

Appendix: Aspects of Ancient Wisdom

An extract from an address given by Sir George Trevelyan, Bt., M.A. in 1986 on the occasion of the 60th birthday of Sri Sathya Sai Baba. The full text is quoted by V. K. Pillay (Consultant Othopaedic Surgeon), in his '*Quest for Divinity*'

[...] In this age of ours we are breaking through into the vision of Wholeness. This is the notable thing about our age. Out of a period of materialism, of separation, of apartness, of a sense that we are all separated individuals in a world made up of a mass of separate things, in a world essentially dead, in which life has appeared as by accident, in our time comes this turn about in consciousness, in the realization of the vision of Wholeness. It is virtually a recovery of what is called the Ancient Wisdom. It was known in the great Mystery Temples of old that the universe is Mind, not matter, not mechanism, but a great ocean of thought poured out from the Creator; that the whole of apparently empty space is filled with this vast ocean of Being. The Whole is life. In a sense it is an ocean of life, an ocean of living ideas which are the thoughts of God, which are in fact beings, and which are able to embody themselves in form.

It needs an effort of imagination on our part to grasp the implications, that this Earth on which we tread is a living creature, a living organism, with its own breathing; bloodstream, sensitivity and intelligence; and furthermore, we human beings are not just separated, isolated people, as we feel. Here is the step in imagination, to grasp that Humanity is itself one organism. The intellect, the senses; don't show us this. It is the intuition and imagination that can grasp this thought. Get hold of that - that Humanity is one living organism and every one of us is a cell of that organism. And furthermore, we are integrally part of the whole of Nature. We are at that point when Nature has become self-conscious. The planet is able to look out consciously, and creatively, into the universe.

Now the two great principles of the Ancient Wisdom are first, that the universe is Mind, the second is the Law of Correspondences - as above so below¹, as in the great, so in the very small, as in the macrocosm, so in the microcosm, and the implication is that the human being, the microcosm, contains all the secrets of the universe. The Greeks carved above their temple at Delphi "Man know thyself, and thou shall know the universe" - a remark which must mean nothing to rational materialism, but holds the stupendous truth that this organism, this ensouled body, is the temple into which a spiritual being can descend.

We grasp now, in reversing the materialistic world view, that every human being, the essence, that which can say 'I', is a droplet of divinity. I stress again that this is, in the West, an absolute turnabout in the centre of our consciousness. The Orient has always known it. We, through three centuries, have forgotten it. Science and mysticism are now flowing once more together, for the most advanced scientific thinking is discovering that matter is energy, that the solidity of matter is illusion, and that everything is in movement and is alive! When everything is flowing into everything else we grasp the great Oneness of things. We are part of this immense Oneness. We are that point of Nature which has become conscious. The real 'we' is not this body which, I repeat, is the temple that enables a divine being to operate in the heavy density of the physical world. If we are each a droplet of God, that droplet is axiomatically immortal. It always was and it always will be. As the *Bhagavad Gita* says:

"Never the spirit was born,
The spirit shall cease to be never.
Never was time it was not, End and beginning are dreams.
Birthless and deathless and changeless
Remaineth the spirit for ever;
Death hath not touched it at all,
Dead though the house of it seems."

In our death-ridden culture, when 90% of every news on television or radio is about death, murder, disaster of some sort or another, we are discovering the stupendous truth that the part of a man or woman that matters, the 'I', is a deathless droplet of divinity. It cannot die. It can be released from the body to return to source. But it is immortal. This is the most important thought that we can inject into our culture.

[...] I've said that Humanity is one organism. Now, when in our little microcosm here, cells decide not to work to the divine design and programme but to go off on their own, you call it cancer. We are the

¹ Or: "As above, so it is below. That which has been, will return again. As in heaven, so on Earth."

cells in the body of Humanity, we are not separated. Every one of us here today is a cell in this great body. How many of those cells are not following the divine programme, but are following the desires of the ego, greed, ambition, desire, striving for possession of property and power, filled with hate and rivalry and readiness to kill? In other words, the Earth is cancerous, for we ARE the Earth, we ARE the point where the Earth and Nature has become conscious. We ARE the stewards of the planet, and through us the whole planet is going cancerous, and the disease looks as if it may be terminal.

But - and this is the point - in the great experiment, Man (male or female always, the human being) had to be separated from God. Can you get this point? So long as a being can see the angels, and the nature spirits, and apprehend God directly, well, he or she will obey the Law of God as the angels do. The essence of this great experiment is that a part of Nature, a part of the Universe is allowed first to break away, to lose touch with the spiritual world and therefore achieve a freedom, with the gamble taken by the heaven world that we shall go hopelessly wrong in the process - but the moment will come when one soul after another stops in its egoistic battling to get the better of other people, reorientates upon God, rededicates itself to serving the heaven world.

Now freedom, we know, must not be interfered with by the angels. They are our invisible guides, but they will not interfere with freedom. They are, all of the time staging situations in all of our lives, for our own education, and in order that we should take the great step onwards in consciousness.

Humanity is beginning to wake up now. Everything points to the fact that in these last years of the century [spoken in 1986] the impetus comes to change, to take a reversal of consciousness, individual cells orientating once more and rededicating themselves to the service of God. And at that moment the angelic power can flood; it can take over again without interfering with freedom, because we have dedicated ourselves; attuned and offered ourselves to God.

That means that into the Earth now is flooding Light, Power, Love. Try with your imagination to grasp this, that into the Earth, from the Spiritual Sun, a force-field of living Light and Power is being flooded on a very high frequency. Conceive an invisible force-field which brings harmony into all aspects of life, a force-field of Light and Love entering the world of matter and taking possession of it. What does any magnetic field do? It draws into harmony all the particles attuned to it. It rejects and repels all particles which are vibrating on another level. So with this living force-field, it will draw to itself all those human particles, human cells, souls, that are open to the God power, and fill them with a new love, harmony, power and light. It will repel and reject those which are operating on the level of violence, greed, hate, egoism, and so forth. It will throw them out. Those who are dedicated to egoism and desire and power, will they not feel that the Angel of Death is moving through society? They will be aware, consciously or unconsciously, of a power which will fill them with terror, and which will withdraw their strength. When you look at our world, can you not imagine that the powers of darkness are now rampant in our society? May be the forces of negation, greed and egoism, are putting up a desperate fight against this great force-field of Light.

