

Maxwell Maltz: **The Truth About Yourself**



“Ye shall know the truth, and the truth shall make you free” (*John*, viii, 32). “Truth crushed to earth shall rise again” (Bryant).

Yes, truth either sustains us or lets us down. Its importance in our lives is overwhelming.

What is the truth about yourself? Are you convinced that your image of yourself is a true one? Do you look at yourself as a fool, a buffoon? As a coward? A hero? A master of your fate - or a victim?

As you stand on the stage of life and look at yourself in the mirror, how do you judge yourself? What are your good points - and your bad? Do you like yourself? Are you a friend - or an enemy?

The most important exploration which faces mankind - and you, personally - today is not the exploration of outer space, but the exploration of *inner space*. It can change whole civilizations - and it can improve your life through the most rewarding adventure of your whole existence.

(Maxwell Maltz)

000

Reproduced from the book “The Magic Power of Self-Image Psychology”, by Maxwell Maltz, M.D., Snowball Publishing, UK, 1984, 216 pp., p. 14.]

000

Celebrating the Pagan Roots of Christianity



The Pagan-Christian Goddess in the mosaic at the altar of Hagia Sophia, from 9th century AD

Those who have visited the church of St. Sophia in Constantinople [Istanbul] and have fallen under the spell of what it reveals, will find themselves permanently enriched by a new apprehension of the world in God, that is, of the divine Sophia.

This heavenly dome, which portrays heaven bending to embrace the earth, gives expression in finite form to the infinite, to an all-embracing unity, to the stillness of eternity, in the form of a work of art which, though belonging to this world, is a miracle of harmony itself.

The grace, lightness, simplicity, and wonderful symmetry of the structure account for the fact that the weight of the dome and even of the very walls seems to dissolve completely. An ocean of light pours in from above and dominates the whole space below - it enchants, convinces, as it seems to say: I am in the world and the world is in me. Here Plato is baptized into Christianity, for here, surely, we have the lofty realm to which souls ascend for the contemplation of ideas.

But as Plato's pagan *Sophia* gazes upon herself she learns to recognize herself in the divine *Sophia* and, indeed, this church is an artistic proof of her existence and of her reality, spread like a protecting canopy over the world. It represents the last, silent revelation of the Greek genius, bequeathed to the ages, concerning *Sophia*, the Wisdom of God.

(Sergei Bulgakov)

[The above lines open the Introduction by Russian philosopher Sergei Bulgakov (1871-1944) to his book on Divine Wisdom entitled "[Sophia, the Wisdom of God](#)".]

Nicolas Berdyaev, on Christianity and Anti-Semitism



Jerusalem, the capital of Israel

Well-known facts can be denied or “forgotten” by public opinion and cultural consensus as long as they are politically inconvenient.

Yet Russian philosopher Nicolas Berdyaev (1874-1948) insisted that the policy of hatred is never a path to happiness. As a Christian, Berdyaev made the decision not to forget that the persecution of any nation or ethnicity is contrary to the teachings of the New Testament.

In his book “Christianity and Anti-Semitism”, he says:

“For us Christians the Jewish problem does not consist in knowing whether the Jews are good or bad, but whether we are good or bad. For it is more important that I should consider this question with reference to myself rather than to my neighbour, since I am always inclined to accuse him. It must be sadly confessed that the Christians have not risen to the height of the revelation they have received, and have in general been considerably inferior to the Jews.” [1]

The topic of anti-Semitism has a decisive importance to students of esoteric philosophy. The main object of the modern theosophical movement is to work for the natural law of universal brotherhood to be known and accepted in our civilization, which into a large extent still calls itself “Christian”.

As to Nicolas Berdyaev, he believed in Jesus, but disbelieved in outward churches. Having the courage to be honest, he wrote:

“The Christians and their Churches have a great many things to repent. We have just spoken of the Jewish problem, but we could also mention the social problem, that of war, that of their perpetual compliance with the most hideous regimes, and so forth. The question of inherent Jewish imperfections is of no importance in principle at this point. It is futile to deny them, for they are many. There is in particular a Jewish self-importance which is irritating, but it can be psychologically accounted for: this people, always oppressed by others, has sought compensation in the idea of its Election and its high mission. (.....) Every individual, every class or people, defends itself as best it can against the inferiority complex.” [2]

Human beings are multifaceted and contradictory.

