

ITC Talk - Truth, the voice of the sun of Truth

Hello friends, good morning, good afternoon and good evening, depending on where you are in this moment. Welcome to this second day of the ITC. Today we will start with the lecture "Truth, the voice of the sun of Truth. To discover something, we first need a picture of what it is and maybe even an indication, for where to find it. The theme of this year's ITC is "Discovering the Eternal Sun of Truth" and in order to form a more elaborated picture of this subject, we will spend the next twenty minutes exploring together what Truth is and how it is connected to the Eternal Sun of Truth.

If we look at truth, we can easily see that in everyday's life very different truths or perceptions of truth can be found and that these differences are often the root cause of very intense and sometimes very long-lasting disagreements. While on the other hand we see that hardly anything is done to overcome these differences so that the various parties concerned can continue to hold on to their own truth. It is clear that this approach does not help us any further. Theosophy, on the other hand, gives us a very clear picture of what Truth is and it also indicates that it is impossible that there are two different truths on the same subject. In *Isis unveiled* H.P. Blavatsky tells us that two different truths on the same subject 'can but constitute one great error'¹.

When we explore what truth is, we will start with the first proposition given by H.P. Blavatsky in the first volume of the *Secret Doctrine*. She describes this proposition as an omnipresent, eternal, boundless and immutable PRINCIPLE that precedes all manifested, conditioned and finite being. It transcends the power of human conception and can only be dwarfed by human expression. And although this absolute negation is beyond our understanding, it is still valuable to think or to contemplate on the idea of boundlessness, because it determines our vision of, and our position in life. When we see that there is 'one absolute reality' that precedes all life and all manifested and therefore limited being we see that we ourselves are a limited and temporary expression of it and also all other life that exists, From the very smallest to the very largest that we can imagine, and even further into the boundless is part of it. We then see that we all together form one large web of life which is interconnected, interblended and interwoven. In this web we grow, we work together, and have our existence. Seeing this oneness and interconnectedness it can hardly be otherwise than that we see that Brotherhood is a fact in nature. This is the ethical conclusion of understanding that everything forms a unity with each other.

If we go one step further, we read in the second proposition that the eternity of the Universe in toto forms a boundless plane in which countless and countless universes alternately manifest themselves and withdraw after their period of activity into the inner realms again in order to repeat this process of manifestation. In the *Secret Doctrine* these universes are called sparks of eternity or monads, and the ceaseless movement of these universes between periods of activity and inactivity can be seen as a regular pulsating tidal ebb of flux and reflux.

Now, in order to express themselves monads work together with other monads and they do this within a hierarchy in which more advanced and less advanced beings cooperate with each other. The higher beings or monads give inspiration to the less advanced and the less advanced provide the vehicles to the more advanced so they are able to express themselves. This can easily be understood when we look at this process from the idea of the tetractys. We then see a triangle with ten points, in one of its aspects symbolizing all life within a hierarchy, with a point at the top. This top represents the monad within the hierarchy that is the most highly developed and the most spiritualized of all

monads within a hierarchy. Therefore, this monad is called the absolute. In Sanskrit the absolute is also called Brahman or Paramâtman and it is this point from which all life within a hierarchy emanates.

And before we go further it is good to remember, that while we are discussing the structure of this one particular hierarchy guided by the top or the absolute, we are living in a boundless Universe. This means that the playground of the universe *in toto*, contains countless and countless of these hierarchies and thus, consequently, contains countless absolutes. Some of these hierarchies are developed much and much further than our hierarchy and other hierarchies are far and far lesser developed than ours. This view implies that although our hierarchy has a top, an absolute, there are other absolutes. A second conclusion we can draw from this is that there will never come an end to our evolution. We will always continue to grow. Evolution is boundless so to say. But within our hierarchy there is a top from which all wisdom emanates and this top is called the Sun of Truth.

