

CREATIVE INTEGRATION

James Tepfer

In summary then, we might say that within the intentional micro-communities of the future there could well take place the creative integration of the spiritual, the intellectual and the social. If so, this could give birth to what we might call the "magnanimous mind" – the dynamic fusion of the alpha intellect and the alpha heart. The magnanimous mind points to a sublime ethical intelligence. Its unfoldment would re-integrate our mental, moral and spiritual lives. It would be truthful and compassionate, morally upright and tolerant, rationally exacting yet flexible and intuitive. At its best, the magnanimous mind of tomorrow would be permeated with a felt sense of the sacred that expresses itself in boundless generosity and consummate grace. Such a spiritual mentality would evince a marvelous *buddhic* mobility. It would excel at shifting its focus from the theoretical to the practical, from the moral to the psychological, from prose to poetry, from the local to the global and back again. And, what is more, this new kind of mentality would be as much at home in the spacious unknown as it would be in the formulated known. ("Gandhi on Theosophy and the Global Civilization of Tomorrow" Talk given at 143rd Annual Convention, Adyar)

<https://www.theosophytrust.org/1105-gandhi-on-theosophy-and-the-global-civilization-of-tomorrow>

PHILOSOPHY OF PERFECTION, RELIGION OF RESPONSIBILITY, SCIENCE OF SPIRITUALITY

Raghavan Iyer

Anyone who has stopped to think about the nature of material progress soon realizes that the true amelioration of the human condition does not depend upon external inventions but rather upon an internal transformation in man. The Great Work, as it was called by the Renaissance alchemists, is far more demanding than any of its materialized representations in so-called exact science. The inward symbolic synthesis, the alchemical process of becoming a true glyph, moves through precise phases and stages, represented as dissolution, sublimation, condensation and coagulation. This is true not only for the individual but also for the entire human race.

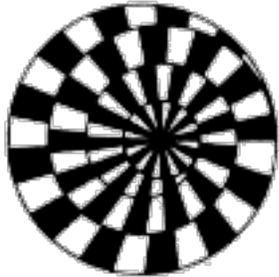
An important aspect of this universal work of transformation is the drawing together and synthesizing of all the lines of good karma from the ancient sacred orders and the manifold symbol systems of antiquity. The self-conscious synthesis into the threefold path of the Philosophy of Perfection, the Religion of Responsibility, and the Science of Spirituality is a central task in the present cycle. ("Deliverance from Bondage" *Hermes*, October 1981)

<https://www.theosophytrust.org/851-deliverance-from-bondage>

DYNAMIC INTEGRATION

Raghavan Iyer

Meditation upon the cosmos as a complex hierarchy of interacting cycles radiating from a common source may be aided by simple, yet suggestive, diagrams like the following:



This *yantra* represents a spiral seashell with a lotus at the centre, the outside of which is like the head of a coiling serpent. The diagram is in ceaseless motion. At the same time, because of the harmonizing of different strata – which resemble the skins of the earth, the layers of language and concept, and even the different hierarchies of reality – the *yin-yang* alternation within the different strata harmonizes with the lotus-like sun in the centre. Thus, lines of emanation radiate out from the centre and return to it. Through meditation upon such a *yantra* one can break the fixity of the static geometry and the limited algebra governing one's responses to the world, and move on to a more dynamic and topological post-Newtonian conception of space, a more fluidic and flexible post-Euclidian geometry, and a more interactive conception of a post-Cartesian algebra founded upon matrices and groups. As one gains a sense of Aquarian meta-mathematics and meta-geometry, founded upon the triadic meta-logic of *Gupta Vidya*, one will prepare oneself to participate self-consciously in the dialectical calculus of the cosmos. Daily meditation can provide the basis for dynamic integration of distilled perceptions. (“Integration and Recurrence” *Hermes*, November 1982)

<https://www.theosophytrust.org/864-integration-and-recurrence>

UNIVERSALIZATION, SYNTHESIS AND INTEGRATION

Raghavan Iyer

Gupta Vidya, the philosophy of perfectibility, is based upon the divine dialectic, which proceeds through progressive universalization, profound synthesis and playful integration. These primary principles are inseparably rooted in the cosmogonic archetypes and patterns of universal unity and causation. They are in sharp contrast to the expedient and evasive methodology of much contemporary thought which all too often proceeds on the basis of Aristotelian classification, statistical analysis and a sterile suspicion of intuitive insight. Whatever the karmic factors in the ancient feud between these divergent streams of thought, it is poignantly evident that their polar contrast becomes insuperable when it comes to understanding human nature. *Gupta Vidya* views the human situation in the light of the central conception of an immortal individuality capable of

infinite perfectibility in its use of opaque and transitory vestures. The greater the degree of understanding attained of Man and Nature, the greater the effective realization of spiritual freedom and self-mastery. In the methodology of modern thought, however, the more sharply its conceptions are formulated, the more inexorably it is driven to a harsh dilemma: it must either secure the comprehension of Nature at the cost of a deterministic conception of Man, or it must surrender the notions of order and causality in favour of a statistical indeterminacy and randomness in Nature, thereby voiding all human action of meaning. *Gupta Vidya* not only dispels this dilemma, but it also explains the propensity to fall prey to it, through the arcane conception of two fundamental modes of mental activity. These were set forth by H.P. Blavatsky as "psychic" and "noetic" action. They refer to much more than "action" in any ordinary sense, and really represent two distinct, though related, modes of self-conscious existence. They provide the prism through which the perceptive philosopher can view the complex and enigmatic relationship between human freedom and universal causality.