Situated between Asia and Europe, the Russian culture seems particularly capable of having an integrated view of life’s contrasts and to be in peace amidst paradoxes.

Berdyaev adds:

“The Jewish people is a strange people reconciling the most diametrically opposite qualities. Within it the best traits blend with the lowest, the thirst for social justice with the tendency towards gain and capitalist accumulation. The Russian people, because of its polarized nature and its messianic consciousness, shows certain similarities to the Jewish.” [3]

It is beneficial to Islam, Christianity and every nation to be a friend of Israel and the Jewish people. Everywhere the policy of hatred is shameful. All countries and ethnicities should be mutual friends and have deep respect for one another.

NOTES:

[1] “Christianity and Anti-Semitism”, by Nicolas Berdyaev, Philosophical Library, New York, copyright 1954, translated by Alan A. Spears and Victor B. Kanter, 58 pp., see p. 4.

[2] “Christianity and Anti-Semitism”, Nicolas Berdyaev, see pp. 4-5.

[3] “Christianity and Anti-Semitism”, see p. 5.

An Integrated Approach To the Theosophical Teaching

It is not enough to have access to the best teaching available regarding esoteric philosophy or sacred wisdom.

The writings of Helena Blavatsky and the letters from the Mahatmas give us a key to the study of the universal literature of all nations. Classical theosophy is an accurate map for the journey, and an all-embracing system of guidance, but still the journey itself must be made.

The second secret of the pilgrimage, besides understanding the writings, is to have a correct approach to the teaching in one’s own daily life.

The ideal of human progression and perfection is extremely elevated, and subconscious levels of the student's lower self will be happy to imitate it, to stimulate vanity, and to make a fake version of the pilgrimage.

One's actual integration with the ideal will be a complex psychological operation where imperfection must be acknowledged and the process of self-delusion or "neurotic" pain dealt with in serene and transparent ways.

Humbleness constitutes the necessary protection, and a cultural, collective permission for people to be transparent regarding their imperfections has to be established in esoteric and theosophical associations. This is the way for the process of self-improvement to be effective.

The Cycles of Our Mankind



The end of every civilization unfolds as a spiritual failure, before it takes place as a sociological disaster.

It has been demonstrated since the remotest antiquity that the ruin of societies is linked to the depletion of natural resources, especially forests.

But before the ecological failure of agriculture (due to overpopulation and deforestation among other factors), there was always an ethical defeat of the human soul before Life.

Evaluating the degree of Ethics in present-day society might be a revealing exercise if we take into consideration the accumulated experience in History. The lessons from the past show that the defeat of Ethics is followed by social and institutional implosions.

The causes of the present deficit in ethics are easy to identify. They relate to the popularization of a self-delusion regarding the path to happiness. It will take some time - and

perhaps a new cycle - for many people to understand that truthfulness leads to happiness, while falsity opens the door to quite different places.

The unfortunate tendency to believe that indulgence is happiness, and doing nothing is the celestial life, constitutes a grave social problem. The truth is that following unrestrained lower desires is the hallmark of those destined to great suffering, and laziness creates disaster.

The dominant forms of political and social thought today are rather stupid in that they don't even question the legitimacy of exaggerated love for money and the worship of material pleasure. Many an economist and social scientist is unable to consider universal principles as voluntary simplicity and the need to place *respect for life* above the *pursuit of money*.

Yet nothing and no one can forbid present citizens from awakening from the nightmarish dream of indulgence and see the value of a simple life.

There is a paradoxically positive aspect in the anxious spreading of *maya*, illusion, marketing, propaganda and lies which is taking place today. Since illusion cannot sustain itself, the more illusion one finds in the current atmosphere of Western Culture, the deeper may be its renewal, which in fact has started already.