Now, to build an image of this Sun of Truth we must bear in mind that this top cannot be found in the outer worlds, because everything that is manifested is composite and Truth is one. Absolute Truth is unmanifested. It has to be unmanifested, because if something is composite there are two, a higher and a lower, a here and a there, and a this and a that, which we call duality. There would be movement and if there is movement, there is change and truth has the very characteristic of being immutable. So, this top or Absolute is one and undifferentiated and from the beginning to the end of a manvantara it radiates immutable from the inner realms to give guidance and illumination to all that lives within the hierarchy. Truth, is the one white ray of lightⁱⁱ. Or as Damodar tells us in a kind of similar way: "Truth, highly seated on its rock of Adamant, is alone, eternal and supremeⁱⁱⁱ".

So, we started this lecture with the first proposition, the unknowable and unthinkable boundless principle. Then we discussed the absolute, the eternal sun of truth working from the inner realms. In the following part of this lecture, we will explore what happens when this one white ray of light arrives into the outer worlds. From the first moment we come into manifestation maya appears and things become relative. The one becomes the two, the two becomes the three and the three is divided into the seven rays and from there divides itself into innumerable and innumerable rays and thus arrives differentiated and veiled in the robes of maya into our world of manifestation. But although veiled, in the inner of the inner, in the core of the core, in the heart of the heart, in the most inner part of all things in manifestation, Truth is still there. In striking words Gottfried de Purucker tells us that "The objective Universe possesses only a relative reality derivative from the Noumenal Root of which this objective Universe is the phenomenal aspect^{iv}". In addition to this H.P. Blavatsky asks us in her article 'What is Truth' the question whether Truth can be known by something as limited as the human mind to which she herself replies that "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, she continues, and we have to make the best we can of them^v".

In the same article she also indicates that in every age there have been Sages "who had mastered the absolute but could teach only relative truths" and that the extent to which truth can be revealed depends on the capacity to which the student can absorb truth. This implies that our vision of truth depends on our ability to perceive it. We can only see what we have already developed within. And two other things we can learn from this are that there are teachers which help us on the path and

second, that if there are Sages who can reach Truth, we – although the road might be long – are also capable of reaching Truth.

Now let us see, how does this work? We live in a world of Maya and it is this world that we experience as real. Moreover, Maya is not only at work on our earthly plane but on every plane of manifestation and every form of existence is subject to it. Even in the realm of the highest Dhyān-Chohan, Maya or illusion are at work which means we can only perceive relative truth. But does this imply that our world of manifestation does not exist because of its illusory character as sometimes is thought? No, this is not the point, Maya or illusion mean that we do not understand this world for what it is in its essence, for what it in reality is, we see only the relativity of it, because we ourselves are limited, but the real or truth, what is also present in it, remains hidden and veiled. It is like Plato's cave where chained men are looking at shadows on the wall and take them for truth, not seeing that they are shadows and the chains are the veils of their own perception. Identity is reality and as long as we attribute truth to what we see we remain chained in arms of maya and we don't make any progress. This is also the reason why Gottfried de Purucker tells us that the first task of the teacher is to destroy the childish self-confidence of the Neophyte and to put in its place reverence for the truth^{vi}. We need, so to speak, confidence in the principles for the path we are on and doubt for the capacity of our observation and perception, because due to the illusory nature of our perceptions, they prevent us from seeing truth. And as soon as we begin to see, or begin to suspect that there might be a greater truth behind the material truth, we can grow and take steps on the inner path. This can be seen as the first stage of enlightenment or awakening: Seeing that there is a greater reality, behind the relativity of the world we perceive with our eyes. It is like reading a text. When we read the sentences, we see the outer world that we perceive with our senses. But then, when we are silent and give it some time to see what Buddhic impulses are coming to us from our inner being we can see the wisdom and deeper meaning of it and in that moment of silence when we are reading between the lines, we go inside and receive a deeper perception of truth. It takes silence, contemplation and patience to come to a bigger truth. We can think again of Plato's metaphor of the cave. The person who is freed from his chains and taken up into the cave to see a greater truth first perceives nothing because he is not adjusted to the light in the higher regions. Patience and trust are needed, and in time, when his eyes have become adjusted, and he can let go of the attachment to what he already knew, he can behold the greater truth.