To perceive and connect the noetic in oneself with the noetic in the cosmos requires a synthetic and serene understanding. Such understanding is the crystalline reflection of the ineffable light of *Buddhi* into the focusing field of higher *manas*. *Buddhi*, seen from its own subjective side, is inseparable from the motion of the Great Breath, whilst its objective side is the radiant light of higher understanding. Noetic understanding is, therefore, rooted in universal unity. Its modes are markedly different from the analytical method of the lower reason, which tends to break up wholes into parts, losing all sight of integrity and meaning. No matter what the object of one's understanding, the fundamental distinction between psychic and noetic implies a subtle and vital difference between the set of properties that belongs to an assemblage of parts and the set of properties that belongs only to the whole, which is greater than the sum of its parts.

If one is going to use an analytic method, one must begin by recognizing that there are different levels of analysis requiring different categories and concepts. Merely by breaking up a phenomenon, one may not necessarily understand it. The *yogin*, according to Patanjali, does the opposite. He meditates upon each object of concentration as a whole, becomes one with it, apprehending the *Atma-Buddhi* of that phenomenon through his own *Atma-Buddhi*. He draws meanings and produces effects that would never be accessible to the analytic methods of lower *manas*. Others, for example, may decompose sound into its component elements of vibration, yet fail to hear in them any harmony or special melody; they may talk glibly about motion and vibration, yet be deaf to the harmony produced through vibrations. A musically tone-deaf physicist may know quite a lot about the theory of sound and yet may lack the experience or ability to enjoy the experience of masters of music. Conversely, those who are masters of music, and who may know something about the analytic theory of sound, may know nothing about what the *yogin* knows who has gone beyond all audible sounds to the metaphysical meaning of vibrations.

Thus there are levels upon levels of harmony within the cosmos spanning the great octave of Spirit-Matter. *Gupta Vidya*, which is always concerned with vibration and harmony, provides the only secure basis for acquiring the freedom to move from plane to plane of subjective and objective existence. The arcane standpoint is integrative, and always sees the One in the many. It develops the intuitive faculty which detects what is in common to a class of objects, and at the same time, in the light of that commonality, it enjoys what is unique to each object. It is this powerful faculty of that the theurgist perfects. Through it, he quickly moves away from the phenomenal and even from manifest notions of harmony. And through noetic understanding he

can experience the inaudible harmony and intangible resonances that exist in all manifestation. A person attentive to the great tone throughout Nature will readily appreciate the music of the spheres. Such a person can hear the sound produced by breath, not only in animals and human beings, but also in stars and planets. Such a hierophant becomes a Walker of the Skies, a Master of Compassion, in whom the power of the Great Breath has become liberated. All ordered Nature resonates and responds to the Word and Voice of such a hierophant, who lives and breathes in That which breathes beyond the cosmos, breathless. ("Noetic Self-Determination" *Hermes*, January 1987)

<https://www.theosophytrust.org/914-noetic-self-determination>

CONTINUITY OF CONSCIOUSNESS

Raghavan Iyer

Ariadne's thread represents unbroken continuity of consciousness in the One Life. In relation to perception (*samvriti*) and knowledge (*prajna*), it stands for the principle of *Buddhi*, spiritual intuition, which by analogy and correspondence cuts through the maze of detail to the heart of the matter. Ariadne's thread is also the *sutratman*, the integrity of the immortal soul, the metaphysical basis of individual awareness extending back over eighteen million years and serving as the storehouse of soul-memory (*anamnesis*). Through its capacity to tap *akasha*, the universal empyrean upon which are recorded all the archetypal truths behind the mass of manifested projections, the immortal soul, by reference to its inherent wisdom, can recover the most illuminating continuity of consciousness. It can bridge apparent gaps on the physical plane – between days and nights, between seasons and years – and cross chasms between incarnations. Even more important, it can span the *pralayas*, the periods of obscuration between Races and Rounds. This timeless wisdom of the soul cannot be comprehended by the ratiocinative, rationalizing mind.

Instead of expecting such an unphilosophical methodology to assist in the recovery of universal continuity of consciousness, one must adopt a radically different approach, grounded in metaphysics. Employing a dialectical methodology analogous to the ontological process it seeks to apprehend, one must begin with persistent enquiry into the profound connection between the One and the many, the Logos and the Logoi. One must meditate upon phases of progressive manifestation, coming down from the most subjective level conceivable to the most objective visible level.

This radical transformation of method requires introversion, a turning within the immortal soul. Once the imagination is freed, one can make one's own discoveries, through myth and symbol, and express them, through poetry or otherwise. The core discovery strengthened by all this enquiry is a sense of kinship, not only with all humanity and all past civilization, but also with the flora and fauna of the earth, and ultimately the living cosmos in its entirety.

