

R. IYER, J. TEPFER PHILOSOPHY

PHILOSOPHY OF PERFECTION, RELIGION OF RESPONSIBILITY, SCIENCE OF SPIRITUALITY

Raghavan Iyer

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>

CREATIVE INTEGRATION

James Tepfer

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>

INTEGRATION AND SYNTHESIS

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. ("Noetic Self-Determination" *Hermes*, January 1987)

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