we cannot. They can also perceive smells which we cannot. So it is with sharks. In fact, they can smell a single drop of blood a mile away within the ebbing and flowing of the ocean currents. Bats have senses beyond ours, as do many other creatures. Truly, as humans we are quite limited and more confined in our perceptive capabilities than we might like to admit. Such is the reason for the Biblical quote, I Corinthians 13:12: *For now we see through a glass, darkly.*

Using another analogy, it is like looking at the ocean - we only see the surface of the water and what is happening upon it. We do not see, and may not be consciously aware of or concerned with, the energies, forces and currents beneath the surface, *beneath the veil*, which are, in

large part, generating what we see superficially on the surface. The same is true when we look at land masses on the earth from outer space. We see mountains, hills, valleys, deserts, plains, forests, jungles, exposed earthquake fault lines and weather patterns, but we do not see what is occurring beneath the surface of the earth which assists in the manifestation of what we see topside. However, to understand what is happening on the surface, we must look more deeply. We must look *beneath the veil* of the external, beneath the level of the outer crust to determine and acquire an accurate understanding of the big picture, for the truth cannot be known simply by observing that which is occurring only on the surface.

The more deeply we delve into the substance of things, the more knowledge and understanding we gain of the whole picture, the macrocosm. As we look more deeply into the events and circumstances of life, as we look beneath the surface of life's external activity, beneath its veil, the knowledge and understanding we gain may help us become more balanced, more centered, more aware and more whole. This may or may not help ease our suffering, but it will give us greater and deeper insight into the mysteries of life and, thereby, create closure, possible acceptance of life's seemingly hard and cruel aspects and, perhaps, even give us peace of mind.

When tragedies occur, as in the shocking death of Diana, it is important that we keep our focus, lest we lose our balance and fall off the balance beam, jeopardizing our health and well-being as well as that of others who would suffer with us through our pain. When life collapses around us, we cannot collapse. Life goes on. We must go on. To do less would be to dishonor the dead as well as the living and all that is divine. After all, from a spiritual perspective, this is all God's

show, His play, and we are nothing but mere puppets, actors and actresses within it. It is not our job to direct the play. It is His. Our job is to play our part, perform our roles, duties and responsibilities to the best of our ability and leave the rest to Him, i.e., to God.

### **Divine Design**

There is a divine design to all things. Order is the first law of the universe. The molecular and elemental composition of all matter maintains a strict structure. Water and air, for example, are the same throughout the cosmos. As humans, aside from a few superficial variations, our bodies are all the same. We have two eyes, two ears, a mouth, a nose, two arms, two legs, a trunk, a heart, kidneys, liver, lungs, flesh, bones and blood. There is prodigious order and organization to our human form, to our bodies. So it is with our lives as well. They have order - a precise, immensely exact, unchangeable, measurable, definable structure and pattern. Our lives, as much as we might like to think they are unstructured, unformed, arbitrary, disordered, randomly constructed, indefinable, indeterminable, immeasurable, unpredictable and unknowable are not . . . in the least.

Each of our lives, as Princess Diana's life, maintains a strict structure and order. We do not move randomly about this earth from birth to death. As phenomenal and unbelievable as it may seem, each of us is born with a specific destiny and a specific set of personality traits and characteristics which are, at least in this life, as inviolable, unchangeable and predictable as are the compositions of the basic chemical elements. As Christ said, *the very hairs of your head are all numbered.*<sup>6</sup> With so much detail being given to our lives, where is the arbitrary selection?

Princess Diana's life - for all of its fortune, misfortune, heartache, heartbreak, happiness, joy, sorrow, sadness, tragedy, suffering, trouble, pain and pleasure - was the perfect manifestation of a precise, exact, spiritual blueprint designed specifically for her from which she could not escape until she was released from it at her final breath. So it is with each of us. Our lives move exactly and precisely to the rhythm of an unchangeable, pre-established, preset, pattern of existence. As the Bible quotes, *To every thing there is a season, and a time to every purpose under the heaven.*<sup>7</sup>

This may seem very different from what we, as individuals or a society, know or believe. Yet, 20th Century Perfect Master Maharaj Sawan Singh Ji has stated,

*The total number of breaths which one is to take till death, the morsels which one is to eat and the steps which one is to walk are all preordained at birth and no one can alter, decrease or increase them.*<sup>8</sup>

In effect, what this Saint is telling us is that life is destined . . . to the breath. We cannot in any way shape, reshape, undo or in any way change that which has been allotted to us. We are born, we live and we die as is predetermined for us. Such is the spiritual fact of each of our lives and such was the spiritual fact of Princess Diana's life. The universe functions within the framework of precise, exact, indiscriminate, inviolable, divine law and no one, regardless of name or fame, status or position, health or wealth, color, cast, class or creed, escapes it. We are all part of one huge divine play . . . His play.