The recovery of continuity of consciousness and the reawakening of soul-memory are central to

The Secret Doctrine. These cannot emerge except through devotion and gratitude, and through preparing oneself to sit at the feet of real Gurus. Hence, H.P. Blavatsky's repeated insistence that the West must relinquish its adolescent egotism; hence, too, her constant recurrence to the figure of the Arhat, the perfected man, the Adept and Initiate. Before one can recover continuity of consciousness in the *sutratman*, one must acknowledge the existence not only of soul-memory but also of perfected sages, souls free from the illusion of time and able to witness vast periods of evolution as ordinary human beings watch moments. For the Mahatma, Ariadne's thread stretches in unbroken continuity and total wakefulness beyond the manifestation of this world and into the night of *pralaya* and beyond.

To trace Ariadne's thread across incarnations, much less *pralayas* affecting Races and Rounds, requires the tremendous courage that can come only through systematic meditation. This inner discipline is not merely one activity amongst others, capriciously undertaken. It is, rather, the basis for awakening the powers of discrimination of different levels of composition or aggregation, of reduction, reabsorption and dissolution. The mastery of these processes, which takes place within the subtle vestures and is centered on the *karana sharira*, has a direct relationship with the alternation of *manvantara* and *pralaya*.

The Teachings of the *Gupta Vidya* with regard to *manvantara* and *pralaya* are meant to be studied not merely out of intellectual interest or philosophic curiosity. They are intended for those who truly seek to become *yogins*: those who, by daily meditation, daily self-study and the daily renunciation of the fruits of action, seek self-consciously to bring about profound changes in their subtle vestures consonant with the present phase of evolution. Through the spiritual discipline of concentration, they aim at making the astral form coherent, and the mind controlled. In the context of such a regenerative discipline, the radical difference between psychic action – which works at the level of the molecular and the structural – and noetic action – which works at the level of the atomic – is vital. Here the term "atomic" refers to that which is even more rudimentary than what science calls atomic or even subatomic. This cannot be apprehended unless a person experiences self-consciously the progressive refinement of magnetism, involving sub-hierarchies of colour and sound and yielding a percipient awareness of the most minute subdivisions of various classes of elementals.

The basic distinction between the psychic and the noetic applies not only to all the elements, but also to thoughts, and indeed to everything perceptible at any level of form. Through deep meditation, one may awaken the capacity to touch that golden Buddhic potency which is in everything, and thus bring about a beneficent alchemical transubstantiation. But one must first have attained to such a degree of disinterestedness that one can consciously assist and accelerate the processes of change, quickening the process of dispersion. Through meditation one must learn to cooperate intelligently with the atomic noetic potential of the higher Triad in a pralayaic process of continuous dispersion and dissolution, refusing to allow any re-coalescence of that which is dying, so as to sustain continuity of consciousness into that which is being born.

Unfortunately, through possessiveness, through enormous thirst for sensation, through reassertion of *ahankara* – the drives inherent in the Fourth Round, whose dominant principle is *kama* – most humans tend to solidify, to concretize the moribund residues of the past. This is analogous to the physical process, whereby creatures that lived in previous, more ethereal Rounds leave behind them fossils, concretized residues. If this process of consolidation applies to all the life-atoms that

make up the astral form in its aspects linked to the physical body, it is also relevant to the subtler states of the astral vesture. To understand and assist the corresponding process of perpetual dissolution, or *nitya pralaya*, is to engage in a kind of letting go, that continual practice of dying which Plato depicts in *Phaedo* as central to the life of the true philosopher. Conscious and continuous dispersion of all the elements is inseparable from an equal sensitivity to constant and perpetual creation, or *nitya sarga*. the invisible creation at the primary causal level of nature which continually maintains the universe in motion. Taken together, *nitya pralaya* and *nitya sarga* are complementary aspects of the Great Breath. Meditation upon *pralaya* and *manvantara*, dissolution and creation, is linked with mastering spiritual and mental breathing. This involves not only their rhythm but also their attunement to the subtlest level of cosmic breathing.

The profound Teaching regarding *nitya pralaya* and *nitya sarga*, like everything else connected with spiritual self-transformation and self-regeneration, cannot be consciously applied unless one learns to work in terms of cycles of seven and fourteen years. One must prepare for that stage by thinking out to the core who one is, why one is alive, what one truly wants, and what it is one is prepared to live for. This requires a careful preparation in detachment, as well as the courage to face and fully accept one's karmic responsibilities in the realm of *dharma*. These are the prerequisites of discipleship and practical occultism. Merely by thinking upon these ideas, individuals can tap soul-knowledge in relation to past lives, wherein this knowledge was direct and active. If a person is sufficiently compassionate, suffused with an authentic concern for the welfare of all that lives, determined to be vitally helpful to humanity in some future life – ten lives or a hundred lives from now – then he or she can sufficiently prepare for occult training by coming to understand now that which will come to one's aid at the moment of death. This self-conscious strengthening of the sutratmic thread will enhance the moment of birth in the next life, easing entry early in that life into the Bodhisattvic current.