The truth, dear friends, is this: that an operation for the cleansing of the planet is taking place, and the form it is taking is the raising of the frequency rate which will lift any human beings who are capable of attuning to it, will lift them towards a higher consciousness, and will repel and will throw out those who are vibrating on another level. And they may well, in some way, be washed away, blown away, on to some other planetary level - not dead, for there is no death for "I" of man - but gathered on some lower planetary level, while those attuned will be capable of bringing to birth the New Age. This is the tremendous epoch in which we live. [...]

Appendix: C. G. Jung² and the Alchemical Renewal

This is an extraction of part of an article that first appeared in 'Gnosis: A Journal of Western Inner Traditions' (Vol. 8, Summer 1988)

The lovely little town of Knittlingen, near the Black Forrest in West Germany, is noted far-and-wide as the original residence of the famed Dr. Johannes Faustus. A plaque in the small but exquisite museum devoted to the facts and legends concerning Dr. Faust tells us that, although alchemy has often been considered a pseudo-science based on the pretence that gold could be made from other metals, it is now known that, in reality, it was a spiritual art having as its aim the psychological transformation of the alchemist himself. This public statement, viewed daily by large numbers of visitors, demonstrates most impressively the rehabilitated image alchemy has acquired in recent decades. This positive change is due in large measure to the work of one remarkable man: Carl Gustav Jung.

When Jung published his first major work on alchemy at the end of World War II, most reference books described this discipline as nothing more than a fraudulent and inefficient forerunner of modern chemistry. Today, more than twenty-five years after Jung's death, alchemy is once again a respected subject of both academic and popular interest, and alchemical terminology is used with great frequency in textbooks of depth-psychology and other disciplines. It may be said without exaggeration that the contemporary status of alchemy owes its very existence to the psychological wizard of Küssnacht. Take away the monumental contribution of C.G. Jung, and most modern research concerning this fascinating subject falls like a house of cards; to speak of alchemy in our age and not mention him could be likened to discoursing on Occultism without noting the importance of Helena P. Blavatsky, or discussing religious studies in contemporary American universities without paying homage to Mircea Eliade.

Jung's "first love" among esoteric systems was Gnosticism. From the earliest days of his scientific career until the time of his death, his dedication to the subject of Gnosticism was relentless. As early as August, 1912, Jung intimated in a letter to Freud that he had an intuition that the essentially feminine-toned archaic wisdom of the Gnostics, symbolically called *Sophia*, was destined to re-enter modern Western culture by way of depth-psychology. Subsequently, he stated to Barbara Hannah that when he discovered the writings of the ancient Gnostics, "I felt as if I had at last found a circle of friends who understood me."

[...]

Jung's two greatest works on Alchemy are *Psychology and Alchemy* and *Mysterium Coniunctionis*, the latter representing his final summing up of the implications of his long preoccupation with alchemy. In this last summary of his insights on the subject, influenced in part by his collaboration with the Nobel Prize winning physicist Wolfgang Pauli, the old Jung envisions a great psycho-physical mystery to which the alchemists of old gave the name of *unus mundus* (one world). At the root of all being, so he intimates, there is a state wherein physicality and spirituality meet in a transgressive union. Synchronistic phenomena, and many more as yet unexplained mysteries of physical and psychological nature, appear to proceed from this unitive condition. It is more than likely that this mysterious condition is the true home of the archetypes as such, which merely project themselves into the realm of the psyche, but in reality abide elsewhere. While the tensional relationship of the opposites remains the great operational mechanism of manifest life and of transformation, this relationship exists within the context of a unitary world-model wherein matter and spirit, King and Queen, appear as aspects of a psychoid realm of reality.

The ever-repeated charge of radical dualism leveled against Gnostics and their alchemical kin is thus reduced to a misunderstanding by this last, and perhaps greatest, insight of Jung. The workings of the cosmos, both physical and psychic, are characterized by duality, but this principle is relative to the underlying reality of the *unus mundus*. Dualism and monism are thus revealed not as mutually contradictory and exclusive but as complimentary aspects of reality. It is a curious

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Jung, Carl Gustav (1875–1961) : Swiss psychiatrist. He collaborated with Sigmund [Freud](#) from 1907 until their disagreement in 1914 over the importance of sexuality in causing psychological problems. Jung studied myth, religion, and dream symbolism, saw the unconscious as a source of spiritual insight, and distinguished between introversion and extroversion.

paradox that this revolutionary insight, impressively portrayed by Jung in *Mysterium Coniunctionis*, has received relatively little attention from psychologists and metaphysicians alike.

Alchemical interest and perception permeate many of Jung's numerous writings in addition to those devoted primarily to the subject. His work *Psychology and Religion: West and East*, as well as numerous lectures delivered at the Eranos conferences, all utilize the alchemical model as a matrix for his teachings. Time and again he pointed out the affinities and contrasts between alchemical figures and those of Christianity, demonstrating a sort of mirror-like analogy not only between the stone of the philosophers and the image of Christ, but between alchemy and Christianity themselves. Alchemy, said Jung, stands in a compensatory relationship to mainstream Christianity, rather like a dream does to the conscious attitudes of the dreamer. The Stone of alchemy is in many respects the stone rejected by the builders of Christian culture, demanding recognition and reincorporation into the building itself.

