

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 antagonists 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. Education (Logos)
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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