

Knowledge and Truth

In knowledge we may hold the things concerning Truth. But in mere knowledge we do not hold the Truth itself. For instance, in Nature there is a revelation of the great and sacred Mystery of GOD. In His majesty and power HE is found in the elements. Man meets with these in his search for knowledge and understanding. He tries to discover the nature of the elements, their distinctive qualities, their combinations, their possible uses, their primary, inherent potencies; and he gathers much knowledge about those elements and the uses to which they can be put. Here he has touched a realm of Truth aspected, Truth revealed in the motion and constitution of the elements.

But he has not discovered *the* Truth, for that is unseen. It lies behind. It is contained in the Mystery which is the primary cause of those elements in their distinctiveness, their fashion, their potency, and their uses. The Truth can be discovered only when the elements are known in their fulness, understood in their nature and their potency, and in relation to the Source of their potency. For although men and women, through their scientific study of the elements, think they have discovered the secret of them, we do not hesitate to affirm that they are far from having arrived at that. They have only discovered something of that which is aspected. Their knowledge is comparative, and only elementary in its degree.

The Mystery of GOD is in all the elements, and none can understand the elements thoroughly without knowing something of His Sacred Mystery.

The Divine Renaissance Volume I pages 135-136



The Order of the Cross

Spiritual Reflections

November 2016

Thoughts on the Teachings

John
Pignéguy

TRUTH – WHAT A WEALTH OF MEANING there is in such a small, one-syllable word. Much has been written about what ‘Truth’ might represent or what it might actually be, if it were possible even to describe it in any meaningful sort of way. Poets, those inspired wordsmiths throughout history, have given us plenty to think about. They can perhaps be thought of as ‘mediators,’ or bringers of varied aspects of eternal truths, but in words that speak to us more directly and more personally than we might have previously thought possible.

Our Friend makes an interesting point in the first two sentences – in paraphrase, just because we think we know something does not necessarily mean that it is true. Stating the obvious, you could say, but maybe that is exactly what is needed, so that we do indeed give ourselves time to pause and reflect. Our Friend mentions that ‘in Nature there is a revelation of the great and sacred Mystery of God.’ Our individual response to the wonders, the beauty and the variety of the natural world as we experience them must surely bring us closer to an inner understanding of ‘the Truth’ lying behind these experiences. The poet John Keats gives us some famous lines on this subject in his *Ode on a Grecian Urn*,

*Beauty is truth, truth beauty – that is all
Ye know on Earth, and all ye need to know.*

Our reaction to these lines will probably be that Keats has got it absolutely right. In this learning process, we all have to take a step back and pause – to give ourselves the opportunity and the time to detach ourselves from the incessant demands of worldly activity. This is often quite difficult to do, but could that possibly be because we do not allow ourselves sufficient time to do just that? As with anything that is really worth doing, we need more practice at it – and that is down to us alone, as individuals. Thus we are more able to truly ‘live the life’ and to reflect, as best we may, on the spiritual truths that must direct our steps, reflecting the transcendent writing of Our Friend which informs, inspires and guides our lives, for which we are all indeed truly thankful.

Gateways to God: The Gateway of Feeling

HOW BEAUTIFULLY HE LEADS US as we pass from gateway to gateway, seeing, hearing, inbreathing, tasting, touching and being touched on the way.

For as we process, there takes place an awakening and intensifying of consciousness, a deeper awareness of things divine and, conversely, a deeper awareness of what is not spiritual and divine. And primarily it is the sense of feeling that enables us to do this.

Where feeling has been negated and thus become dried up, the life would seem to be inert, frozen, even cold and hard as if compassion and pity no longer had any real part in the life.

What a tragedy has lain and still lies over mankind through the loss of true feeling or through its misdirection as when it becomes inflamed.

Cruelty, domination, violence, oppression, war, the imposition of unjust laws and religious persecution have inevitably followed.

It will only be as feeling, in the true spiritual sense, is restored that these things will be abolished and their causes healed.

Now feeling is not being sentimental or being emotional though it includes both of these. For there is a true sentiment and our emotions are really our spiritual bloodstream, through which His Love may pass.

Feeling is that wonderful interior sense by which all things may be felt and thereby known, that is, known to be there, to be active, to be real. There is nothing theoretical about feeling, although if it is not truly harnessed and in a sense correlated it can be misleading, conveying to the soul other than it should.

But in its pure state it is the means by which many things may be truly known, which cannot be known otherwise in that direct sense.

You will remember how in the first chapter relating to vision, we spoke of how the outer eye sees, the mind beholds, and the heart sees into what is seen and beheld.