It is here that some of the considerations outlined at the outset of our present study appear once more. Alchemy is not a phenomenon *sui generis*, but rather a phenomenon of attempted assimilation proceeding from Gnosticism - or at least so Jung believed. Even the chief sacrament of Christendom, the Holy Eucharist or Mass, was regarded by Jung as an alchemical work connected with a Third Century Gnostic alchemist Zosimos of Panopolis, in whom he placed the historical point of the convergence of Gnosticism and alchemy. (These considerations were explained by Jung in his *Transformation Symbolism in the Mass*, first published in the Eranos Yearbook 1944/45, and later included in *Psychology and Western Religion*, Princeton University Press, 1984.) Years later, one of Jung's academic associates, Prof. Gilles Quispel, came to coin a phrase reflecting Jung's point of view. "Alchemy," the Dutch scholar said, "is the Yoga of the Gnostics."

Perhaps one of the most significant contributions along these lines was given to us by Jung's singularly insightful disciple Marie-Louise von Franz, who devoted herself to the translation and explanation of a treatise first discovered by Jung entitled *Aurora Consurgens* and attributed to St Thomas Aquinas. This renowned saint, so the legend states, had a vision of the Sophia of God after meditating on the *Song of Songs* of Solomon and, following the command received in the vision, wrote this alchemical treatise. The *Aurora* differs from most other alchemical works inasmuch as its format is predominantly religious and filled with biblical references, and even more importantly, because it represents the alchemical opus as a process whereby the feminine wisdom *Sophia* must be liberated. Written in seven poetic but scholarly chapters, the treatise traces the liberation of *Sophia* from confinement by way of the alchemical phases of transformation.

It is thus through the agency of a brilliant woman disciple that the great project envisioned by Jung in 1912 came to a renewed emphasis. Led by the rediscovered words of the "angelic doctor" Aquinas, contemporary students of religion and psychology were confronted once again with the Gnostic task of alchemy. Published in German in 1957 and in English in 1966, Marie-Louise von Franz's work brought Jung's gnostic-alchemical vision in to full view once more. While at the individual level alchemy may assuredly be concerned with the redemption of the *Lumen Naturae* concealed in the psycho-physiological recesses of the human personality, the *Aurora* and also Jung's *Answer to Job* appear to point to a yet larger and more universal opus.

Crying from the depths of the chaos of this world, the wisdom-woman Sophia calls out to the alchemists of our age. Depth-psychology has indeed served as one of the principal avenues through which this redemptive project has been made known. The time may be approaching, and may in fact have come already, when potential alchemists in various disciplines and spiritual traditions may address themselves to this universal task of alchemical liberation. In 1950 Jung was greatly encouraged when Pope Pius XII used several manifestly alchemical allusions, such as "heavenly marriage", in *Apostolic Constitution, "Munificentissimus Deus"*, the official document declaring the dogma of the assumption of the Virgin Mary, (the Catholic Sophia). In our time alchemy has come into its own, and beginning with the most recent two decades Gnosticism has begun its return journey also. The stone that the builders rejected is moving ever closer to the structure of Western culture.

In the garden of Jung's country home in Bollingen stands a large cube-shaped stone inscribed by his own hand with magical and alchemical symbols. In his last revelatory dream prior to his death, Jung saw a huge round stone engraved with the words "And this shall be a sign unto you of Wholeness and Oneness". Perhaps these signs of the wondrous stone of the great work will serve to remind the many whose lives and souls were touched by the Swiss Wizard, of the great work to

be done, the great miracle to be accomplished. It is to be hoped that such an awakening of mindfulness will please Carl Gustav Jung in the far land to which he journeyed, and that it will assist those who are still in this sub-lunar world in their search for the quintessence, the stone of the philosophers and the supreme good.

Appendix: Strange Seekers of Truth

The mid/late 19th century produced a galaxy of apparently privileged personages who saw their life's work as devoted to the finding of Truth, and which venture led them through incredible experiences. Sir Richard Burton was amongst these (he translated many eastern writings), but there were several from eastern Europe whose names were well known in the later part of the 19th century and the early part of the 20th century. These included Madam Blavatsky (co-founder of the Theosophical movement. She and that movement are discussed in a later appendix), P. D. Ouspensky, and one George Ivanovich Gurdjieff. All three people were to found institutions to promulgate their findings as practical teachings with the common theme of Conscious Evolution.

Then there was also the remarkable Edgar Cayce (d. 1945). For forty-three years of his adult life, Edgar Cayce demonstrated the uncanny ability to put himself into some kind of self-induced sleep state by lying down on a couch, closing his eyes, and folding his hands over his stomach. This state of relaxation and meditation enabled him to place his mind in contact with all time and space. From this state he could respond to questions as diverse as, "What are the secrets of the universe?" to "How can I remove a wart?" His responses to these questions came to be called "readings" and contain insights so valuable that it is said that even to this day individuals have found practical help for everything from maintaining a well-balanced diet and improving human relationships to overcoming life-threatening illnesses and experiencing a closer walk with God. But he is most famously associated with his comments about Atlantis and the origin of the Gaza Pyramids.

John G. Bennett, who was educated at Kings School, Wimbledon, and later served as an intelligence officer in the British Army in the Near East, was to have a good deal to do with both Ouspensky and Gurdjieff (whom he had first made contact with in the early 1920s in the Near East), and carried on their 'work' for many years. He died in 1974. Bennett also wrote a good deal about his mentors and ruminated over their source of knowledge.

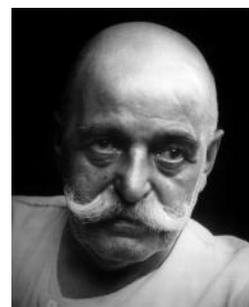
Gurdjieff, who as a youngster purposely lived dangerously by doing such things as risking his life on an army firing range, was a colourful character who is said to have developed a magnetic personality. He was at one stage a spy for the British in India and the Middle East. He is known to have made contact with a number of Gnostic groups, probably including a number of Sufi *tariqas*, during his search. Following the Russian Revolution of 1917 and its aftermath, Gurdjieff moved his 'school' from Moscow to Fontainebleu, near Paris, where he taught until his death after World War Two. He is reputed to have said:

There do exist enquiring minds, which long for the truth of the heart. Seek it, strive to solve the problems set by life, try to penetrate to the essence of things and phenomena and to penetrate into themselves. If a man reasons and thinks soundly, no matter which path he follows in solving these problems, he must inevitably arrive back at himself, and begin with the solution of the problem of what he is himself and what his place is in the world around him.