Given this insight, how do we live? By *acceptance* and *adjustment*. We cannot change the events of our lives any more than we can alter the number of breaths already imparted to us, but we can accept and adjust to them. We may not like what our destiny bestows on us but we have no choice. We may live as happily as we can, adjusting to the ever changing tides of our lives, or we may resist, suffer, weep, moan and groan over our lot. The choice is ours as to how we react to the conditions, events and circumstances of our lives, but it is certain that our lives, our destinies, will follow their own predestined course and we will have absolutely no choice in modifying, eradicating or embellishing them in any way.

### **Karma**

*Karma* is the Sanskrit word for *action*. It is the same principle of which Christ spoke when he referred to *sowing and reaping*. In science, it is the law of *cause and effect*. *Karma* is the Great Cosmic Law of Compensation and Adjustment and it is responsible for our lives, their destinies and blueprints in the most minute detail.

Karma does not include only the negative things which happen to us as is often erroneously believed. Karma includes all things, both bad and good. Basically, what karmic law says is that whatever we do returns to us. It may be in this life, in this human form, or it may be in another life, another incarnation, in yet another form. The germane thing to remember is that it is inviolable, and no one - no human being, creature or soul in this dimension - escapes it.

If there is one major tragic flaw in human kind, it is that this divine law is ignored. In the main, we humans - who have the capacity for discretion and discrimination - violate this law every moment of our

lives, even though every major Saint and Spiritual Master since the beginning of time has informed us of it. If we could only live our lives knowing and acting in the consciousness that whatever we did would return to us at some future place and time, our lives - individually and collectively - would be revolutionized forever.

The sad thing is, however, we don't. We go on living and doing things which bring us pain and suffering. We act today without any thought of the consequences we will have to face tomorrow . . . or next week . . . or next year . . . or next life. We live one life indulging in the ill-begotten ways of treachery, dishonesty, greed and temporal material saturation and satisfaction forgetting that in our next life or lives we will have to pay the piper for these transgressions. Why? Because under this law of karma, this immutable law of sowing and reaping, cause and effect, compensation and adjustment, the consequences of our every action eventually return to us with full measure and we laugh or cry or weep or smile as the result dictates. In effect, we are the makers of our own destinies, the sowers of our own fortune, good or bad.

In his famous poem, *Invictus*, British poet of the Nineteenth Century and editor of the *National Observer*, William Ernest Henley, echoes this very sentiment:

Out of the night that covers me,  
Black as the Pit from pole to pole,  
I thank whatever gods may be  
For my unconquerable soul.

In the fell clutch of circumstance  
 I have not winced nor cried aloud.  
 Under the bludgeonings of chance  
 My head is bloody, but unbowed.

Beyond this place of wrath and tears  
 Looms but the horror of the shade,  
 And yet the menace of the years  
 Finds, and shall find me, unafraid.

It matters not how strait the gate,  
 How charged with punishments the scroll,  
 I am the master of my fate;  
 I am the captain of my soul.<sup>9</sup>

The final couplet, *I am the master of my fate; I am the captain of my soul*, is one of the most famous in English literature. Certainly, it is an exact and eloquent statement of karmic law.

In her poem, *Nobility*, American poetess Alice Carey reflects the same sentiment in the second stanza:

We get back our mete as we measure--  
 We cannot do wrong and feel right,  
 Nor can we give pain and gain pleasure,  
 For justice avenges each slight.<sup>10</sup>

The American poet, John Burroughs, expands upon this same idea of karmic operation in his most famous poem, *Waiting*:

Serene, I fold my hands and wait,  
Nor care for wind nor tide nor sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me.

I stay my haste, I make delays --  
For what avails this eager pace?  
I stand amid the eternal ways  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me,  
No wind can drive my bark astray  
Nor change the tide of destiny.

What matter if I stand alone?  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears.

The waters know their own, and draw  
The brook that springs in yonder height;  
So flows the good with equal law  
Unto the soul of pure delight.

The stars come nightly to the sky;  
 The tidal wave unto the sea;  
 Nor time, nor space, nor deep, nor high,  
 Can keep my own away from me.<sup>11</sup>

Regarding destiny, or the concept of a predetermined course of events, the famous English leader Sir Winston Churchill, arguably the greatest statesman of the Twentieth Century, writes:

*It is a mistake to look too far ahead.  
 Only one link of the chain of destiny  
 can be handled at a time.*<sup>12</sup>

Other writers have this to say regarding destiny.