In the nineteenth century H.P. Blavatsky sought to assure those who had retired from productive lives that even in old age they might prepare their mental luggage for the next life. Today many suffer from the opposite affliction. Through weak wills, frustrated ambitions or fearful eschatologies, they are resolved to do everything quickly or not at all. This is mental laziness, as well as a futile attempt at moral blackmail directed against the universe. Instead of such self-destructive cowardice, one should strive to be fearless in the metaphysical imagination, and dwell on the highest conceptions. One should be ready to look up to the boundless sky whilst addressing one's obligations on earth. Holding fast to a serene rhythm of selfless devotion, one should develop an ethical sensitivity to others, whilst maintaining an alert attentiveness to one's own obligations. One must refine a sense of balance, soaring to the empyrean in meditation, whilst controlling the quotidian details of ethical involvement. Thus metaphysics and ethics may be brought together, to create a steady, strong current of fervent aspiration. Thus too, the process of dissolution is quickened, the potential for continuous creation increased. By letting go, one cooperates with nature's archetypal rhythms.

Beyond these cyclic transformations lies the Triad of absolute abstract Space, Duration and Motion, the metaphysical basis for all continuity of consciousness. All three may be seen as aspects of the Three-in-One, expanding the conceptions of matter, time and motion into primordial substance, boundless eternity and divine thought. It is also helpful to concentrate on absolute abstract Motion as the One Life. This has a philosophical bearing upon one's notions of relative degrees of reality and unreality, of emptiness and illusion, of dependence and causality.

The One Life comprises both light and electricity in all their cosmic manifestations and is equivalent to the universal soul or Anima Mundi. In Sanskrit it is the *Jivatman*, the analogue of the Platonic Nous or mundane cosmic intelligence, absolutely free from differentiated matter and ever-designing action. Through the invocation of the *Jivatman*, the ever-pulsating life-principle, infinite and all-transcendent, Aryan philosophy addresses itself to that perpetual motion which is beyond the distinction between consciousness and unconsciousness. Only through relation to a field of manifestation, relative to *Mahat* in *manvantara* and *pralaya*, can one speak of that which is conscious, self-conscious or unconscious. So entirely does *Jivatman* transcend all human conception that it may as well be spoken of as absolute unconsciousness as absolute consciousness.

If the One Life or *Jivatman* is beyond all these distinctions, this implies that absolute and abstract continuity of consciousness has nothing to do with the purposes and processes of manifestation. It could, for example, be confusing to speak as Hegel does of the Absolute seeking to attain self-consciousness, or, in Hindu terms, of *Parabrahm* having some motive in manifestation. The notion of pure being or absolute consciousness admits of no contrast or polarity, and can participate in no relativities whatsoever. Nor can it have anything to do with the infinite extension of any attribute of finite manifestation (even so subtle an attribute of manifestation as thought, which necessarily presupposes the differentiation of a field and its perceiver). If, then, one is going to meditate upon universal life as a boundless ocean of energy without frontier or finite purpose, one must be freed of all binding conceptions and limiting teleologies, and even all thought bound up with mental instantiation in time. One of the Rishis likened the Reality apprehended in *pralaya* to the depths of a boundless ocean of ceaseless energy.

In that fathomless divine abyss, everything is potential, but as a formless and fundamental rhythm or pulsation without reference to any worlds or to manifestation itself. It cannot be understood in relation to the absence of worlds. It is neither definable through affirmation nor through negation, neither through instantiation nor through privation. Cyclic or periodic existence, on the other hand, involves changes of form and state. Archetypally, this may be understood in terms of the potential of the seed, which gestates, then sprouts, then, as a tree with branches and limbs, bears in turn a myriad seeds. On an abstract level, this entire process contains an intrinsic reference to form and matter as it appears to minds that perceive it, and therefore, also a reference to variations of states of perceptive consciousness. These contrasts within manifested matter and consciousness are essential to cyclic existence but in no way characterize the impartite and boundless Reality beyond manifestation.

To every cycle there is a mayavic element, a veiling of that which is indestructible and entirely unaffected by transformation. The life potency that is in the seed in essence is a reflection of something on the akashic plane unaffected by the seed's sprouting. Some beings on this plane may worry whether seeds sprout, but in terms of the essence, the sprouting is of no significance. Once this idea is grasped, one can begin to understand how it is possible, through perception of formless spiritual essences, to change one's perspective in reference to any cycle or to relate the phases of one cycle to another. One may, for example, relate the seven days of the week to the seven planets, and both to the seven phases of human life. Thus one may discern both sequence and possibility, whilst stripping certain cycles of a portion of their limitation. The ability to do this at will depends upon the extent to which one's consciousness is freed from the clutches of *kamamanas*, desire, time and sensation. When the ray of the *Jivatman* is emancipated from the

bondage of change, it can experience the universal pulsation of its omnipresent source. Thus it is possible to create a certain negative capability, in the Keatsian sense, a capacity for awareness of the unmanifest side of nature. The greater this capacity, the more one can correct the natural tendency within incarnation of being caught up in the results and rancours of yesterday, today or tomorrow.

Authentic continuity of consciousness consists of unbroken self-conscious experience of the universality of the life-process, enjoying and relishing its unity amidst all the diversity. It is the ability to trace the Ariadne's thread of the One Life in all the seven kingdoms of nature amidst all the multitudinous forms, whilst at the same time reverencing it at its very root in a realm that is beyond manifestation, beyond the realm of form, exempt from change, undivided by subject and object. The purpose of all study of the sacred and secret science is to gain this freedom for the imagination and this depth for meditation, so that one may become better able to see to the core, and better able to discard that which obscures the Monadic spark. In practice, this means elevating, through daily discipline, one's ethical nature to the same level as one's metaphysical imagination.