The following provides some biography of Gurdjieff, as quoted in '*Magi*', by Adrian G. Gilbert, published in 1996:

The Master from Armenia

George Ivanovich Gurdjieff [right] was undoubtedly one of the strangest men of this [20th] century. He was born in Armenia, which is a rugged, mountainous country sandwiched between Iran, Turkey, Georgia and Azerbaijan. As a political entity it has seldom been free from outside control and, throughout most of the nineteenth century, was bitterly contested over by Russia and the Ottoman Empire. The town of Kars, where Gurdjieff grew up, is now firmly on the Turkish side of the border, but when he was a boy, it was in Imperial Russia. It was therefore, at that time, a more favourable place for Christians than it is today and he was able to gain an education at the local Russian cathedral school. This, however, was not enough for a boy with a thirst for knowledge. At an early age he, like Ouspensky, became convinced that the ancient world had been in possession of knowledge that we have lost in our helter-skelter pursuit of materialism and he, therefore, began a lifelong quest for this antique wisdom. Over a period of years he made a series of long journeys going as far east as Tibet and India, and west as Egypt and



Abyssinia [modern Ethiopia]. However, most of his travels were in Turkestan and Mesopotamia [modern Iraq] at the centre of this vast territory.

Gurdjieff was convinced that people of ancient times were, in some respects at least, more developed than we are today. That whereas, we have made great technological progress over the last few centuries and learnt how to harness energies to raise our living standards, there has at the same time been a concomitant loss of other kinds of knowledge. This knowledge, connected with our spiritual, psychological and moral welfare has always been the province of religion. He was convinced that even intelligent, well-educated people living in the twentieth century are woefully ignorant about such matters when compared with their remote ancestors, that in a sense we are ourselves living in a 'Dark Age' and not a period of enlightenment, as we are wont to think. Our science, though liberating us from the more disagreeable aspects of nature, is binding us ever more firmly to the material world and making it increasingly difficult for us to find our true purpose or destiny. Thus, our world and our place in it is not as we imagine. Our values are upside down, so much so that we have stopped even asking what life is for, let alone finding the answer.

All, however, was not entirely lost. Gurdjieff believed that intelligent and knowledgeable people from bygone times had anticipated that this would happen. They had expected that their own civilizations would, in time, be swept away and that profound ignorance would rule the Earth. Accordingly, they had encoded the most important aspects of their knowledge and belief systems into what Gurdjieff called 'legominisms'. Often these were material structures, such as temples or pyramids, which could be expected to stand for thousands of years. In other cases they were writings or even traditional songs and dances. There were even such legominisms as the pack of playing cards, which, in its four suits of thirteen cards embodies in shorthand, a whole range of esoteric ideas. By all of these methods he believed that knowledge had been preserved and passed on to future generations. He now set out on a series of long journeys in search of this lost knowledge.

According to Bennett, the searching period of Gurdjieff's life lasted for some sixteen years from 1891 to 1907 and culminated with his being allowed into a secret temple run by an esoteric society called the Sarmoung or Sarman Brotherhood. Most of chapter five of Gurdjieff's semi-autobiographical book, *'Meetings with Remarkable Men'*, concerns his search for this mysterious brotherhood, which he believed was founded in Babylon around 2500 BC. ... In a later epoch, Bennett believed that descendants of the same secret brotherhood of the enlightened had initiated Pythagoras, the father of western philosophy, whilst he was a captive resident in Babylon. He remarks that there is an old tradition that Pythagoras travelled the world looking for knowledge. Whilst he was resident in Egypt the Persian king, Cambyses, compelled all the wise men of that country, including Pythagoras, to go to Babylon. This event is recorded in Iamblichus'³ *'Life of Pythagoras'*.

A Legacy of Gurdjieff

(The following is a re-print of the article *'Enigma of the Enneagram'* by June Green in *'Prediction'* magazine, February, 1999.)

Do you need to be as perfect as possible at everything you do? You're probably a One. On the other hand, maybe you are an eternal optimist who sees the 'up' side of life most of the time, in which case you could well be a Seven.

What is certain is that you will be one of the nine types that make up the enneagram, an amazingly precise tool for assessing personality. A common way of deciding on your type is to choose from a selection of statements about each group to find the one with which you identify most closely.

This can be quite a traumatic process — there are often quite a few denials to start with, followed by horrible recognition of the accuracy of the assessment. However, it's worth pursuing for the self-knowledge you can acquire, not to mention the insight it can give you into the characters of other people.

This is no new psychological device; the enneagram has been around for a very long time, thousands of years according to some sources. There is speculation that it is connected to Cabbalistic teaching, some people have drawn parallels with the Tree of Life. On the other hand it might have originated with the Islamic mystics, the Sufis, who are definitely known to have been making use of it by the 14th-15th centuries.

³ Greek Neoplatonic philosopher (C.AD 260-330)

Because the word *ennea* is Greek for nine it has also been suggested that the origins may go back as far as the Greek philosophers. Certainly by the Middle Ages Arab mathematics was far in advance of ours and much of this knowledge derived from ancient Greek texts.

What we do know is that it was introduced into the West by Gurdjieff, the controversial spiritual teacher who, in the 1920s, set up his own school in Paris, the Institute for the Harmonious Development of Man. However, he brought many of his own, often eccentric ideas to mainly oral teaching of the enneagram, although some of his followers did produce books about it.

By the 1960s it was being studied in Bolivia, at the Institute for Applied Psychology, by Oscar Ichazo who later moved to Chile and then founded the Arica Institute in the USA in 1971. Since then **it has increasingly appeared as a respectable tool for psychological typing, now seen by many as being on a par with Jung's 'psychological types.'**

So what is the enneagram and how do we make use of it? If you look at the diagram you will see that there are a number of triangles connecting the nine points in different ways.

The triads

We will look at some of these connections in more detail later. First, we need to understand the three triads — Feeling, Doing and Relating. Your enneagram type will reflect the main Faculties that make up your personality.