The apparent chaos is in fact part of a larger order, which we may learn to see, and whose natural unfoldment we can help take place in accordance with the laws of the universe. These laws we can find in our hearts and minds.

Each mistake and every failure help prepare right action, in the right time. Decline paves the way to rebirth. Contentment is the substance which prepares bliss. The purpose of duality in the Universe is to keep the eternal creative motion of that boundless Unity, of which each one is part.

The inescapable fact is that, whenever human beings become wiser, social and economic structures naturally improve, there is more justice, and leaders are ethical.

In the absence of wise citizens, however, no socio-political reform produces really good or lasting fruit. Therefore theosophy stimulates the awakening of the soul in every aspect of human life.

The growth in wisdom is far from linear or continuous in human spirit. In times and periods of "material progress", it is not rare to see a moral and psychological decline. Whenever people think too much of external things and appearance, they forget the state of their souls. The lack of attention to the state of the soul then causes a moral crisis that destroys social and economic structures from within.

Civilizations are the outer and collective embodiment of a certain stage of development in human soul; and if the soul changes, so must the civilization. Every civilization whose structure fails to listen the soul becomes useless to the evolving Spirit and dies. However, the societies which help the flourishing of the soul are in harmony with the law of the universe, and deserve to live.

On the Inner Value of What We See

N. Lossky wrote:

“Value is something which pervades everything. It determines the meaning of the world as a whole, as well as the meaning of every person, every event, and every action. Even the smallest change introduced into the world by any agent has a value and is undertaken only on the ground and for the sake of some value moments.” [1]

True value is not related to buying or selling anything.

NOTE:

[1] From N. O. Lossky, in his book “Value and Existence”, published by George Allen & Unwin Ltd, London, 223 pp., see p. 27.

Two Kinds of Transfiguration

The word “transfiguration” is often defined as “a complete change of form or appearance into a more beautiful or spiritual state”.

Sure.

Yet there is also an opposite and negative form of “transfiguration”, which makes the morally ugly aspects of an individual become visible. It usually occurs when the outward personality of a student of theosophy - full of sincerity and good intentions - is submitted to the slow process of probatory fire, and/or to psychoanalytic examination.

Positive and negative transfigurations are both changes in form, and express different moments of cycles in human evolution. They correspond to the springs and autumns of spiritual pilgrimage, and common sense invites the student to look at the whole cycle, thus transcending any particular “season”.