One must reach a point where one's only desire or wish is on behalf of the whole, and where one's celebration of all human beings in one's own silent meditation is so real and so joyous that the boundaries of selfhood are shattered. Too often, the two wings of metaphysics and ethics are unbalanced, and spiritual aspirants find that they cannot convert metaphysics into magic. They lack the strength of mind and heart to void their sense of egoity and enclose all humanity within the vast continuity of universal self. Hence, the exercise of the metaphysical imagination must be strengthened daily through meditation, in the midst of the therapeutic practice of self-study and the cheerful performance of *dharma*. When ethics and metaphysics retain a durable continuity, and flow with a graceful balance, they can be synthesized, to awaken Buddhimanasic wisdom and the soul-memory of the *sutratman*. Drawing upon that wisdom and sacrificing all strivings at its universal fire, one can make the requisite changes in consciousness, in the substance of the subtle vestures, and in one's magnetic field, so as to become effortless in the continual self-conscious enactment of the AUM. ("Continuity of Consciousness" *Hermes*, April 1983)

<https://www.theosophytrust.org/869-continuity-of-consciousness>

INTEGRATION

Raghavan Iyer

Life pervades the entire universe, whether slumbering in the atoms of dust or awakened to divine consciousness in a perfected Bodhisattva. Gradually, over the ensuing centuries and millennia, humanity will awaken to an Aquarian awareness of the fire of the One Life burning within its every unit. Meta-biology and meta-chemistry will flourish when particle physics is ensouled by unitary metaphysics and enriched by the ontological logic of integration and differentiation. The perception and comprehension of mankind will be progressively transformed by the power of Buddhist intuition, vivifying and brightening the sight of the now dormant Eye of the Soul. This cannot take place without the deliberate use of the powers of thought and self-consciousness to

create new matrices of ideation and to break up and discard the calcified accretions of the past ignorance which blind the soul. Microbic life can sustain itself by both aerobic and anaerobic processes, thus indicating the independence of the vital potency from external environments. Through each of its distributive units life builds and unbuilds, creates and destroys, every organic form from the most minute to the most macrocosmic. Integration and disintegration of form proceed hand-in-hand with the differentiation and synthesis of consciousness throughout all the octaves of manifestation from the formless worlds built up out of the divine elements to the shadowy realm of physical existence. All alike are impelled from within by the *Shabdabrahman*, the Divine Sound surrounded by the supernal light of the *Gayatri*, the immortal pulse in the secret heart—the Sound in the Light and the Light in the Sound. (As found in *The Jewel in the Lotus*, Concord Grove Press, 1983)

THE SACRED SCIENCE

Raghavan Iyer

During the nineteenth century, the Sixth Century Impulsion in the septenary series initiated by Tsong-Kha-Pa, the term "*Brahma Vidya*" was often used as an equivalent to *Theosophia*. Whilst *Brahma Vidya* refers to the sacred science, spiritual knowledge has not, over a hundred years, been put to intensive use by very many individuals. Nothing can be done about the right use of speech on the plane of appearances without getting to the root of the problem on the plane of thought. There must be a restoration of the Mysteries and an elimination of the worldly worship of secondary and tertiary emanations through religious systems and mindless rituals. New rules must be created for speech, and new criteria must be created for silence, so that meditation can become more widespread and constructive. It must be brought home that *Dzyan* means self-reform through meditation, and that maturity is nothing more than mastery over the power of speech. For these reasons, *Brahma Vidya* in the present Cycle has been supplanted by the term "*Brahma Vach*", as a synonym for *Theosophia*. ("Aquarian Harmony" *Hermes*, October 1983)

Once the spirituality of advanced science is recognized, there can be no return to a merely materialistic interest in technology. Men and women are now concerned with the creative noetic uses of scientific knowledge, and also with the raising of scientific questions that go to the heart of human existence. The largest questions in science always prompt honest disagreement and ultimately a ready recognition of ignorance. Today, as was not true of the nineteenth century, enough is known in every field of science to recognize that what is known is a minute fragment of what is possible to know; leading scientists distinguish themselves in their fields only by admitting that they know next to nothing about fundamentals. Physiologists cannot penetrate all the miracles of the human brain. The finest physicists admit that almost nothing is known about the ultimate nature of matter. The best astronomers readily allow that they know little of the depths of outer space. The foremost biologists remain modestly silent before the mysteries of embryology. All of this is consonant with the vital keynote of the Aquarian Age, and extremely hopeful for the future of humanity. ("The Aquarian Tide" *Hermes*, January 1983)

[“Gleanings from the Aquarian Articles in *Hermes*” *Theosophy Forward*, April 19, 2019]

<https://www.theosophyforward.com/articles/theosophy/2553-gleanings-from-the-aquarian-articles-in-hermes>

THE INHERITANCE OF HUMANITY

Raghavan Iyer

In exoteric knowledge there is always a gap between an essentially external view of historical events *and* a rationally contrived metaphysics or an individualistic conception of an inner spiritual life. It is this gap that is closed in *The Secret Doctrine*. Here we find no tension between the transcendental and the temporal, and no frustrating hiatus between the notions of "is," "ought," "can," and "must" in ethical thought. We are invited to consider our individual potentialities and limitations in terms of a common human nature that is continuously alterable and finally perfectible under laws of cosmic evolution that are reflected in the universal history of mankind, extending into a remote but recoverable antiquity. If we do not yet know our own far-flung potentialities, or understand our human limitations in a reflective temper, this is because we are not really *aware* of our immense collective inheritance, nor do we see why, in the course of a long involution into matter, this inheritance became inaccessible to our materializing minds.