For instance, Two, Three and Four make up the Feeling triad. Twos tend to have overdeveloped feelings, expressing positive emotions but repressing the negative. At a slightly exaggerated level this is the over-gushing, touchy-feely person who can embarrass others with his/her insistence on 'helping.'

Threes, on the other hand, are more out of touch with their feelings and can put on an act to suit whatever circumstances demand. This makes them prone to being show-offs and often hard to read. Fours, while having very strong emotions, find it difficult to express these and will find indirect ways of doing so, through the arts or highly developed aesthetic leanings.

In the Doing triad we find Fives tending to substitute thinking for their somewhat under-developed ability to act. Sixes find it difficult to do things on their own initiative and require authority figures to provide approval. On the other hand, Sevens have a tendency to do too much and at their worst become hyperactive.

The Relating triad sees the Eight being prone to regard the environment as something needing to be controlled, while Nines have a tendency to be out of touch with what is going on around them and to require others with whom to identify. Finally, Ones see their environment as less than the ideal so must strive to make it perfect.

From this we can see that the types who make up the equilateral triangle — Threes, Sixes and Nines — are the ones within each triad most likely to be out of touch with the reality of their underlying character — Feeling, Doing or Relating — and can have the greatest difficulty in the expression of their basic personality type.

However, don't worry if this all seems very negative. As one would expect, all the types have their strengths as well as weaknesses and it would be a rare person who was a 'pure' anything.

According to Riso, within each personality there is the potential to be healthy, average or unhealthy. With his further division into three for each category there are nine ways of defining the basic character at any given time, ranging from the peak of mental health to severe neurosis.

A really healthy Two, for example, will be unselfish and able to offer others truly unconditional love and support. On the other hand, a severely unhealthy Two may well take refuge in physical breakdown or become afflicted by psychosomatic illnesses.

In short, this individual will do all he can to ensure that other people have to look after and pay attention to him. Such types take 'martyrdom' upon themselves as a way of punishing others for real or imagined neglect.

In addition, each type is influenced by its two wings. For example, a One will have both a Nine and a Two wing, a Two will have a One and a Three wing, and so on.

Equally importantly, every personality type operates through two other points, one positively, one negatively. For example, each of the equilateral triangle types will tend to operate through the others.

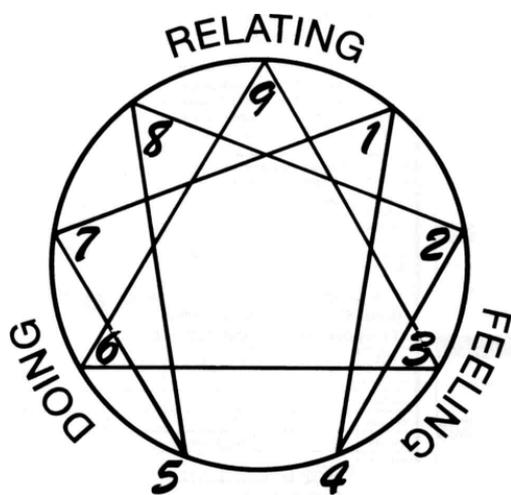
A healthy Three will go to Six when he learns to make commitment to something outside himself; an unhealthy Three will compound the problems created by being out of touch with his feelings by going to Nine which can have problems relating to the world.

Healthy Sixes operate well through Nine where they can be more emotionally open, whereas at Three they may be more aggressive as they try to compensate for their feelings of inferiority. Conversely, Nines can benefit from going to Three as this may give them the impetus to go along with their feelings more, they become more assertive and have more vitality.

In similar fashion each type has the capacity to operate through all three triads —Feeling, Doing and Relating. Healthy Eights will go to Two because they have learnt to use power to nurture rather than control and to operate through their feelings.

Conversely, unhealthy Eights may retreat to Five where they imagine that they can dissociate themselves from their own destructive and often belligerent behaviour. Fives tend to retreat into thinking rather than doing which can lead the Eight into paranoia and a loss of contact with the real world.

Obviously, it is possible to cover only a very small part of a highly complex subject in such a short article, so I shall end with a brief summary of each type:



Feeling Triad

Two Healthy: altruistic, compassionate, generous, helpful

Average: friendly, helpful, can be possessive, likes to be indispensable

Unhealthy: manipulative, hypochondriac, domineering, resentful victim

Three Healthy: self-assured, energetic, ambitious, popular, adaptable
Average: competitive, needs status/success, efficient, calculating, arrogant

Unhealthy: exploitative, devious, vindictive, psychopathic tendencies

Four Healthy: creative, intuitive, serious & funny, emotionally honest and strong

Average: romantic, self-absorbed, introverted, moody,

impractical, dreamer

Unhealthy: depressed, self-contemptuous, despairing, addictive, suicidal

Doing Triad

Five Healthy: visionary, perceptive, innovative, original, great understanding

Average: intellectual, analytic, detached, speculative, eccentric, extremist

Unhealthy: reclusive, cynical, antagonistic, obsessive, paranoid, schizophrenic

Six Healthy: trusting, co-operative, appealing, loveable, loyal, responsible

Average: obedient, traditional, ambivalent, passive/aggressive, anxious

Unhealthy: insecure, dependent, paranoid, defensive, irrational, self-defeating

Seven Healthy: responsive, enthusiastic, joyous, vivacious, practical, accomplished

Average: sophisticated, extrovert, uninhibited, dilettante, demanding

Unhealthy: insensitive, impulsive, addictive, panicky, dissipated, escapist

Relating Triad

Eight Healthy: magnanimous, courageous, self-assertive, strong, decisive, champion

Average: enterprising, entrepreneur, empire-builder, aggressive, expansive

Unhealthy: ruthless, dictatorial, wilful, intimidating, belligerent, vengeful

Nine Healthy: content, receptive, unselfconscious, optimistic, supportive, stable

Average: self-effacing, easygoing, passive, fatalistic, conventional, complacent

Unhealthy: repressed, neglectful, obstinate, avoids all conflict, disoriented

One Healthy: wise, discerning, tolerant, rational, high-principled, ethical, objective
Average: idealistic, reformer, crusader, orderly, efficient, critical, judgmental
Unhealthy: self-righteous, intolerant, inflexible, obsessive, cruel, punitive

Appendix: What is Theosophy?