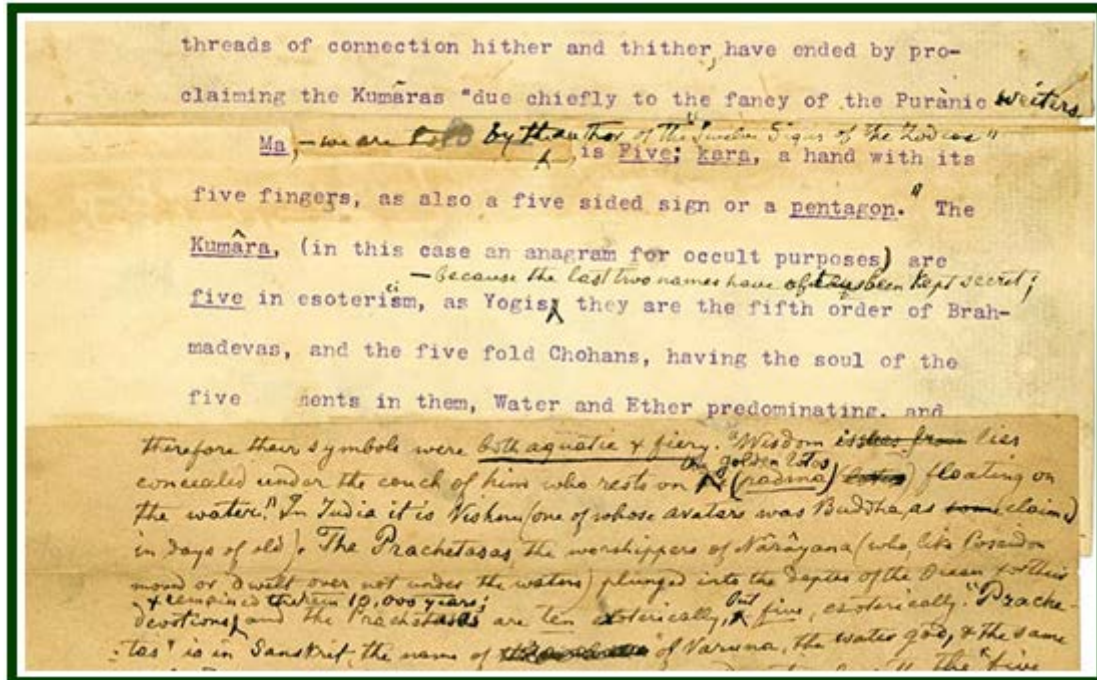
The Search of Knowledge

Eastern philosophies say we live in “Maya”, or Impermanence and Illusion.

The axiom must be correctly understood. Our higher selves live in the territory of truth. Our lower selves, however, exist only temporarily, surrounded by ever-changing circumstances. Our lower selves are themselves changing all the time, and are therefore largely under the influence of “maya”, impermanence, which is both internal and external.

As a result, the search for truth consists in the building of a more intense contact with one’s own higher self, who lives in truth. Life is not “Maya”: life consists of a battle between *Maya* and Truth, in our souls.

Daily Self-Discipline: **The Yoga of Editorial Work**



An example of proof-reading made by Helena Blavatsky during the preparation of "The Secret Doctrine". The fragment corresponds to pp. 577-578, volume II of the book.

Since ancient time, the frontline of philosophical schools has been kept alive by editorial work, including research, writing, proof-reading and publishing. It has been so both in the East and the West, in Vedantic and Platonic literature alike.

The modern theosophical movement is no exception to the rule. Its main founders were notably its hardest-working authors, translators, researchers and editorial workers. The fact is well-documented that as long as the masters of the wisdom were in direct touch with the movement, they themselves helped the editorial work and helped in the work of publications like "The Theosophist".

The original Pedagogy of the Masters and Helena Blavatsky recommends a living process of research and study in which the dead-letter memorization is avoided.

The seemingly endless effort in proof-reading philosophical texts - among other editorial tasks - is a form of training. It develops abilities like patience, perseverance, flexibility, attention and concentration. Planning and the right use of time and energy are critically important.

Editorial work forces the student to research and expands the contact of his soul with the ideas discussed in the texts. Being an altruistic effort, the process has many an element of Karma Yoga. The practice teaches humbleness and self-examination, since the student will have to

see his own mistakes on a daily basis, and if he is lucky he will have his mistakes shown by friendly readers and persons of good will.

These are some of the reasons why the inner vitality of the esoteric movement directly depends on the importance ascribed to the process of research and writing, while all the individuals involved try to expand both the quality of the work and the altruism of their motivation.

A theosophical association that is not centered on the active search for knowledge ceases to be a community of learning and becomes a community of automatic beliefs. Its *official truths* are subject to political negotiation and quietly arranged according to institutional interests.

When Politics Replaces Research

While political activity is normally based in corporate interests and superficial opinions, leading-edge research uses to question old established ideas and destroy all attachment to mental routine.

Since the beginning of the 20th century, politics and organized belief had growing power in the theosophical movement. In the various corporations, research, the practice of the teaching and the search for consistency became uncomfortable for the dominant order in the various corporations.

In the 21st century, the larger and more bureaucratic associations of the theosophical movement are governed by political processes and not by a living unfoldment of advanced study and research. In the esoteric circles which are large enough to be governed by politics, the Karma Yoga of altruistic action is less important, in defining leadership, than the politically correct smile and the art of looking like a saint. While this rosy atmosphere dominates in many an esoteric group, the true theosophical movement follows the example given by its founders.

A Practical Lesson from Blavatsky

Helena Blavatsky teaches through her life. She did not spend her days making exercises in public relations. She challenged organized ignorance and fought the causes of human pain. Although her life was an uninterrupted practice of austerity, she adopted no idle form of self-discipline. She followed the discipline of self-sacrifice for a humanitarian goal, and was an editorial worker.

