

# Logic of the Finite & Infinite Universal Laws

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Philosophers have for ages endeavored to express in words the laws or principles governing the universe. Very often they begin by stating that words are not very fit instruments to use, for a word might commute different ideas to different people. Philosophers are often first divided into those who use "Experience" as the basis for finding Truth, and "Rationalists" who use reason. But even the empiricists, as the first are called, use reason to a great extent. This has made their enemies state they could not prove their ideas. Another difficulty they have to face is the fact that experience teaches them differently, so they evolve different philosophies. And those like the mystical Neo-Platonists are attacked by being named "Pantheists," or their ideas are called "Vagaries," and shelved. If it were possible for man to experience Truth, then empiricism would be right. But before analyzing this idea, we must remember that as soon as you look at truth from this point of view, you are unconsciously making yourself the center of the universe.

Philosophers in using "Reason" are divided into "Deductionists" who begin with some idea and draw conclusions from it, and "Industrialists" who begin with many ideas and draw one conclusion—this latter generally being the method used by scientists. But in using reason, do they stop to consider what can be reasoned about? You can reason mathematical problems, problems in machines and chemistry, the law of variation in living forms, etc. But there are some problems that you cannot reason about. Even mathematics steps outside reason in assuming imaginary numbers to be real—that points that exist in one's imagination are as real as those in space. But there are things that Reason cannot analyze, that it cannot grasp: Will, Love, God, Beauty. Reason can only deal with finite materialist, as it is **generally** used.

Now as to those who adapt the other method, beginning with the idea that there is a great Truth and you can deduce other Truths from it. They are always asked: How do they know their first idea is right? They often assume that matter does not exist, or on the other hand that all is matter. And some say all is mind. And they take a stand like a star in the sky and whatever comes into view say: "This is the Truth."

When philosophers deal with subjects like God and love, they are in difficulties. When the church fathers tried to prove God by reason, it often resulted in their excommunication. Spencer tried in vain to analyze love and gained the conclusion it was a most complex thing. Then Edward Carpenter came along and said: "Love is not complex, love is a very simple thing and cannot be analyzed." This does not mean that God is unreasonable, that love is opposed to reason. It simply means that they stand above ordinary reason and cannot be analyzed by such methods. You need a telescope for the stars, a microscope for cells. For if one sees, God works everywhere through laws.

Now if God works through laws, can these laws be understood? And how can you learn them? How can one learn anything? How can he know about the trees, rocks, the stars, unless he first knows about himself, and when he knows about himself, he will know all. It is said: "God made man in His own image," "Seek ye first the kingdom of Heaven..." "Man know thyself."

And if man would know himself and know the truth what is needed if not logic? Faith, love, and heart. Heart is not to be considered here as an organ, but as the faculty of receiving impressions what we know as intuitions, inspiration, and revelation. It is used through attainment. And when

we look a little further, we find that these are the instrument used by all great scientists in making discoveries. Newton did not spend all his time reasoning to get the law of gravitation. He reasoned it in a flash while he was under the apple tree. Darwin reasoned in vain to find the law of growth. One day while resting in the tropics, it flashed upon him. And Wallace had the same experience. If we carefully study the life of Faraday who was the greatest inductivist, what do we find? 1. Love—his love nature was great, both in and out of the laboratory. 2. Faith—most of all in himself. 3. His greatest discovery came by “accident,” when he used an instrument contrary to the way his reason directed.

When we realize this, we see that man has used other faculties than reason even in making what discoveries he has. Love, Faith, Will and Intuition (or Heart). And it is these faculties and their use that will give him the clue both to the world without and the world within. First comes Love, for without that not even the coldest scientist could work. And it is by expanding and expanding this love quality that we advance toward Truth. And what do we find? We find God, that God is Love and God is All. Then we have a basis for our philosophy from which we can work. We shall have Wisdom, and wisdom originally meant “That which was seen—**Veda**” And how is this gained? It is gained by attunement.

As soon as one realizes this, he will find that God does work through Laws and the Laws man has known are parts of these laws; among them being the laws of conservation of matter, conservation of energy, laws of motion. We will see that all light, spiritual, astral and physical, obeys the same laws. That all energy and forces, not only electricity, sound, heat, but thought, will, even love, obey the same universal laws, not only in this plane, but in all planes. He will see the Universe is one, its maker One.

And then he will find that all Truth can be expressed, even in phrases like “La Illaha El Il Allah Hu,” and again, that you cannot express it all. If you cannot even use words to express finite ideas, how can you use them to express infinite ideas? The laws will be reasonable; otherwise they would not be laws. And Truth can be known and taught, and to the one who is ready and willing to know, his Teacher will come.