

However, study and reflection lead the student to self-enquiry. The student comes to the state of knowing what and when he knows, as well as what and when he does not know. In other words, while knowing, one is aware of what remains to be learned. The mind thus remains open, making possible the breaking-through of new insights that will create new pathways in the brain. These connections act as channels for new ideas and understanding. It seems it is the only effective way to prevent condescension and bigotry.

It is easy to see that dogmatism acts as a scourge on established religions. More courage is needed to be aware that this phenomenon can also strike the Theosophical movement. The fundamentalists who refer solely to *The Secret Doctrine* and to the writings of Madame Blavatsky, as well as the unreasonably passionate admirers of Krishnamurti could be the Pharisees of this century, unless they undergo a complete self-transformation.

As history often repeats itself, the Theosophical Society has a duty to avoid the death-trap of dogmatism because “the crest wave of intellectual advancement must be taken hold of and guided into Spirituality.” [2: 99] The mind can therefore be revolutionized so that it can reach the inconceivable heights of the Spirit. Thus it contributes to the “fane of imperishable rocks” mentioned in one of the Mahatma Letters:

For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of Infinite Thought, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. [3: 51]

Today superstition is still the root-scurge from which originate many others such as obscurantism, cruelty and indifference, for example. The need to eat meat, the belief in vicarious atonement, the conviction, conscious or unconscious, of being separate from others, are some of the consequences of superstition manifested at different levels. To help humanity to free itself from superstition at every level is still one of the main tasks of the Theosophical Society. Moreover, it seems that this task is endless.

Humanity, being a collective entity, renews itself constantly by using new forms from the infinite reservoir of nature; the animal souls that reach maturity in their individualization are likely to take human forms soon. The