



Senatorius Sacerdos
Harpyiae

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Do what thou wilt shall be the whole of the Law.

Truth

Truth – something so many of us keep on claiming to be in search of. With so many seeking this elusive thing over the centuries, how is it that it seems to be ever receding from us?

It seems that the first approach to avoiding the truth has to be to become entangled in the need to define the term. While lively debate is a wonderful thing, lively debate defining a thing which either is or is not seems a little pointless. The very fact that there is debate pretty much confirms the proposition, “that there is no truth but thy own”.

Let me begin with a little exercise

Bring to mind something that you absolutely, beyond doubt, know to be true (a fragment of the truth). Ask yourself what other possibility there is. Ask yourself what information you have that makes this judgment legitimate. Ask yourself how it would affect your life if you decided that this ‘truth’ was not so.

This will take a great deal of personal honesty – there is usually no-one easier to convince of the rightness of the socially acceptable than oneself. Feel for the strange little sensations of discomfort when self-deception is engaged.

Continue to identify and question truths until done.

That's a little mean. If you were left to deal with every truth right down to the smallest, silliest, little ones we would be here for quite a while.

With practice you can sense the discomfort with great precision. This discomfort is triggered by a special little part of the soul, the innate conscience. There is within each of us a fair and unbiased arbiter of right and wrong as defined for our species. This part of us recognizes truth and by subtle means communicates this recognition. For most of us this sense is shrouded by the day to day roles we play – we see, hear and say what is expected of us for so much of the time, the sense of truth and justice just fades into the background. It never gives up.

If, after all efforts to debunk your own truths, you find yourself steadfast in your convictions, you are either a consummate liar or a truly free spirit.

Our dishonesty ranges from the apparently trivial to the obviously appalling. When asked by someone who looks awful, how they look, we reply that they look wonderful. We kill and then we deny doing it. How can these or any other lie within the gamut be reconciled with true will and freedom.

In the first case, we would argue that the speaker was trying not to hurt the other's feelings. In a world of truth it would not be possible to hurt another's feelings, because they would already be aware of their own and everybody else's defects. In the last, we know either that the killer knows their deed was wrong or that the killer is too weak to defend their true will.

At the ultimate point, when we are exposed to the ultimate truth, if it be while we are still constrained by bodies such as we have, then still, our first-hand knowledge of the truth will still be distorted by our senses.

If you are unable to find any flaw in any one of your truths you have either misunderstood or you are too stupid. It is the flaws which have been identified and answered satisfactorily that build a firm basis to a truth. A truth that just bounces on in and is accepted without question can only be a faith, and faith is not a proof.

The great reward of persistence in this matter will be a handful of simple ideas about which you can loudly proclaim,

"These things I hold to be true!"

- Adamas 161

Love is the Law. Love under Will