In 1883, during the theosophical attempt to create in India a daily newspaper which would be named "Phoenix", Alfred P. Sinnett questioned the effectiveness of HPB's office.

She then revealed to Sinnett some of the circumstances under which the theosophical work has to be done, if the goal is to defeat mental routine and transmit the ethics of universal wisdom:

"I would like to see you undertake the management and editing of *Phoenix* with two pence in your pocket; with a host of enemies around; no friends to help you; yourself - the editor, manager, clerk, and even *peon* very often, with a poor half-broken down Damodar to help you

alone for three years, one who was a boy right from the school bench, having no idea of business any more than I have, and Olcott always - 7 months in the year - away! Badly managed, indeed! Why we have made miracles in rearing up alone, and in the face of such antagonism, paper, Society, and business in general. (.....) Please remember that while you in the midst of all your arduous labours as the editor of the *Pioneer* used to leave your work regularly at 4 after beginning it at 10 a.m. - and went away either to lawn tennis or a drive, Olcott and I begin ours at *five* in the morning with candle light, and end it sometimes at 2 a.m. We have no time for lawn tennis as you had, and clubs and theatres and social intercourse. We have no time hardly to eat and drink.” [1]

The above lines help describe the life of disciples and aspirants to wisdom.

Personal comfort is not their priority; and Damodar K. Mavalankar, whose life constitutes the most brilliant success story in the theosophical movement of all time, is here frankly described by HPB as outwardly “half-broken down”.

NOTE:

[1] “The Letters of H. P. Blavatsky to A. P. Sinnett”, TUP, Pasadena, CA, USA, 1973, 404 pp., see Letter XXVII, p. 57.

Passing Winds Inhabit Superficial Minds



The false need to be in harmony with the others at all cost destroys antahkarana, separates the individual from his own soul, leads him to act in irresponsible ways, and stimulates that which should not be stimulated.

One must be in harmony with the voice of his conscience, first, and then confront the karma of being sincere in a civilization where falsehood is not quite difficult to find, and hypocrisy is sometimes more easily accepted than truth.

From sincerity to oneself the feeling of honesty towards others results. Of course, thoughtless individuals see honesty as politically incorrect.

While superficial minds are inhabited by passing winds, the deeper levels of mind make the difference, for they are in sympathy with one's soul.

Healing Spiritual Delusion: **The Psychoanalysis of Theosophical Politics**



Karen Horney (left) and Helena Blavatsky

Is there a problem of personal vanity among theosophical leaders? Does lust for power exist in esoteric associations, especially in those larger ones where politics and politicking are influential?

Most people who know the movement will say a realistic “yes” to both questions.

Whited sepulchres are easy to find. Especially since the beginning of the 20th century, many have had personal imaginary talks with masters of the wisdom, and some have even attained a number of fake initiations. Clairvoyance of the lower and imaginary kind has spread among groups of good-willing persons who search for the spiritual path.

The neurotic or unnatural love of power and “control” is present today in most human communities and relationships. This largely subconscious disease is also influential in the biggest international associations of theosophists, and in most local groups around the world. However, theosophists have unique tools to deal with it and to share the healing process with others.

The delusion of political power and “personal prestige” is far from incurable: a few common sense steps must be taken so that its process is understood and the communities of theosophy students get healed from such a subtle poison.

There is an emotional chain of causation beneath the outer phenomena of personal ambition, “spiritual” pride, the illusion of “looking like a saint to others”, and related ailments.

A Psychoanalytic view of the human lower self can help people see the personal frailty behind the social mask used by “esoteric politicians”.

Karen Horney writes:

“The striving for power serves in the first place as a protection against helplessness, which (...) is one of the basic elements in anxiety.” [1]

She adds:

“...The neurotic [individual] will desire to have control over others as well as over himself.” [2] He “develops a stringent need to impress others, to be admired and respected.” [3]

This, of course, is not limited to leaders of associations whose aims are altruistic. It potentially applies to every human group with whatever goals, and every member of them, not just leaders. Theosophists, however, can be more conscious of the problem than the average person.