H.P. Blavatsky pointed to the primeval revelation granted to the ancestors of the whole race of mankind. The Wisdom-Religion is the inheritance of humanity, not of any privileged race or nation. Its truths are as old as thinking man, actualities visible only to the eye of the real Sage and Seer, and orally revealed to man and preserved in the *adyta* or temples through initiation. "Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguises." We are enabled by *The Secret Doctrine* to raise our sights from the local and the heterogeneous to the universal and the homogeneous, to deepen our insight by piercing the veil rather than by exchanging one veil of symbolism for another. We are helped to withdraw our consciousness from the external precipitations and materializations in recorded History (or historical time) into our inmost recesses, at least to the Karana-sharira (the sheath of subtle, luminous, noumenal or causal substance), which may bring into view our "soul-memories" of a past human evolution, helping us to stand outside history, as it were. When this is achieved, we shall be able to open and direct the Eye of Dangma (intimately connected with the third eye now lost to man) toward the essence of things in which no Maya can have any influence.

In this way, in time, the mind may become free of the partisan perspective of individual skandhas and locus in space and time – taking a wider, deeper, and nobler view of the human inheritance than any extant in the modern world; grasping through a study of likes and dislikes the reasons for the hold of a particular and complex set of skandhas over man's kama-manasic rationalizations; appreciating and accepting the relentless course of the workings of Karma-Nemesis in the lives of individuals, races, and nations; developing patience with the limitations of ourselves and of others, and finding a detachment from the delusions of cultural egotism everywhere that can only come from a cyclical (rather than a unilinear) view of historical

evolution; seeing the continuity in recorded history as a mirroring of the continuity of individual and collective action on the plane of conflict among personalities with their rival but short-sighted notions of want, need, and interest; recognizing that the facts of recorded history are effects in relation to the crucial causal chains generated in pre-history during the earlier Races; regarding the episodic experiences of partial collectivities in history as the cruder shadowings of archetypal patterns of cosmic involution and human evolution depicted in primordial myths and legends, and recorded in the secret history of occult tribulations in antiquity; and, finally, studying our own psychological make-up and the development of earlier Races in the present and earlier Rounds.

This is a tremendous undertaking. H.P. Blavatsky's genius and method made it a possibility for a wider range of human beings on this planet than ever before. She spoke to each and all, awakening the deepest memories and dormant perceptions of receptive souls.

The consciousness of human beings is, for the greater part and most of the time, intensely bound up with their personalities conditioned by the influences of this life. Men are all too apt to externalize their internal defects (inherent in their lower Upadhis and their habitual use of them) and project them upon their own race or family or nation or some other. Further, because of the "need" of the personality to "belong," while evading confrontation with its individuality (which must stand on its own and shine by its own light), human beings tend to make sectarian claims on behalf of the group with which they are identified by birth – or by a choice which is more emotional than rational – and thus are caught up in those materializations of thought and feelings that constitute the degradation of every group, religion, and nation. These identifications reinforce false identity, false alibis, narrow attachments, and aversions, by invoking the apologetics and distortions of "cunningly made-up History." They lead men to deny their debts to remote ancestors or their own share in the iniquities of the past and the injustices of the present. Also, they look outside themselves at fragmentary and distorting portions of history that obscure the continuity and interdependence of the past endeavors and failures of mankind. Caught up especially in the current doctrines and fashionable slogans, they see the past largely in terms flattering to their present predicament. Reacting rebelliously against received notions is not much better, and far from the same as achieving a true objectivity.

The proper use of history enables us to internalize all external defects and excrescences in our own immense past as Egos, thus assuming instead of evading responsibility; to look at all historical epochs and sectarian claims and human achievements from the standpoint of the needs of the soul and of spiritual growth; to reflect upon the ancient war in the Fourth Race between the Sons of Light and the Sons of Darkness – a war in which we were all involved and which has left its marks and effects, not only upon history and human institutions, but also upon our psychic natures and our very capacity for reading historical lessons. We now use language in an inverted manner and pervert the vocabulary of soul-life to serve the egotistic purposes of the lower Manas. But we must gradually learn to see that the mental habit of regarding everything unpleasant in our collective and individual lives as unjust or fortuitous merely traps us in time and makes us lose touch with reality. Nature does not move by fits and starts, and there are no "accidents" in history or in our lives; what we cannot comprehend is not intrinsically inexplicable. **The more we universalize our thinking and free our feelings from personal bias, and the more we contemplate the vast perspective of cosmic evolution and of pre-history, the more we can at least partially unravel the tangled skeins of collective Karma and cyclical manifestations of phenomena.** These latter are mirrored in our own psychological tendencies. In short, human beings usually read and

write history in ways that reinforce their own egotistic sense of uniqueness and separateness. To learn lessons correctly from the laws of evolution and the facts of the mental history of mankind is truly humbling to lower Manas and inspiring to higher Manas. The dignity of the human soul requires us to look for explanations, not excuses, for our limitations, to seek a heightening rather than a drugging of our sense of responsibility.

