

Why the Truth Seeker Must Live in the World



AFTER THE TRANSFIGURATION scene, when the Christ and His disciples were making ready to descend from the Mount, the latter would fain have stayed and suggested making dwelling places so that they might remain. This was not permitted, however, for there was work to do in the world which would have remained undone had their plan been carried out.

The Mount of Transfiguration is the "Rock of Truth," where the freed spirit may behold the eternal realities. There in the GREAT NOW (the past symbolized by Moses and Elijah) the prophets of the ancient dispensation met Christ, the ruler of the Kingdom which was to come. Every spirit who is permitted to behold the supernal splendors of this celestial realm, to hear the sublime strains of the harmony of the spheres, and to view the wonderful colorplay which accompanies the music, is likewise loath to leave.

Were it not that we seem to lose our form and personality, and encompass this whole realm within, ourselves, we should probably not have the strength to return to earth, but this feeling that we retain "heaven within" fortifies us when it is time to again turn our gaze outward and attend to the work in the world.

Objects in the physical world always hide their inward nature or construction; we see only the surface. In the Desire World we see objects outside ourselves, inside and out, but they tell nothing of themselves or the life that ensouls them. In the Archetypal Region there seems to be no circumference, but wherever we direct our attention,

there is the center of all, and our consciousness is at once filled with knowledge concerning the being or thing, at which we are looking. It is easier to catch in a phonograph the tone which comes to us from heaven than to set down the experiences we encounter in that realm, for there are no words adequate to express them; all we can do is to live them.

But to live them, however imperfectly, we must be in the world; we have no right to remain secluded with the truth we have found. That is the great lesson taught when Siegfried leaves his beloved. He must not remain. Life is a constant flux; stagnation is the cardinal sin, for new experiences are the very life breath of progress. If we have found truth, it is our bounden duty to seek also a field where it may be of use. And according to our judgment in that matter, and the diligence wherewith we plant and water, will be our harvest.

This is a matter we should each carefully consider: "What use am I making of the teachings I receive?" We may be off in the mountain in dreamland, though we live in a city, and as deaf to the cry for light which sounds in our very ears as if the seeker were thousands of miles away. Unless we give out by our lives—which speak louder than words—the truth we have found, we incur a heavy responsibility, "for unto whom much is given, of him shall much be, required."

Let us remember that "Knowledge puffeth up, but, love edifieth," and that service is the standard of true greatness. □