The creation of a self-idealized personality is a popular form of illusion. Many esotericists try to escape from confronting their ignorance through attachment to naïve forms of devotion, by following fake forms of spirituality based on blind belief, and with the help of an artificially idealized image of themselves, as if they were spiritualized individuals and highly evolved beings who are entitled to pretend they are “above human failures”.

Referring to the kind of person whose intense love of power and prestige is an escape from deep subconscious fear in any area of activity, Karen Horney wrote:

“For purposes of mere description such a person could be called narcissistic. If he is considered dynamically, however, the term is misleading because, though he is constantly preoccupied with inflating his ego, he does it not primarily for the sake of self-love, but for the sake of protecting himself against a feeling of insignificance and humiliation, or, in positive terms, for the sake of repairing a crushed self-esteem.” [4]

An enhanced contact with the higher self brings about the healing in theosophy. An awareness of human misery and self-delusion is an important element to change ignorance into wisdom by humbly renouncing selfishness and improving psychic energy patterns along the path to an enlightened view of life.

A real contact with sacred wisdom makes one feel humble, leading him to accept his mistakes and thankfully try his best each day.

The teachings of Helena Blavatsky and her Masters are clear about that. The presence of personal vanity or pride means the individual is still far from the divine presence. Common sense will show the way ahead, if one’s approach to the theosophical teachings is practical

and takes place in constant dialogue with daily life. By learning from his defeats, the pilgrim attains a lasting victory.

NOTES:

[1] “The Neurotic Personality of Our Time”, Karen Horney, Routledge & Kegan Paul, London, 1977, 300 pp., see p. 166.

[2] “The Neurotic Personality of Our Time”, Karen Horney, p. 167.

[3] “The Neurotic Personality of Our Time”, Karen Horney, p. 171.

[4] “The Neurotic Personality of Our Time”, Karen Horney, p. 172.

Thoughts Along the Road

Observing the Divine Presence in Daily Life



The painting “Simplicity” by Adriano Santori

- * True happiness tends to be exclusive to the territory of altruism.
- * No bliss belongs to the lower self, although part of it can descend upon the lower levels of consciousness as an unexpected grace and a source of peace.
- * Thoughtlessness is a disease of our time, while thoughtfulness opens the door to Yoga. Examining life is exclusive to those whose souls have awakened. The quest for truth constitutes a privilege: it gives people unlimited amounts of inner strength.
- * There is no limit to one’s creative possibilities, although people may have a very limited vision of such potentialities. Through small actions developed in the right direction, we awaken little by little the infinite power of life present in ourselves.

