

MYSTIC LIGHT

What is Truth? How is it Found?

NATURE IS THE universal mother of us all. If you are in harmony with her, and if your mind has not been made blind by the cobwebs of misconception and erroneous theory, she will hold up before you a mirror in which you will see truth. It is possible then to see divine truth in all its glory, and for the wisdom thereof to pervade you. But he who is not true unto himself can never see the truth as it is disclosed by nature. It is far easier to study many books and to commit to memory many scientific theories than to ennoble one's own character to such an extent as to enter into perfect harmony with nature.

When once man has exalted the god within him over his carnal passions and desires, then can he perceive the truth in all things, in all philosophies. All the religions of antiquity will reveal unto him the truth that was in them and that brought them into existence, even though many of these very same philosophies or religions sounded foolish and repulsive to him before.

Then he will be able to perceive the real truth and the hidden meaning of the teachings of the Christ, and will not look at them as filling the world with superstition, causing the crimes of the Crusades, the horrors of the Inquisition, and sectarian intolerance. They will come to him as the teachings of love from the Master to the neophyte.

It is not the fault of the truth if it is misunderstood. The temple of truth is locked with many keys, and those who are vain enough to believe that they can invade it by their own power and without being shown the way by the light of the spirit will storm against it in vain. Wisdom is not



Created by Ariel Agemian exclusively for the Confraternity of the Precious Blood

St. Francis of Assisi

"If thy heart were right, then every creature would be to thee a mirror of life and a book of holy doctrine."—Thomas à Kempis

created by man, and cannot be purchased with money nor coaxed forth by promises; but it comes to those whose minds are pure and whose hearts are opened to receive it by entering into harmony with the nature principle of God. There are few among the so-called learned who are willing to give up their illusory independence of thought, their accepted opinions, their dogmatic reasoning and speculations about possibilities and probabilities, and submit their own personal will entirely to the will of God, thus rendering their souls fit temples for the residence of truth. There are but few persons who desire to be nothing of themselves so that truth may take full possession of them and be all in and through them.

Truth acts toward man as a magnet, ever drawing him upward. When once he gets within the range of truth, it will be his highest ideal. The higher he rises in the scale of existence and the more his perception of the truth increases, the higher will be his ideals. As long as we cling to our highest ideal, we shall be happy in spite of the sufferings and vicissitudes of life. Living up to the highest ideal of life confers the highest and most enduring happiness. Occult philosophy discloses to us the highest ideal of life and advocates a constant adherence to it, not to be lessened by the illusions of the senses nor weakened by doubts which an imperfectly developed and short-sighted intellect creates. This adherence may be increased by a constant regard for the truth and an unwavering attention to duty.

As long as a man fancies the realization of his highest ideal to exist outside of himself, somewhere above the clouds or in the distant past, he will go outside of himself to seek for it, either in his fancy or in the pages of history. This is not seeking truth but merely dreaming about it; for not that wisdom that exists outside of man but that which has taken root within him renders him wise. The spiritual regeneration of man requires the opening of his inner senses, and thus brings the perception of the truth.

Philosophy means the love of wisdom, and the lover of wisdom is a seeker after wisdom; he desires to know the secrets of nature and the mysteries of God, which, however, may be found at the very foundation of his own soul and constitute truth. It is not man but the god in man who knows truth. It therefore does not rest with the will and pleasure of man to become a seeker after truth, but it depends upon the subjugation of his animal passions and the awakening of the divine spirit within him.

Philosophy argues and deduces, makes additions and multiplications, and by logic seeks to prove that for such and such reasons this or that cannot be otherwise than so and so. But truth does not depend upon argument, logic, or reasoning. The power to recognize and to follow the truth

cannot be conferred by academic degrees. He who desires to know the truth must not be satisfied with descriptions of it received from others, but he must find it within himself. The highest power of the intellect, if not illuminated by love, is only a high grade of animal intellect and will perish in time; but the intellect animated by the love of supreme truth is akin to the intellect of the gods and will live in eternity.

It is well to study the opinions of others and to store them up in the book of our memory, but we

should not believe them to necessarily constitute truth. Even the teachings of the world's greatest adepts, unimpeachable as they may be, can but instruct us. They can give us no real wisdom.

They can show the way, but we ourselves must climb the ladder. Were we to recognize their dictum as the final word to be accepted without any further internal investigation, we should then fall back into a system of belief which exalts authority.

Wisdom, knowledge of the truth, gives strength; doubt, denial of the truth, paralyzes the will. If we study the teachings of any supposed authority external to our own selves, we at best know what the opinion of such an authority is in regard to the truth, but we do not necessarily arrive thereby at a knowledge of the truth. If we, for instance, learn what Christ taught about God, we still cannot know God unless we awaken to a realization of the presence of God within our own soul. The knowledge of even the wisest of all men, if communicated to us, will be nothing more than an opinion as long as it is not experienced within our own selves.

“God is a Spirit, and they that worship Him must worship Him in spirit and in truth” (John 4:24). Before a man can worship God in truth he must first have experienced and know what truth is. The majority of the humanity of today do not worship God in truth for they know not what truth is. But if a man is earnest and strives to overcome his lower self and to know more of God, it will ultimately end in his having a glimpse of the real wisdom of God, which is truth. □

—H. R. Right

“The less belief there is in any personal authority, the greater is the understanding of Christian Rosenkreutz.”