

“WHAT IS TRUTH?”

. . . Fair Truth’s immortal sun
Is sometimes hid in clouds; not that her light
Is in itself defective, but obscured
By my weak prejudice, imperfect faith
And all the thousand causes which obstruct
The growth of goodness. . . .

—HANNAH MORE

“WHAT is Truth?” asked Pilate of one who, if the claims of the Christian Church are even approximately correct, must have known it. But He kept silent. And the truth which He did not divulge, remained unrevealed, for his later followers as much as for the Roman Governor.

The silence of Jesus, however, on this and other occasions, does not prevent his present followers from acting as though they had received the ultimate and absolute Truth itself; and from ignoring the fact that only such Words of Wisdom had been given to them as contained a share of the truth, itself concealed in parables and dark, though beautiful, sayings.¹

This policy led gradually to dogmatism and assertion. Dogmatism in churches, dogmatism in science, dogmatism everywhere. The possible truths, hazily perceived in the world of abstraction, like those inferred from observation and experiment in the world of matter, are forced upon the profane multitudes, too busy to think for themselves, under the form of *Divine revelation* and *Scientific authority*. But the same question stands open from the days of Socrates and Pilate down to our own age of wholesale negation: is there such a thing as *absolute truth* in the hands of any one party or man? Reason answers, “there cannot be.” There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them.

¹ Jesus says to the “Twelve”—“Unto you is given the mystery of the Kingdom of God; but *unto them that are without, all things are done in parables,*” etc. (Mark iv. II.)

In every age there have been Sages who had mastered the absolute and yet could teach but relative truths. For none yet, born of mortal woman in *our* race, has, or could have given out, the whole and the final truth to another man, for every one of us has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more. *Tot homines, quot sententiae*—is an immortal truism (“as many men, so many opinions”). The sun is one, but its beams are numberless; and the effects produced are beneficent or maleficent, according to the nature and constitution of the objects they shine upon. Polarity is universal, but the polariser lies in our own consciousness. In proportion as our consciousness is elevated towards absolute truth, so do we men assimilate it more or less absolutely. But man’s consciousness again, is only the sunflower of the earth. Longing for the warm ray, the plant can only turn to the sun, and move round and round in following the course of the unreachable luminary: its roots keep it fast to the soil, and half its life is passed in the shadow. . . .¹

¹ “In a garden of sun flowers every flower turns towards the light. Why not so with us? This can be effected by those who are courageous and resolute.” (Daily Quotations, HPB 16th December)

An Allegory in “What is Truth?”

‘The Thirsty Wayfarer’ as an allegory for our existences on Earth

- the journeying Wayfarer is symbolised as a complex Being, in *inertia*, *thought* and *spirit*.
- on his journey he meets endless difficulties, growing wearisome (tamasic) of his travels.
- but the indwelling *thought* (rajas) carries him on, with a thirst that can only be quenched by wisdom.
- an oasis appears, offering rest and refreshment from its cool waters; he stays some months.
- however his truth-seeking *spirit* (sattva) tells him this is not the completion of his quest.
- the wanderer takes the refreshment provided, then one day feels the need to move on.
- his journey has not yet given him knowledge, the real possibilities of his evolution lie ahead of him.

Theosophy teaches there is a real purpose behind life, and it often uses metaphors by which we can better understand. This one shows the soul on *a journey through matter*. This is represented in one way by the varying consciousnesses of the Globes, see diagram in *the Secret Doctrine* 1:200.

This is thus a pilgrimage through almost limitless series of states which are not of the pure and essentially *spiritual* nature of being, but derived from them according to the “Cycle of Necessity” of incarnations. During the pilgrimage we may discover true purpose of living and what we can learn that releases us from ignorance.

"By doing the *proper duty* in the *proper place*, a man may make the world his debtor," says an English writer. A cup of cold water given in time to a thirsty wayfarer is a nobler duty and more worth, than a dozen of dinners given away, out of season, to men who can afford to pay for them. (*The Key to Theosophy*, Section 12)

Consider these aspects: a) who gives the waters that refresh the wayfarer?
 b) what does the water look like, how do we recognise it when we find it?
 c) who receives it, and how does the soul then further guide the wayfarer?
 d) if the wayfarer rejects it and gets lost, what puts him back on track?