If we then return to Helena Petrovna Blavatsky's article 'What is Truth', she says that Truth is a multifaced jewel of which it is impossible to perceive all the facets at once and that no two people, no matter how anxious they are to see Truth, can see even one of these facets alike. It is like the story of the blind monks who are investigating an elephant. Each of them will perceive their own truth, one touches the leg and thinks it is a tree, another thinks he perceives a broom, touching the tail and yet another recognizes a mop while researching the ears. They all perceive relative Truth 'and they have to make the best of it'. Now when they are cooperative and consult each other, they can bring the pieces together in order to built a bigger image ort a bigger vision of truth.

And isn't this also reason why we gather every year here at the ITC. Together we investigate and with the contribution of each other we try to increase our understanding. In doing so, we inspire each other, and try to look behind the veils and we learn more than we can do alone.

When we now return to the question of what Truth is, we can explore it one step further by looking at truth and try to see what its characteristics are and how we can recognize them, as well in our studies as in our daily lives. In the Collected Writings it can be read that Truth, to be complete must represent an unbroken continuity. It must have no gaps and have no missing links because Truth is one^{vii}. For this we can for example look to the doctrine of Reincarnation from which, on the basis of a number of processes occurring in the inner realms, where we can think of Kama-Loka and Devachan, it can be explained that people incarnate in intervals of a few thousand years. But if a teaching fails to answer the question of why children can incarnate already after only a few years, or when it fails to answer other questions, then this teaching is incomplete and therefore is only relatively true. The answers given by any particular philosophical system must also be logical^{viii}, for what is illogical cannot be true.

Another aspect of Truth is that it should give a solution to all the problems we encounter in life^{ix}. When we see the processes or dynamics that take place in the inner realms of our earth, in the solar system or in the Kosmos as a whole we can see the Truth that lies behind our world of illusion and we naturally find solutions for these problems.

And one other aspect of truth is that it must be harmonious and all inclusive. If you find something that is disharmonious or not all inclusive it cannot be true. It is in the Nature of Truth that it is harmonious. The universe acts according to an ethical order and according to harmonious laws. These laws are impersonal per se which means that truth always applies to everything and everyone. It is the keynote of our existence and thus consequently makes no exceptions. Therefore, it is said that the Sun of Truth radiates its beams to all. In this we find an important touchstone by which we can recognize truth: Truth must be beneficial to all. And if we descend too far into our world of illusion and maya we encounter many details and personal preferences that can no longer be combined, so we get entangled. To find Truth we must rise up, it cannot be adapted to our preferences. Or as H.P. Blavatsky tells us in the collected writings: "Truth is not on earth, it has to be searched for in the higher regions"^x. And isn't this similar to the old saying "If the mountain will not come to Mohammed, then Mohammed must go to the mountain." Where the mountain from an esoteric perspective stands for the higher and inner regions of the Cosmos.

We are now coming to the end of this lecture and we have seen that truth is the basis and source of our existence. All that lives is an expression of truth, and the truth that is always present in the heart of the heart of our hearts connects us to the heart of the Universe. So when we turn inward and listen to the silence in our hearts we gain insight into the essence of what and who we really are. And looking inside we also gain sight on the path that lies ahead of us, and this path cannot be found in the outer world, it is the ancient inner path. And when we go inward and follow that path we will find our destination: To become one with the Eternal Sun of Truth. This means that truth is not only the source for all manifested life, but also our guide on the path that we are all on. When we listen to the voice of the Sun of Truth we will find our destination in life and be beneficial to all. It is the Sun of Truth that illuminates all that lives.

ⁱ Isis unveiled - Vol. 2 - p.121-2

ⁱⁱ CW IV - p426

ⁱⁱⁱ Damodar - The Writings of a Hindû Chela – p109

^{iv} Esoteric Teaching III, p10

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- ^v Article 'What is Truth' H.P. Blavatsky
^{vi} Esoteric Teachings – G.d.P – Vol 2 – p29
^{vii} CWB XIII 92-93
^{viii} Damodar (pagina nog toevoegen)
^{ix} Letter Maha-Chohan
^x CW IX – P33