

One Life Leads To Life, The Other To Death



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From 'How To Be At Peace With Your Problems'

Herein outlined are the two types of stresses that we create. One stress leads to life; one stress leads to death.

We must seek out the essential, invisible knowledge; then must we champion the cause of truth. What we hear whispered in our ear, that must we shout upon the housetops.

This will bring out of hiding the opposition; those living in error will then feel the sting of truth. "Being persecuted for righteousness' sake" is the eternal, life-giving Principle.

If you love what is good, you will champion this cause—fearlessly, and regardless of consequences. Your love of Truth will create unpleasant, often dangerous



conditions; but fortunately, you will find the growing strength with which to meet those problems successfully.

To the extent that you seek Truth, wisdom for each moment is

revealed. That Truth must you live fearlessly. No more understanding will be given to you than you are able to bear.

That means that only trickles of wisdom will bubble up from within yourself. Each trickle of understanding will arouse a matching opposition for you to conquer.

Soon, more understanding will flow, based upon the strength that you have gained from each previous encounter with the problem.

Never will you face more danger than you can bear, simply because you will not be able to receive more wisdom than you are capable of recognizing.

That capability is founded upon the previous understanding, and its Timely use.

Socrates was sentenced to death because his wisdom threatened to expose the corruption of the local Athenian politicians. When a way of escape was provided for him by some close friends, Socrates refused to go.

Naturally, his friends were astonished. "Socrates," they cried, "why must you die unjustly?"—to which he replied, "Would you then have me die justly?" If each man must die, let him die because of injustice done to him because of his love of Truth.

Herein lies the secret of eternal life.

"To suffer because you have the courage to champion Truth is the key to eternity."

To die for a crime you have committed is perhaps a just dessert; but to suffer because you have the courage to champion Truth is the key to eternity. This kind of suffering comes about only because of our unconscious projection of the Truth that we longed for in our souls.

All other suffering profits us nothing. We first love Truth; next we see Truth revealed for each moment.

Then comes the moment of obedience to that understanding. Each timely-moment embodies these layers of understanding in our sinews and mind, which now becomes a stronger receptacle for more profound and delicate essentials of wisdom...until one day there stands our greatest danger; perhaps our last.

However, in that last moment of earthly Truth, is the beginning of eternal life. "Though a man die, yet shall he live; but if he lives, he shall never die."

If we have love, we have the strength to project stress into our environment, and to bear its consequences. This stress, which we have the love to project, is the spark of life.

On the other hand, the enemy may suspect the value of martyrdom, refusing to come out and fight.

Yet, this refusal to fight, in itself, is another kind of stress. It is a similar kind of stress that punishes the fool in his repose, but it also serves to give life to the lover of Truth.

When a man earns an apparently good reputation in the minds of a gullible people by the way he caters to their whims, he is not championing the Truth.

Soon all opposition melts, allowing his gross weakness to grow unopposed; or, he may rot, either in flabby complacency, or in illusions of grandeur.

Therefore, we see that no stress is a worse stress than stress itself. Men die because of the stress that they cannot bear; yet they die also in the ivory towers of complacent repose.

The Truth seeker, on the other hand, need not fear that repose, for his principle is not of this world; it is not the complacent rot of the beast stripped of his environment. This

stress of no stress, is the one he recognizes as the enemy's tact.

Patiently waiting, with merry eyes twinkling, we merely wait, either for our enemy to die in his own trap of stressless repose, or to come out fighting, for an embarrassing defeat.

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