

## THE DETERMINATION OF TRUTH.

- I. The importance of a clear understanding of the meaning of terms.
  - A. Much confusion grows out of avoidable loose and ambiguous usage.
  - B. The value of the practice of using the dictionary by students.
    1. Statement of W.Q. Judge in this connection.
- II. Four important senses in which the term "Truth" is employed.
  - A. "Practical" or pragmatic sense.
    1. The idea here is that any concept which leads to successful results in action is true.
      - a. This is Truth as interpreted from the standpoint of concrete desire.
      - b. Does not give understanding of the behaviour of Nature.
      - c. Does not lead beyond the limits of illusion and hence is not a determinant of Reality.
      - d. Suggestion, negative magic and false belief through its hypnotic power may lead to results that pass this test.
      - e. The concept of "Truth" in much that goes by the name of "New Thought" is of this type.
  - B. Scientific sense of Truth.
    1. Essential criterion is that conceptual structure shall accord with Reality, regarded as distinct from the structure.
      - a. Not necessarily involving notion of photographic portrait.
      - b. Only essential that structure shall give determinate relation between experienced sense data.
        - (1) Must place all known data within logically consistent system and predict future events within given field.
    2. This is in the sense of relative knowledge.
      - a. Gives laws governing phenomena in the sensible world.
  - C. Mathematical or logical Truth.
    1. Criterion is internal or logical coherence.
      - a. Even a fanciful system possessing this coherence is true in this sense. *[Pure system furnish present physical structure]*
        - (1) Illustration of ~~frankly constructed~~ mathematical systems based on freely chosen premises.
      - b. All objective statements, if true, must pass this criterion
        - (1) Instance of how careful the Masters were to discredit assertion of contradiction.
    2. This is the primary sense in which a given system of doctrine is tested as to its truth.
  - D. Metaphysical Truth.
    1. In this sense Truth identical with Reality.
      - a. The typical oriental use of the word.
    2. Transcends subject-object relationship.
      - a. Hence in its own nature is inexpressible.
        - (1) Language when used for this purpose does not express but points toward the inexpressible.
        - (2) Statements pointing toward Truth in this sense may be objectively false.
          - (a) This is how an Oriental can be fundamentally truthful while using statements that are relatively false.
          - (b) Significance is that metaphysical Reality cannot be contained within any relative form.

III. Organs for the determination of Truth. Reason and Intuition.

- A. These two to be regarded as supplementary and not as antagonistic or one replaceable by the other.
- B. No determination of Truth in objective sense possible save by use of both Intuition and Reason.
  - 1. Intuition penetrative and Reason formulative and corrective.
    - a. Reason determines internal coherence and consonance with already known datum.
    - b. Intuition dives into the unknown.
      - (1) Forcing new doors of knowledge requires action of Intuition.
    - c. Discussion of Intuition in the two senses:-
      - (1) Infra-rational;
      - (2) Super-rational.
        - (a) This power achieved only as result of application on rational level.
        - (b) Reports on processes in scientific research where correlative "hunch" follows protracted labor.
  - d. The sense of certainty that surrounds intuitive function not reliable at least until thoroughly trained.
    - (1) Hence necessity of process of objective checking.

Two aspects  
 1. Meditation (Jyoti)  
 2. Radiation (Eros)

IV. Principle of Radiation in relation to Truth.

- A. Consciousness aligned to spiritual pole becomes conductor and transformer of subtle radiant energy.
  - 1. Analogy of this with radiant energy or "light" of physicist.
- B. Those on Path manifest this radiance.
  - 1. But not all who manifest radiance lead to the Path.
  - 2. There are hierarchies that stand upon other alignments than that which is the true destiny of man.
- C. Hence the presence of the radiant quality is not sufficient to prove that here lies the Path to Truth. *(All of Radiance)*
- D. Radiation is soul sustenance but it is incorrect to call it Truth.
  - 1. Analogy with physical sustenance and the knowledge of relative truth by which it may be secured.
  - 2. Truth is a quality attaching to knowledge.
    - a. Through the appropriate knowledge the power of radiation may be attained.
      - (1) Hence man of a non-radiant intellect may give to another that knowledge by which the latter may attain the level of radiance.
- E. Bathing in the radiance of another not sufficient to attain to radiant level for oneself.
  - 1. Knowledge acquired and applied alone adequate for this.
- F. Radiance received not necessarily pleasant.
  - 1. Destructive to adverse lower nature and this involves discomfort.
    - 2. If of too high a potency it will be completely destructive to the individual.
      - a. Here is where the principle of hierarchical transformation applies.
        - (1) Rays softened as transmitted through centers in the hierarchical chain.
        - (2) Reason why unprepared student could not come close to a Master.

The Wisdom of the Yogi not found in contact with his person

V. Supreme importance of Discrimination in the determination of Truth.

A. This requires intellectual effort as well as intuitive insight.

D. This is a function to be exercised at all times whether in moments of darkness or light.

1. Intellect not always illumined.

a. Yet the student should learn to command its use under all conditions.

2. it is dangerous to be content to float in the Light.

a. This may result in a higher form of mediumship.

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