Ralph Waldo Emerson:

*As we are, so we do; and as we do,  
 so is it done to us; we are the builders of our fortunes.*<sup>13</sup>

Marcus Aurelius:

*Love nothing but that which comes  
 to you woven in the pattern of your destiny.  
 For what could more aptly fit your needs?*<sup>14</sup>

Ovid:

*Everything comes gradually and at its appointed hour.*<sup>15</sup>

Shakespeare:

*There's a divinity that shapes our ends.*<sup>16</sup>

Sophocles:

*Whatever God has brought about,  
is to be borne with courage.*<sup>17</sup>

Obviously, it is not just Saints who understand destiny. The foregoing allusions offered by these noteworthy figures in history help corroborate its existence. This destiny which each of us carries with us is a direct result of our karma, our actions and desires of previous lives.

By looking more acutely at this law, we eventually come to the conclusion that we are responsible for the life in which we live and, therefore, however much we are tempted to point the proverbial finger of blame at someone or something else, we cannot. There are, because of this spiritually exact law of cause and effect, no innocent victims in this universe. We reap what we sow. If we sow good deeds, we will have to reap good deeds. If we sow bad deeds, we will have to eventually reap bad deeds. All of us have a mixture of both good and bad in us. If we plant apple seeds, we get apples. If we plant corn, we get corn. We do not plant apples and get oranges, nor sow corn and reap grapes, although much of what we reap creates sour grapes in us because we refuse to observe and act upon this universal law. After all, isn't it easier to blame someone else for our misfortunes? Spiritual maturity, however, always points the finger of blame where it belongs - at the person in the mirror. Furthermore, we should never forget that when we point the finger of blame at someone else, there are three fingers pointing back at us.

### Summary

Diana Frances Spencer - the People's Princess, the Queen of Hearts and England's Rose - was one of the most powerful women of this age. This cannot be denied. Her charisma made her the most photographed and most famous woman in the world.<sup>18</sup> *She had popularity, flair, a sprinkling of stardust.*<sup>19</sup> *She achieved stardom as if she were born to it.*<sup>20</sup> The force of her presence in British culture caused royal biographer, Andrew Morton, to comment, *Diana was our hope for the future.*<sup>21</sup> Andrew Neil, Former Editor of the *Times of London*, remarked, *Diana made us think about the kind of country we could be, the kind of country we might like to be.*<sup>22</sup>

The kind of power Diana, Princess of Wales, possessed made her a true monarch of the people, a queen who ruled not from a throne but from the heart. As previously discussed, she single-handedly caused the Union Jack to be lowered to half mast - an event never before experienced in the thousand year rule of the British Monarchy. Furthermore, she caused the Queen of England not only to make a rare live television speech to the English people and the world (thereby breaking the Queen's formality of pre-recorded television speeches) but also to bow her head in honor of another person - in this case a right and proper demonstration of respect during the passing of Diana's coffin in her funeral procession.

Too, the amount of money Diana's spirit and personality brought into the coffers of her charities in the aftermath of her death was in the millions. What is also of note is that during her funeral procession, trailing her coffin, were five powerful men in their own right - three potential kings (Prince Charles, Prince William and Prince Harry), the husband of a queen (Prince Philip) and an Earl (her brother, Charles

Spencer). Added to this was a world-wide viewing audience of unfathomed numbers and a press contingent of the largest and most powerful television networks on the entire earth. With this kind of power, who needs a throne?

Diana Frances Spencer was a legend in her own time and it is safe to say her legend will wax with time, not wane. But given the concepts of divine order, what can we say of Princess Diana's life and death? As much as we loved her and cared for her, admired her good works, generosity and gracious manner, her life was, as all of our lives are, predestined. Simply, it was her destiny to live as she lived; to give as she gave; to embrace others with love and compassion; to smile, laugh, and cry and, unfortunately, to die at a young age. This was her life as her divine blueprint depicted. And we must not forget that from a spiritual perspective, we are all children of a divine power far greater than we can possibly comprehend. We live in and by God's love, by His Will and we are born and die in His omnipotent embrace.

But how can we know this - that the life and times, the tragedy and triumph, the joy and sorrow of Diana Frances Spencer, Queen of Hearts, world-famous Mother of Kings and Matriarch of Britain's future - was preset, pre-established, predestined? The answer to this question may lie in the stars, but it most certainly lies in her *numbers*.

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*Blueprint of a Princess:  
Diana Frances Spencer - Queen of Hearts*  
by  
Richard Andrew King

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