Commentary

Theosophy describes the journey of the soul as being through “limitless deserts of illusion, matter” (*Secret Doctrine* 1:207-8).

An answer to question (a) “*who* gives the cool waters that refresh the wayfarer?” comes from that section in the SD on the planetary intelligences that have always been there to guide humanity:

“Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven ? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.”

b) what does the water look like, how do we recognise it when we find it?

“It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these “Sons of God” that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.”

c) who receives it, and how does the soul then further guide the wayfarer?

“No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost canon of proportion; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their Cyclopes, the “Sons of Cycles” or of the “Infinite,” from whom the name passed to the still later generations of Gnostic priests.” (ibid fn)

d) if the wayfarer rejects it (truth) and gets lost, what puts him back on track?

To recognise the truth when we find it is a hard lesson since it means we may become lost... to paraphrase, it is like the hill walker with his map and compass, the map representing the plan of the soul’s intended evolutionary journey, gaining experience and wisdom by progressing through the mountains of rounds and races, the compass giving the direction to follow to reach home. Such is the moral compass which aligns us to live in harmony and conduct so we fit with the natural course of higher evolution.

Robert Crosbie said “There is no need to grope, nor stagger, nor stray, for the chart that has led many to the goal is in your hands in the philosophy of Theosophy.” (Daily Quotation book, Crosbie, 2nd June)

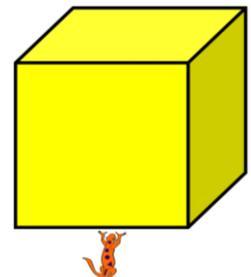
To see but reject Truth is folly and leads us to miss vital *landmarks* on our intended evolutionary path; a hill walker who misses his landmark may wander lost for a long time, but in that long wandering he will feel and see the need to become a more *observant* map reader. In modern terms it is to know where the natural path of humanity’s progress is, using all the knowledge we have wisely and not to work against Nature’s Laws.

[Return to the text of *What Is Truth*:]

...As for an absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mahomet, which refused to disturb itself for the prophet, so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it.

Now, since truth is a multifaced jewel, the facets of which it is impossible to perceive all at once; and since, again, no two men, however anxious to discern truth, can see even one of those facets alike, what can be done to help them to perceive it? As physical man, limited and trammelled from every side by illusions, cannot reach truth by the light of his terrestrial perceptions, we say— develop in you the *inner* knowledge.

From the time when the Delphic oracle said to the enquirer “Man, know thyself,” no greater or more important truth was ever taught. Without such perception, man



will remain ever blind to even many a relative, let alone absolute, truth. Man has to *know himself*, *i.e.*, acquire the *inner* perceptions which never deceive, before he can master any absolute truth. Absolute truth is *the symbol of Eternity*, and no *finite* mind can ever grasp the eternal, hence, no truth in its fulness can ever dawn upon it. To reach the state during which man sees and senses it, we have to paralyze the senses of the external man of clay. This is a difficult task, we may be told, and most people will, at this rate, prefer to remain satisfied with relative truths, no doubt. But to approach even terrestrial truths requires, first of all, *love of truth for its own sake*, for otherwise no recognition of it will follow. And who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success *has to be built on appearances, not on reality, on self-assertion, not on intrinsic value*? We are fully aware of the difficulties in the way of receiving truth. The fair heavenly maiden descends only on a (to her) congenial soil—the soil of an impartial, unprejudiced mind, illuminated by pure Spiritual Consciousness; and both are truly rare dwellers in civilized lands. In our century of steam and electricity, when man fives at a maddening speed that leaves him barely time for reflection, he allows himself usually to be drifted down from cradle to grave, nailed to the Procrustean bed of custom and conventionality.

Now conventionality—pure and simple—is a congenital LIE, as it is in every case a “*simulation of feelings according to a received standard*” (F. W. Robertson’s definition); and where there is any simulation *there cannot be any truth*. How profound the remark made by Byron, that “truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed *by the false scales of custom*,” is best known to those who are forced to live in the stifling atmosphere of such social conventionalism, and who, even when willing and anxious to learn, dare not accept the truths they long for, for fear of the ferocious Moloch called Society.