From Chapter 1 of *'Theosophy: The Path of the Mystic'*, by Katherine Tingley, 1922.

Like as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest. --
William Q. Judge

The Wisdom-Religion of the Ages

He in whom the soul is ever manifest -- he is the true mystic, and to him theosophy is no system of sterile thought but a light, a teacher, a companion, ever calling to compassionate action, ever urging to higher things.

Think of theosophy not so much as a body of philosophic or other teaching, but as the highest law of conduct, which is the enacted expression of divine love or compassion.

It will bring something to you that can never pass away: the consciousness of your divine, your inner self; a conviction of your inherent power to conserve your energy along the highest spiritual lines. For man cannot find his true place in the great scheme of human life until he has ennobled and enriched his nature with the consciousness of his divinity. That is what theosophy means; that is its message; and it is a beautiful one to those who can throw aside fear and prejudice and truly interpret its meaning.

New in its presentation, but old as the ages in its meaning, theosophy was once the universal religion of mankind, and is destined to be the universal religion of the future. Even now its great principles are permeating thought and action everywhere, and everywhere the most advanced minds are looking forward to the ideal of a universal religion as humanity's one hope.

Those who long to serve humanity should study its teachings, if for nothing else than that they may learn to "know themselves"; that they may learn to know their children spiritually; that they may perceive the duality that exists in human nature as well as in life, thus becoming able to control the disruptive and lower elements, and encourage those which are noble, constructive and divine. For the despair and unrest of humanity, the unbalance and the injustices of life, stand at the door of our civilization, like living pictures, spectres, their very presence pleading for a manifestation of the higher law.

But the one who essays to study theosophy must do his part. He cannot be fed with a spoon. There must be effort and humility, aspiration and love of virtue, and a willingness to be taught.

No teacher, however great, can teach until the pupil is ready to learn.

Theosophy does not offer spiritual instruction for money. Truth is not purchasable.

Were you to be told that just outside the door great minds were waiting to give you the secret of acquiring fabulous wealth, you would not stop for anything. Yet that which you would hope to gain belongs but to the perishable, fleeting, material side of life. Why not make as great an effort for the knowledge that will give you the secret of right living, reveal to you the mysteries of life.

There is in theosophy an optimism so magical, so inspiring, and so superb that I would I had the power to challenge the world with its sublime ideas. Had we the light of this inspiring, pulsating philosophy upon the affairs of our nations today, we should find an inner and higher expression of brotherhood. The force of it would touch and quicken the most indifferent minds; it would bring the breath of life to those who, weighed down by their karma, are now but just half living -- yes, men and nations both. It is this above all that the world needs.

Its teachings can bring hope to poor, storm-tossed humanity; this I affirm, and we have but to observe the general trend of human thought and effort to establish this as a fact. Antiquated theories of religion and life are being discredited, long-settled beliefs and customs are being

abandoned, and there has risen in the world a great compelling force which is demonstrating the poverty of man's religious life.

Materialism and the merely intellectual view have carried man out upon a sea of unrest and dissatisfaction, while the real man, the divine man, has been ignored. As a result, the finer knowledge -- which is right at hand if we could but perceive it, for it lies in the very being of man himself -- is inactive and obscured, so that it is difficult even for thinking men and women to find their moorings. It is this very condition, however, that will finally open man's eyes.

Theosophy is the inner life in every religion. It is no new religion, but is as old as truth itself

The Mission of Theosophy

The mission of the Theosophical Society is to bring men and women together as co-workers for a great and universal purpose; and the first step towards that end is to accentuate the fact that *man is divine*, and that to help create a nucleus of universal brotherhood, based on the divinity of man and the immortality of the soul, is the duty of every human being.

Its mission is to set aside errors, misconceptions, unbrotherliness and intolerance, and put love and trust, right action and the sweetness of truth in their place; to spread new ideas throughout the world for the benefit of those who most need them; to release the mind of man from prejudice and from fear, and human life from its digressions. Its mission is to bring the whole human family up to a standard of spiritual foresight, discrimination, intuition, right thought and right action, with a new and diviner conception of justice and of love. If men and women could work together as one great universal body towards this end, they would be creators of a new order of ages, a universal religion verily, and a true brotherhood of man.

My whole aim is to bring out the spiritual possibilities of the individual -- individual effort towards higher things. That is the aim of theosophy: that each may come to know himself better, that there may be a spiritual rounding-out of the character and the life. If the individual can rise in the strength of his divine heritage, the power of his spiritual rights, then comes a clearing of the mind, a lifting of the veil that hides the truth.

Yet we never proselytize. We make no attempt to convert; for the philosophy declares that any attempt to force others to accept our thought or our views is an injustice to their true nature, their deeper self. We do not frighten, intimidate or discourage, nor do we implant fear. But we do appeal, and we do try by example to show to others the beauty of theosophy as a living power.

A new hope, a new courage, is even now stirring the hearts of thousands. A message of love and brotherhood has gone out to the world. This is the keynote of the new age -- *brotherhood*.

The principles of theosophy are worthless unless carried out in deeds. It is useless to pile up in the library of our intellectual life ideas upon ideas -- and nothing more. The world is weighed down with mere intellectualism already. It must have something more, and that something more is the active, practical expression of those ideas, those spiritual principles, in every act of life.

Its teachings show man how to reason in a new way. They challenge one to seek a new viewpoint, to rise in the strength of the soul to heights of self-mastery never attained before. But not for self: in this time of agony and chaos there can be no thought of self.

In such endeavour the student finds the sacredness of the hour and the day. There is no time for compromise or for delay. The lazy, the indifferent, the selfish and the egotistical will not be interested along such lines of research; but one who is stirred by the simple conviction that he is immortal -- not in some nebulous future life, but *here and now* -- that man feels the touch of the divinity within.