The Mahatmas see human history (as an integral part of cosmic evolution) from the vantage-point of "the sacred Science of the Past," the birth and evolution of which are lost in the very night of time. The primary source of this Science is the secret annals, preserved in lost and hidden libraries known only to the Lodge of Adepts. The noumenal patterns underlying the events thus recorded are also enshrined in the Akasic records known to Initiates and dimly glimpsed by highly intuitive men on earth. A third source, accessible to humanity but comprehensible only to students of the Wisdom-Religion, is what H.P.Blavatsky called the "memoirs of Humanity," the myths and legends of all nations, especially conveyed under a veil of subtle symbolism and sustained allegory in the Puranas of the original Aryan Race. The first of these sources is not only unknown but even ruled out of court by the exoteric pedants, the ethnocentric scholars who produce fragmentary history in the framework of a jumbled, foreshortened chronology. The second of these sources cannot be tapped by those who have recourse merely to the fallible method of induction from bits of material "evidence" on the grossest plane of the astral light, extending over the psycho-physical "shells" of past events. The third source became effectively available only after publication of *The Secret Doctrine*, affording the necessary keys. Indeed, no scholar could write a *philosophy* of history that could compare in scope and universality and timelessness with the account of cosmogenesis and anthropogenesis given by an Initiate of the stature of H.P.Blavatsky.

Esoteric history, unlike that of modern scholars (among whom hardly one or two like Toynbee even imperfectly echo the ancient teachings regarding the universal operation of cyclic law), presupposes "the law of parallel history and races." The historian, according to Ranke, must view all epochs with an equal eye, but no scholar has risen to the level of objectivity and universality implicit in the statement: "Humanity is the child of cyclic Destiny, and *not one of its Units* can escape its unconscious mission, or get rid of the burden of its cooperative work with nature." The deliberate furtherance of this task, in the context of a definite global vision and long-term plan, is a crucial part of the programme to be progressively unfolded from 1975. ("The Inheritance of Humanity" *Hermes*, November 1975)

<https://www.theosophytrust.org/780-the-inheritance-of-humanity>

THE RELIGION OF THE FUTURE

Raghavan Iyer

Those who are self-elected by their own meditations, by their generous natures, and by their cooperative acts, who are willing to become true disciples of the Mahatmas, will readily undergo the rigorous discipline and share the rich resources of the divine dialectic, *Buddhi Yoga*, mirroring the divine wisdom of Brahma Vach or *Theosophia*. They will ceaselessly attempt to

draw the larger circle. There is no reason why breadth should be at the expense of depth. A new balancing between a much broader diffusion of the fundamental truths of "the golden links" and a much deeper penetration into the visible is now possible and will come to a full flowering by the end of the century. In the climactic rush of the closing years, there will be an unprecedented outpouring of creative energies and spiritual resources, as well as the closing of many doors, plunging into obscurity many protracted illusions of the past. The religion of humanity is the religion of the future, fusing the philosophy of perfectibility, the science of spirituality and the ethics of growth in global responsibility. ("Drawing the Larger Circle" *Hermes*, August 1978) <https://www.theosophytrust.org/813-drawing-the-larger-circle>

AQUARIAN SCIENCE

Raghavan Iyer

If human judgement and design are to have adequate leverage on Nature, they must have as their stable fulcrum an intuitive apprehension of law. At the most fundamental level, human judgement and natural law alike stand upon a common ground, a single transcendental source of Being. It is only by rejecting all dualisms, mediaeval or modern, and by refusing to absolutize polarities that the designs of men and the differentiations of Nature may be brought into self-conscious harmony. In the *Gupta Vidya*, the sacred and secret science, there is no cleavage between the aim of Self-knowledge (*Atma Vidya*) and the practical ideal of helping Nature and working on with her (*Ahimsa Yagna*). To the perfected will of the *yogin* of Time's circle (*Kalachakra*), Nature is the ally, pupil and servant. Fully comprehending that man is the key to the lock of Nature, the wise *yogin* finds no intrinsic tension between obeisance to the judgement of Nature in Time and obedience to Shiva, the good gardener of Nature in Eternity.

This philosophic fusion of science and religion, of *vidya* and *dharma*, is essential to the structure of the Aquarian civilization of the future and enshrined in the axiom that there is no religion higher than Truth. In accordance with this evolutionary programme and in tune with the Avataric vibration of the age, the Brotherhood of Bodhisattvas has actively sought to dispel the delusive dichotomy between science and religion. Krishna conveyed the beautiful synthesis of *jnana* and *bhakti* in his classic portrait of the Self-governed Sage in the *Bhagavad Gita*. Spiritual teachers have repeatedly warned against the degrading effects upon the mind-principle of ahankaric greed and atavistic fear working through materialism and superstition. From the therapeutic standpoint of the ancient Rishis, the murky ferment of the twentieth century is not to be viewed as a creative tension between two viable cultures – the one religious and traditional, the other modern and scientific. Rather, it is to be seen as the ignorant and schizophrenic clash of two largely moribund inversions of authentic culture. Neither secular religion, with its crude demonolatry and selfish salvationism, nor materialistic science, with its cowardly conformity and slavish hedonism, still less the mutual recriminations and denunciations of one by the other, can offer human beings an assured basis for fulfillment and growth. Just as two wrongs do not make a right, no compound of these costly inversions can rectify the malaise of modern civilization. Neither fight nor flight nor unholy alliance can correct the deficiencies of two warring schemes of thought that do little justice to Man or Nature.