... Selfishness kills every noble impulse in our natures, and is the one deity, fearing no faithlessness or desertion from its votaries. Hence, we see it reign supreme in the world and in so-called fashionable society. As a result, we live, and move, and have our being in this god of darkness under his trinitarian aspect of Sham, Humbug, and Falsehood, called RESPECTABILITY.

Is this Truth and Fact, or is it slander? Turn whichever way you will, and you find, from the top of the social ladder to the bottom, deceit and hypocrisy at work for dear Self’s sake, in every nation as in every individual. But nations, by tacit agreement, have decided that selfish motives in politics shall be called “noble national aspiration, patriotism,” etc.; and the citizen views it in his family circle as “domestic virtue.” Nevertheless, Selfishness, whether it breeds desire for aggrandizement of territory, or competition in commerce at the expense of one’s neighbour, can never be regarded as a virtue. We see smooth-tongued DECEIT and BRUTE FORCE—the *Jachin* and *Boaz* of every International Temple of Solomon—called Diplomacy, and we call it by its right name. Because the diplomat bows low before these two pillars of national glory and politics, and puts their masonic symbolism “in (cunning) strength shall this my house be established” into daily practice; *i.e.*, gets by deceit what he cannot obtain by force—shall we applaud him? A diplomat’s qualification—“dexterity or skill in securing advantages” —for one’s own country at the expense of other countries, can hardly be achieved by speaking *truth*, but verily by a wily and deceitful tongue; and, therefore, LUCIFER calls such action—a *living*, and an evident LIE.

... Even Science, once the anchor of the salvation of Truth, has ceased to be the temple of *naked* Fact. Almost to a man the Scientists strive now only to force upon their colleagues and the public the acceptance of some personal hobby, of some new-fangled theory, which will shed lustre on their name and fame. A Scientist is as ready to suppress damaging evidence against a current scientific hypothesis in our times, as a missionary in heathen-land, or a preacher at home, to persuade his congregation that modern geology is a lie, and evolution but vanity and vexation of spirit.

Allegory of the Well

... Where then is even relative truth to be found? If, so far back as the century of Democritus, she appeared to him under the form of a goddess lying at the very bottom of a well, so deep that it gave but little hope for her release; under the present circumstances we have a certain right to believe her hidden, at least, as far off as the ever invisible *dark* side of the moon. This is why, perhaps, all the votaries of hidden truths are forthwith set down as lunatics.

... Were even the goddess who dwells at the bottom of the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well—the name of which is KNOWLEDGE—and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead."



“...with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.*”

It is to avoid such a calamity—one that has befallen every founder of a religious or philosophical school—that the editors are studiously careful not to offer the reader only those truths which they find reflected in their own personal brains. They offer the public a wide choice, and refuse to show bigotry and intolerance, which are the chief landmarks on the path of Sectarianism. But, while leaving the widest margin possible for comparison, our opponents cannot hope to find *their faces* reflected on the clear waters of our LUCIFER, without remarks or just criticism upon the most prominent features thereof, if in contrast with theosophical views.

This, however, only within the cover of the public magazine, and so far as regards the merely intellectual aspect of philosophical truths. Concerning the deeper spiritual, and one may almost say religious, beliefs, no true Theosophist ought to degrade these by subjecting them to public discussion, but ought rather to treasure and hide them deep within the sanctuary of his innermost soul. Such beliefs and doctrines should never be rashly given out, as they risk unavoidable profanation by the rough handling of the indifferent and the critical. Nor ought they to be embodied in any publication except as hypotheses offered to the consideration of the thinking portion of the public. Theosophical truths, when they transcend a certain limit of speculation, had better remain concealed from public view, for the “evidence of things not seen” is no evidence save to him who sees, hears, and senses it. It is not to be dragged outside the “Holy of Holies,” the temple of the impersonal divine *Ego*, or the indwelling SELF. For, while every fact outside *its* perception can, as we have shown, be, at best, only a relative truth, a ray from the absolute truth can reflect itself only in the pure mirror of its own flame—our highest SPIRITUAL CONSCIOUSNESS. And how can the darkness (of illusion) comprehend the LIGHT that shineth in it?