

conscious re-union with the One. According to Theosophy, the course of many lives will lead each of us to a “direct beholding” of all the eternal verities as witnessed and confirmed by mystics and seers throughout the ages. To attain this experience will require the complete transmutation of the personal, self-centered tendencies of human nature, as well as the progressive awakening of the highest noetic faculties of perception, reason, and intuition. Each will thus learn to pierce the illusions of the senses, to see through and transcend the many veils of nature and “see into the heart of things.” Plato and Pythagoras depicted this seeing and knowing as the culmination of the philosophical quest. It is a quest for knowledge of the laws and principles governing every plane and form of existence and cannot be separated from true science as conceived by the ancients and, increasingly, by wise contemporary thinkers.

A scholar of Islamic teaching, Seyyed Hossein Nasr, in his *Religion and the Order of Nature* (pp. 6-7) wrote: “The environmental crisis requires not simply rhetoric or cosmetic solutions but a death and rebirth of modern man and his worldview ... There must be the rebirth of the religious knowledge of nature, the traditional cosmologies and sacred sciences still preserved in many of the non-Western areas of the world ... Without the rediscovery of this sacred science of the order of nature and the ethics of the environment, there is no doubt that what remains of order in the natural and human worlds will turn into further chaos ... that can destroy all human life on Earth. To preserve the sanctity of life requires the re-sacralisation of nature, not in the sense of bestowing sacredness upon nature, which is beyond the power of man, but of lifting aside the veils of ignorance and pride that have hidden the sacredness of nature from the view of a whole segment of humanity.”

Not in a facile manner, but by a radical return to their original and ancient meanings religion, philosophy, and science can unite to give us the knowledge and wisdom designed to serve every human need, solve many human problems, and promote the highest progress and felicity of all beings. In order for such an awakening to be in accord with the greatest possible good, it must be achieved on behalf of all. Only then will it lead to complete *gnosis*, *Brahma Vidya*, “god-knowledge” otherwise known as *Theosophia*, the “wisdom of the Divine.” This is true religion, declared H. P. Blavatsky, “the Beacon Light of truth towards which in all ages the imprisoned human soul has struggled.” Thereby, H.P.B indicates: “He who gets there must have ceased to