In order to participate freely in the regenerative, not the destructive, tendencies of the Aquarian Age, one must recognize that true religion and science do not need to be rescued from

contemporary chaos by messianic crusaders. On the contrary, creative individuals must learn to cultivate moral courage and cool magnanimity so that they may plumb the depths of pure science and true religion within themselves. This cannot be done without assuming some degree of responsibility for the intense karmic precipitations during the present period of rapid transition. Without self-confidence based upon inviolable integrity, the bewildered individual will regrettably fall prey to the contagion of despairing diagnoses, sanctimonious effusions and evasive rationalizations offered by self-appointed pundits and critics alike. No shallow conceit, cynical or complacent, can substitute for the mental discernment and spiritual strength required of pathfinders in the Aquarian Age. If through earnestness, simplicity and *dianoia* one can radically revise one's conception of Nature and Man, then one may powerfully assist that silent revolution and subtle healing taking place today behind the clutter of competing slogans and chaotic events.

As individuals increasingly recognize that the faults which bedevil them lie in themselves and not in the stars, they will progressively discern the Aquarian design woven in the heavens. Through the religion of renunciation of the personal self and the science of Buddhic correlation, one can begin the difficult ascent in consciousness towards comprehension of the mysteries of heaven and earth. (“Aquarian Spirituality” *Hermes*, October, 1982)

<https://www.theosophytrust.org/863-aquarian-spirituality>

THE RANGE AND REACH OF SCIENCE AND RELIGION

Vidya (anonymous)

An Aquarian revolution will finally overturn the tired trope that science is a matter of experience, while religion is a matter of faith. Theosophical criticism, especially in the writings of H.P. Blavatsky, has vigorously questioned this bifurcation by challenging the range and reach of both science and religion. The cultural hostility between those opposing camps in the modern world is only a reflection of confusion and prejudice within individuals:

Spirituality is not what we understand by the words “virtue” and “goodness”. It is the power of perceiving formless, spiritual essences.

Gems from the East

The leaders of tomorrow will combine head and heart. Science has long been captive to a methodological dogmatism that chooses to ignore what it cannot account for—the more glaring omission being consciousness itself. What is more, unwarranted metaphysical leaps, attempting to limit the Real to the range of our present senses and sense-extensions. Self-intoxicated, too, by technology, science has failed to appreciate ancient knowledge—especially the contemplative sciences taught in the Yoga and Buddhist traditions. Religion, too, especially in the West, is a pale remnant of ancient mystery which preserved archetypal truths about human origins, constitution and destiny. Theosophy traces evidence of ancient Wisdom-Religion which knows no division between the knowledge of life and the art of living, between reason and worship. (“Aquarian Leadership” *Vidya*, Winter 2019)

ONLY THROUGH MEDITATION

Raghavan Iyer

In every pilgrim-soul there is a ray of the bright essence of that divine ocean, partless and pure, unsullied by thick obscuring folds of matter. Each human being is in principle capable of seeking the inward path in consciousness because each human being is in essence a spark of Kumaric wisdom. The self-conscious realization of this sublime inheritance is the aim and object of every authentic philosophy, science and religion. It is the compassionate keynote of every system of allegory, glyph and symbol offered by Avatars and Adepts for the guidance of orphan humanity. All of these have their archetype and origin in the *Stanzas of Dzyan*, the arcane Book of Knowledge through Meditation, which traces directly the inauguration of humanity on earth over eighteen million years ago. When H.P. Blavatsky presented a mantramic rendition of a few of the *Stanzas* and their Commentaries in *The Secret Doctrine*, she gave the crucial clue that the entire work was meant for meditation. Unfortunately, many readers of the book have analyzed, debated and speculated on it without really understanding it.

The *Book of Dzyan* may be grasped only through meditation, an immersion in the steady stream of universal ideation. Indeed, the wisdom, magic and growth that it reveals and embodies are themselves aspects of meditation in the highest sense. This may be seen through reflection upon one of the oldest symbols for the process of creation, wherein the cosmos is said to be gestated out of the meditative ideation of the Logos. In fact, the deepest possible meditation pursued by the student of Dzyan and the supernal creative activity of the Logos are not merely similar, but identical. Hence, the *Stanzas* offer innumerable keys to the mystical nature of meditation. But all too often, through a dwarfed and separative sense of self, students exteriorize the grand processes intimated in the *Stanzas*. Mistaking an intellectual formalism for Buddhist understanding, they unwittingly subvert themselves and fail to develop a line of life's meditation. But one who is willing to set aside aimless analytic speculation, and to begin in earnest generating a line of meditation that transects the cycle of one's life from birth to death, may put to good use the mysterious symbolism of the *Stanzas*. ("Spiritual Progenitors" *Hermes*, November 1981)

<https://www.theosophytrust.org/876-spiritual-progenitors>