How is this accomplished? Well, from the heart, the spiritual heart that is, there proceed to the object of our loving concern streams of love. Those streams, because they are of love, can enter into

whatever is looked at lovingly, be this flower, landscape, work of art or human soul, and so become aware by a process of identification with whatever is taking place or emanating from them. That is, what is taking place, is felt and in that sense known. It is in this way that the heart may know what is not possible to the mind. But this in no way takes away from the mind its own power for service in its own way. Indeed the mind will be able, if it be lowly and in a true and illumined state, to relate and to correlate what has been felt, thus giving a more complete picture.

But we can see from this how much can be sensed, that is felt, and in that sense known through what has been felt.

Does this not open out for us many things? Why sometimes we suffer when there is no apparent reason? Why sometimes because we are a member of a family or a community, or a nation, or a race, and because we are in loving relationship with and to them, because of that identification through love, we may suffer because of what is happening to them? Conversely we shall also feel joy and peace when these obtain in them.

Does this not also reveal to us how the artist, the composer, the healer, the nurse, the mother, the friend, are able through the streams of their love, through feeling, to see and to diagnose in a deeper and more interior way than is otherwise possible? We see here that Love is the key. Not only our human love, but also that Love which is of God, which will use our love and the channels of our emotions, if they are pure enough to endure it, not only to sense, to feel, to diagnose, but also to comfort, heal and enrich.

For we may be sure that if we have gifts they are to be used for service. And in that service there will come to us that true joy wherein love seeketh not her own.

Thus we are led in wondrous ways, even His ways. But it will mean that we shall become aware increasingly not only of the beauties and the joys of life but also those things which are non-spiritual, those impure and inimical atmospheres, conditions and influences that are generated by such things as flesh-eating, smoking, drinking, drug-taking, wrong scientific experimentation, as well as what is diseased and disordered.

That is how we know them to be non-spiritual and wrong. We do not need the written and spoken word to tell us to the contrary. As I said, there is nothing theoretical about the sense of feeling. Indeed, according to the measure and intensity of our feeling so will be the measure of what is spiritual and divine in us. That is why feeling takes us, if we will, right to the threshold of the interior realm of our being.

How blessed we are that it should be so. For although we shall feel increasingly those things that are not of Him, we need not be affected by them or be involved in them. Indeed as we recover the sense of true spiritual feeling, so shall we become endowed to be the channels for the abolition of those things we have mentioned and the means, if He permits, for the healing of their causes. Life will become increasingly radiant and blessed. We shall be led as only he can lead us through His touching of us. And as He heals us gradually, and it must needs be gradually when it relates to our feelings, then we shall feel His approach to us at all times as He calls us through the four courts of our life to come and see, to hear, to inbreathe, to taste, to touch and to be touched by Him intimately, beautifully, deeply. Then indeed we shall come to know Him as he is, than which there is no greater privilege or joy.

May our gateways be as His Gateways through which He may pass to and fro bearing His sacred touch unto all that can be touched by Him as He comes bearing His gifts to all who can receive them. How honoured we are that it should be so. Verily He is our Father and our Mother and we, each one of us, uniquely and distinctively His very own child.

In the beginning he gave us eyes wherewith to see that in due season and in the fulness of time we may find our way back to Him unto the realising of Him as He is. For that purpose did He give us eyes to see, ears to hear with, the wondrous sense of differentiating through the breaths, giving us the means to taste his goodness and to touch and to be touched unto the feeling of His very nearness to us, yes, even ultimately within us.

How great is the honour! How wondrous the privilege! We would indeed thank and bless His most Holy Name in all that we seek to be and do.

*O grace of God! O holiness divine!
Do Thou descend to fill
This mortal frame of mine
Give me thy bread, Thy living Wine
That from Thy table I may arise
To realms immortal, Thine.*

The Divine Life-Stream

O Stream of Living Fire, transfuse each Planet-plane,
Breath of Eternal Life, restore our powers again;
Inpenetrate the Earth with impulse of GOD's Will,
Through Radiance of Joy HIS Purpose serving still.

Bright Flame of purest Love that heals in tenderness,
Re-energise all Souls, to radiate and bless,
Serving by day, and night, in equipoise and calm,
Till flow of Peace Divine fills all with Heavenly Balm.

Queenie
Dawe

GATHERINGS AND EVENTS

November

11-14 Gathering at Charney Manor

December-January

30-4 New Year Gathering in 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

This will ensure that Spiritual Reflections is sent to your new address and that all your contact details are updated on our database.

If anyone wishes to reproduce a portion of Spiritual Reflections, permission should be sought from the Editor in advance:

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

All articles are the individual responsibility of the writers and should not be taken as authoratative.