Theosophy has above all the power to uplift. If mankind but understood and lived it, the whole human race would be freed, a solid foundation of mental and spiritual freedom would be established and the present menacing and terrible conditions would disappear. It teaches that man weaves his own destiny and that he is, *to the extent of his knowledge and his will*, the master of it.

For humanity is divine! Were this divinity but realized, the godlike attributes of character would be so manifest in dignity and in strength that no words would be needed to tell us what real life is! We are making some progress, it is true; but we hear only six notes played. The seventh one is silent, and that silent, waiting note is the *divine* in human nature and in life.

Helena Petrovna Blavatsky (1831-1891)



I never think of the teachings of theosophy without feeling surge up within me an intense, an affectionate, an infinite regard for the wonderful woman who brought them to the Western world -- teachings far older than those of the Nazarene, and yet with all the beauty, charm and purity of new life. I feel that she must have passed through many schools of experience in many, many lives to gain the marvelous knowledge that she possessed, the self-sacrificing love for humanity that was hers, and the courage that sufficed to carry her through the suffering and persecution that came. She was as one who had been cleansed as by fire, who had passed through the travail of the soul.

When Madame Blavatsky came to the world with her message, she perceived the materialistic trend of human thought and life, and brought her treasures of truth that she might turn that trend to higher things. She came to simplify the problems of life. Her purpose was to set men thinking. Read *The Secret Doctrine*, *Isis Unveiled*, *The Key to Theosophy*, and *The Voice of the Silence* -- you who are questioning as to the whence, the wherefore and the whither -- and see if you do not find in them principles and truths that, could they be lived up to, would absolutely change the whole aspect of our civilization. She was indeed "humanity's friend."

How was it possible for this teacher to find her way into the heart-life of the world as she did, and leave on the screen of time that indescribable something that has never been fully uttered? We can perceive as yet but one or two aspects of it -- and these according to our advancement. In her life she expressed the unutterable, the mystical, the truly unexpressed. She dwelt in the soul-life and under the impress of the silence. She brought to the world lofty and colossal principles, whose meaning our children as the years pass will interpret better than we. She lifted the veil before the mysteries of life and destiny when she stepped forth on the outer plane with this magnificent and dignified philosophy.

H. P. Blavatsky has been libeled and obscured, as all spiritual reformers have been; but thousands who know her teachings and her life hail her as one of the benefactors of the age. We already find the ideals of theosophy permeating every department of thought.

Humanity is truly in the shadows; but in spite of retrogression, materialism and a selfishness that is extreme, the finer atmosphere of the world is even now surcharged with hope. Can we take the light and sunshine of this hope into our lives and forget the one to whose courage and sublime effort we owe all this -- H. P. Blavatsky?

She left the world in its thought-life teeming with an urge for higher things, which only the few could understand. She was inspired beyond the knowing, and the great message which she brought, the mighty undertones and overtones of universal love, sounded by her in the silences, were part of the great universal plan. She was the messenger of years to come, the torchbearer of the age, the great transmitter of spiritual light to the future.



An extract of a description of H. P. Blavatsky by Alexander Wilder, M.D. (*from 'The Word', May 1908*):

She did not resemble in manner or figure what I had been led to expect. She was tall, but not strapping; her countenance bore the marks and exhibited the characteristics of one who had seen much, thought much, traveled much, and experienced much. Her figure reminded me of the description which Hippocrates has given to the Scyths, the race from which she probably descended. Her dress I do not feel competent to describe, and in fact never noticed so as to be able to remember. I am a man and seldom observant of a woman's attire. My attention is given to the individual, and unless the clothing should be strikingly different from the current style, I would be unable to speak of it intelligently or intelligibly. All that I have to say is that she was completely dressed. Her appearance was certainly impressive, but in no respect was she coarse, awkward, or ill-bred. On the other hand she exhibited culture, familiarity with the manners of the most courtly society and genuine courtesy itself. She expressed her opinions with boldness and decision, but not obtrusively. It was easy to perceive that she had not been kept within the circumscribed

limitations of a common female education; she knew a vast variety of topics and could discourse freely upon them.

In 1975, Walter A. Carrithers, Jr. published (as part of an account about the founding of The Theosophical Society in 1875) the following account of Madame Blavatsky's enthusiasm:

What was it that inspired this adamantine zeal? Toward the beginning of 1875, Professor Corson had chanced to read one of her letters sent to a New York newspaper defending the reality of the Eddy brothers' phenomena against misrepresentations of unfair critics. He had written her, and their exchange of correspondence had led to his invitation that she pay the family a visit when she could. In the second of her responding letters, on February 16 --- nine months before the birth of The Theosophical Society --- she had confessed to him what inspired her activities:

"I am here in this country sent by my Lodge on behalf of Truth in modern spiritualism, and it is my most sacred duty to unveil what is, and expose what is not. Perhaps did I arrive here one hundred years too soon . . . Nevertheless, I am ever ready for the great battle, and perfectly prepared to bear any consequence that fall to my lot.

". . . . When I became a spiritualist, it was not through the agency of the ever-lying, cheating mediums, miserable instruments of the undeveloped spirits of the lower Sphere, the ancient Hades. My belief is based on something older than the Rochester knockings, and springs out from the same source of information that was used by Raymond Lully, Picus della Mirandola, Cornelius Agrippa, Robert Fludd, Henry More, et cetera, etc., all of whom have ever been searching for a system that should disclose to them the 'deepest depths' of the Divine nature, and show them the real tie that binds all things together. I found at last, and many years ago, the cravings of my mind satisfied by this theosophy taught by the angels. . . for the aid of the human destiny."

In '*The Secret Doctrine*'⁴ (Summary to Volume One), 1888, H. P. Blavatsky intimates the link of Theosophy to the Gnostic (esoteric, occult) teachings of ancient India:

As a whole, neither the foregoing [of *The Secret Doctrine*] nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis -- the seventh, which is the Occult doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the *Vedanta* (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads* -- *Upa-ni-shad* being a compound word meaning "the conquest of ignorance by the revelation of *secret, spiritual* knowledge" -- require now the additional possession of a Master-key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master.