- * Microcosm and macrocosm are One. A long-term patience is an essential tool for the pilgrim, yet every moment counts. A correct view of past and future is necessary in the science of right action. However, life flourishes and unfolds in the Now. The whole Cosmos and its laws must be studied, yet the pilgrim has to watch his every step on the ground of the earth.
- * The springtime of the soul takes place when the light of truth shines with increasing strength every day. No one can say a spring is necessarily comfortable, or that truth has the duty to be pleasant. The spring of the soul unfolds when the sun of the higher self enlightens the mistakes we must correct, indicates noble actions to be done at last, and highlights long-forgotten tasks which must be rescued from oblivion.
- * The source of true contentment is not in seeing one's desires fulfilled, but in getting free from personal desire, instead. By transcending the narrow horizons of the lower self we attain blessings.
- * It is wrong to think that the Universal Law is somewhere outside ourselves. Natural or Universal Law, also called "the law of nature", works in all aspects and levels of the world, including human soul. It is the dharma, the duty and the Karma regulating individual life. The voice of our conscience expresses the Law. The act of being in peace with ourselves allows us to get in syntony with it, and with the best and noble aspects of other beings.
- * Goodness can always be found in human consciousness. The nightmare of selfishness is a dangerous form of self-delusion which gets extinguished in due time. Yet falsity needs to be unmasked, once and for all, before we get rid of it.
- * Those who have been morally blinded by the ideology of love for money and power may be unable to see goodness in life. Yet generosity makes the sun rise every morning. Good-will leads the planets around the Sun, and free birds express a joy of living that is shared by all beings. It is thanks to the rule of altruism that humans help each other in every aspect of our society.
- * One thing is clear from the study of the Mahatma Letters and the writings of Helena Blavatsky. The proper way to study esoteric philosophy includes the conscious building of a "bridge" between the celestial and the terrestrial, the macrocosmic and the microcosmic, the spiritual and the emotional; the ideal and the fact; the ethical precepts, and their serene practice in daily life.
- * As long as there is a clear and noble goal the key task is to focus our mind and energy in the practice of wisdom and the search for universal truths. This must be done while developing that "second attention" that can identify the sacred opportunities surrounding us. There will be doors to be knocked at, and new grounds which one will gradually learn how to tread on.
- * He who is not ready to accept defeat will not attain real victory. The pilgrim who does not care if he looks like an idiot to others can have access to eternal wisdom. Anyone who tries to be cleverer than others will have to come to terms sooner or later with his profound lack of intelligence. By being quiet, one realizes the best way to use his energies. Through a combination of pure heart and right discernment, the pilgrim can identify both sincerity and falsehood in human minds.

* The illusion of high speed is a hallmark of urban industrialized societies. Physical, emotional and mental hurry are signs of superficiality in decision-making. Before the pilgrim speeds up his march ahead, it is wise to ask himself where exactly he is going.

* We often have to choose between making slow progress towards a valuable goal and going much more quickly, and perhaps with more pleasure and satisfaction, to places that are useless, or worse than useless. The absence of acceleration preserves common sense, allows people to think by themselves and makes it easier to make wise decisions.

* By abstaining from personal attachment to any particular form of action, one can better identify the right decision to be made any time. Attachment to habit and to automatic reactions inevitably provokes a distortion of reality and facts. It is our perseverance in following the most truthful and accurate view of reality of which we are capable, that effectively helps us in decision-making. In the choice between love of truth and love of psychological comfort, much of our character expresses itself.

* As the outward challenges of mankind seem to become quicker and deeper, the occasion arrives to find peace within. Monetary materialism and religious fanaticism - those twin forms of blindness always opposing and complementing one another - make meaningless noise and stimulate superficial anxiety. An unconditional respect for Life and the decision to improve oneself in quiet, almost invisible ways, are two factors which produce equilibrium and well-being. A sense of duty towards the soul paves the way to a happiness that takes place on the permanent levels of one's being.

* Immediately above that mental territory where thoughts dominate, a form of perception occurs which is too quick, or too subtle, to be transformed in words. As long as this level of perception still associates different ideas and facts, it can be called a form of "wordless thought". When consciousness gets quicker or more subtle than wordless thought, one's perceptions transcend specific topics and the understanding becomes effortless. Consciousness above thought is supreme. However, for one to see the plenitude in the void the state of complete concentration must be quietly natural and spontaneous.

* Falsehood is often sweet, and truth, bitter. Yet sweets are something to be avoided along the path to wisdom, and so are artificial flavors, physical or emotional. Truth either is accepted or refused. Accepting truth means changing habit, choosing health - physical and spiritual - and being able to learn.

* New and more accurate views of reality may appear to be aggressive in the way they transform our lives, if accepted by us. In order to deal with strong facts, one must not pretend one knows all things already; one must be a humble learner, an honest seeker.

* As the pilgrim learns to look with respect at his own mistakes, he stops denying his failures to himself and finds it easier to correct them. By being innerly truthful, he establishes peace among his various levels of consciousness. Thus the pilgrim becomes sincere and harmonious with other honest beings. He will inevitably tend to expect sincerity from everyone. For this reason the student of philosophy may look like he belongs to another planet, for those who enjoy acting like liars. Yet he is not an extra-terrestrial being. He is a pioneer of the future civilization, whose foundations include the basic principle of respect for truth.