The name, "*Upanishads*," is usually translated "esoteric doctrine." These treatises form part of the *Sruti* or "revealed knowledge," *Revelation*, in short, and are generally attached to the *Brahmana* portion of the Vedas⁵, as their third division. There are over 150 *Upanishads* enumerated by, and known to, Orientalists, who credit the oldest with being written *probably* about 600 years B.C.; but of *genuine* texts there does not exist a fifth of the number. The *Upanishads* are to the Vedas what the Kabala is to the Jewish Bible.

⁴ Madame Blavatsky taught with regard to '*The Secret Doctrine*' that it was not devised to provide any final set image of the real but was intended "to lead towards the Truth". It was not a map but a signpost. Similarly the Theosophy of any other great teacher can assist first steps on a path of experience for anybody who responds to it; and that path leads towards a primary Theosophy, which must render unnecessary all secondary Theosophies of written teachings. Possibly the very lucidity and simplicity of C.W. Leadbeater's Theosophy, which have made it so suitable and so helpful for a large number of students, have also given rise to some illusions; but this is less likely to happen today than when that Theosophy was first exposed to the personal hopes and enthusiasms of an age markedly different from our own. The achievement of C. W. Leadbeater is likely to stand on its merits through a long future and guide many forward on their respective journeys (Hugh Shearman, '*The Theosophist*', 1964).

⁵ The Vedas have a distinct dual meaning -- one expressed by the literal sense of the words, the other indicated by the metre and the *swara* -- intonation -- which are as the life of the Vedas. . . . Learned pundits and philologists of course deny that *swara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *swara* and *light* is one of its most profound secrets." (T. Subba Row, '*Five Years of Theosophy*', p. 154.)

They treat of and expound the secret and mystic meaning of the Vedic texts. They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul, as also of the metaphysical connection of mind and matter. In a few words: They **contain the beginning and the end of all human knowledge, but they have now ceased to reveal it**, since the day of Buddha. If it were otherwise, the Upanishads could not be called *esoteric*, since they are now openly attached to the Sacred Brahmanical books, which have, in our present age, become accessible even to the *Mlechchhas* (out-castes) and the European Orientalists. One thing in them -- and this in all the *Upanishads* -- invariably and constantly points to their ancient origin, and proves (a) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (b) that half of their contents have been eliminated, while some of them were rewritten and abridged. "The great Teachers of the higher Knowledge and the Brahmins are continually represented as going to Kshatriya (military caste) kings to become their pupils." As Cowell pertinently remarks, the *Upanishads* "breathe an entirely different spirit" (from other Brahmanical writings), "a freedom of thought unknown in any earlier work except in the Rig Veda hymns themselves." The second fact is explained by a tradition recorded in one of the MSS on Buddha's life. It says that the Upanishads were originally attached to their Brahmanas after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brahmins, a few centuries after the invasion of India by the "twice-born." They were complete in those days, and were used for the instruction of the chelas who were preparing for their initiation.

This lasted so long as the Vedas and the Brahmanas remained in the sole and exclusive keeping of the temple-Brahmins -- while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brahmanical wisdom in the *Rahasya* or the *Upanishads*, and finding that the teachings differed little, if at all, from those of the "Teachers of Life" inhabiting the snowy ranges of the Himalayas⁶, the Disciple of the Brahmins, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmins, determined to save the whole world by popularizing it. Then it was that the Brahmins, seeing that their sacred knowledge and Occult wisdom was falling into the hands of the "*Mlechchhas*," abridged the texts of the Upanishads, originally containing thrice the matter of the Vedas and the Brahmanas together, without altering, however, one word of the texts. They simply detached from the MSS the most important portions containing the last word of the Mystery of Being. The key to the Brahmanical secret code remained henceforth with the initiates alone, and the Brahmins were thus in a position to publicly deny the correctness of Buddha's teaching by appealing to their *Upanishads*, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himalayas.

⁶ Also called "the Sons of Wisdom," and of the "Fire-Mist" and the "Brothers of the Sun" in the Chinese records. *Si-dzang* (Tibet) is mentioned in the MSS of the sacred library of the province of Fo-Kien, as the great seat of occult learning from time immemorial, ages before Buddha. The Emperor Yu, the "great" (2,207 years B.C.), a pious mystic and great adept, is said to have obtained his knowledge from the "great teachers of the Snowy Range" in Si-dzang.

Appendix: A Selected Bibliography

The following selected publications reflect recent key research and ideas in the realm of spirituality:

(The) Bible, Qur'an and Science, Dr Maurice Bucaille. 2002 (original 1976), ISBN 1930637217

Conversations With God (books 1,2 and 3) and subsequent publications, Neale Donald Walsch.

From Science to God, Peter Russell, 2003, ISBN 1577314093

(The) Gnostics, Tobias Churton, George Weidenfeld & Nicolson Limited 1987, ISBN 0297791060

(The) Gnostic Gospels, Elaine Pagels, Vintage Books, 1989 (original 1979), ISBN 0679724532

(The) Gospel of Relativity, Walter Starcke, Turnstone Books 1974, ISBN 0855000376

Greater Than You Know, Peter Phipps, Sathya Sai Publications of New Zealand 1997, ISBN 095833384X

Hermetica, edited and translated by Walter Scott, with a Foreword by Adrian G. Gilbert, Solos Press 1997, ISBN 1873616147.

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Magi, The Quest for a Secret Tradition, Adrian G. Gilbert, 1996.

(The) Marriage of East and West, Bede Griffiths, Fount Paperbacks 1983 and 1985, ISBN 0872431053

(The) Message That Comes From Everywhere, Gary L. Beckwith, The Harmony Institute 2001, ISBN 0970112564

(The) Sufis, Idries Shah, Anchor 1971, ISBN 0385079664

(The) World's Religions, (various contributors), Lion Publishing 1988, ISBN 0867609850