AQUARIAN SPIRITUALITY

It is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that 'development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction.'... Esoteric Science agrees with it, hut adds that this law applies only to what is known to it as the Primary Creation *– the evolution of worlds from primordial atoms, and the* pre-primordial ATOM, *at the first differentiation of the former; and that during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms.... As the Hindu philosophy very justly teaches, the* 'Aniyamsam Aniyasam,' *can he known only through false notions. It is the 'many' that proceed from the* ONE *– the living spiritual germs* or centres of forces *– each in a septenary form, which first generate, and then give the* PRIMARY IMPULSE *to the law of evolution and gradual slow development.*

The Secret Doctrine, ii 731-732

Viewed from the impersonal standpoint of collective Karma and cyclic evolution, Nature suffers fools not unkindly but with compassion. Nature will not indefinitely indulge or underwrite human folly, for as Cicero observed, time destroys the speculations of man whilst it confirms the judgement of Nature. Through cyclic opportunities, Nature actually affords individuals innumerable occasions for the clarification and purification of perception and intention. 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 fulfilment 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. Rather than sitting in idle judgement upon contemporary history and humanity, much less the Avatar, wise individuals will seek to insert themselves into the tremendous rethinking initiated by scattered pioneers in regard to the essential core of Man and Nature and the vital relationship between them. 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.

> As above, so below. Sidereal phenomena, and the behaviour of the celestial bodies in the heavens, were taken as a model, and the plan was carried out below, on earth. Thus, space, in its abstract sense, was called 'the realm of divine knowledge,' and by the *Chaldees* or Initiates *Ab Soo,* the habitat...of knowledge, because it is in space that dwell the intelligent Powers which *invisibly* rule the Universe.
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> *The Secret Doctrine,* ii 502

Conceptions of space have varied significantly over the centuries, depending largely upon cognate conceptions of time, matter and energy. The arcane conception of space as at once an infinite void and an invisible plenum, replete with intelligence, offers a profound challenge not only to post-Einsteinian science but also to post-Gandhian religion. It demands an entirely fresh view of causality and consciousness, of activity and time. From the standpoint of contemporary physics, any object, including the human form, is almost entirely empty space devoid of anything that might be considered matter. Even without studying particle physics, perceptive individuals are prepared to accept that if they could visualize what an X-ray would show, they would find that only about one quadrillionth of any object is

constituted of a few particles and that all the rest is seemingly empty space. Similarly, if they could visualize what various detectors operating over the visible and invisible spectrum reveal, they would find that every point in space is the intersection of myriad vibrating fields of energy. Again, if one were prepared to penetrate beneath the surface of personal and collective habits and institutions, through the discerning power of the disciplined conscience and awakened intuition, one would find an array of Monadic individuals suspended like stars in the boundless void of the unmanifest. To the resonant heart, this immense void would reveal itself as alive at every point with the vibration of the Great Breath in its complex rhythmic differentiations. Through such reflection one may recognize that the seeming solidity of things is mayavic. Their surfaces and contours as they appear to the physical senses and the perception of the psyche are enormously deceptive and strangely confining. By using the mind's eye one can come to see that what is seemingly full is void and that what is seemingly void is extremely full of Atma-Buddhi-Manasic or noumenal aspects of invisible atoms.

The term 'atom' itself conveys a wide range of meanings in ancient philosophy, including that connotation which has indelibly impressed itself upon the consciousness of the twentieth century. The Greek root of the term 'atom' literally means 'uncuttable', 'indivisible' or 'individual' and corresponds to the Sanskrit term *anu.* In its most metaphysical sense *anu* is the *Aniyamsam Aniyasam,* the smallest of the small, which is also the greatest of the great, equivalent to SPACE and a pointer to *Parabrahm.* In another sense, *anu* is the absolute Motion or eternal vibration of the Great Breath differentiated in the primordial manifested ATOM, equivalent to Brahmâ. Neither in the pregenetic or primogenetic states is *anu* subject to multiplication or division. The first plurality of atoms arose with the pristine differentiation of the sevenfold Dhyani-energies in the *Mahatattwa* creation, which was in turn followed by further hierarchies of atoms in the succeeding two creations. The meanings of the term 'atoms as applied to the first three creations refer to spiritual and formless realities, including the use of the term to designate Atma-Buddhic Monads. Beginning with the fourth, or *mukhya,* creation, sometimes called the *primary creation* because it is the first of a series of four creations connected with material form, the term 'atom' has a new series of meanings pertaining to the germinal centres of the elemental, mineral, plant and animal kingdoms. The term 'atom' used in the customary physical sense applies to the extreme degree of differentiation in this series. Just as the infinite points of differentiated spaces are inseparable from the One Point that is the indivisible sum total of boundless Space, the living atoms of every plane are indivisible from *anu* – the ONE LIFE – and all resound to the fiery vibration of its eternal Motion.

To grasp the noetic significance of the existence of atoms, it is helpful to compare the atom with the molecule. The term 'molecule' literally means 'that which is ponderable or massive', and refers in chemistry to the smallest unit of a substance displaying fixed chemical properties. Typically, molecules are complex compound entities produced and altered through processes of action and reaction. From the standpoint of meta-chemistry, atomic energies derive from the indivisible unity of the One Life, whilst molecular actions stem from the interplay of vital though secondary emanations. The same facts viewed from the standpoint of meta-psychology lead to the distinction between the noetic action of *Buddhi-Manas,* which draws upon the light of the one indivisible *Atman,* and the psychic action of the lower *Manas,* which is inherently restricted by the polarities of the *kama* principle to residual effects upon the composite mortal vestures. In essence, the difference between atoms and molecules, between noetic and psychic action, is the difference between seeing from within without and seeing only from outside. Hence, people often come closest to the core of things when they shut their sense-organs, which is where concentration and meditation begin.

By withdrawing, closing the eyes, closing the mouth, shutting the ears, by turning off the tumult of the

mayavic kaleidoscope of the phenomenal world, one can draw within and enter into what initially seems like chaotic darkness. By persisting, one becomes more familiar with what may be called the photosphere surrounding every human being, the field of light-energies that operates beneath the visible world of form. As one becomes more sensitive to these indwelling energies, one can begin to apprehend that there are vast arrays of intelligent powers which invisibly rule the universe. What people ordinarily call intelligence is only the most superficial and limited aspect of a single distributed intelligence, working through cosmic hierarchies, and originating in a common transcendental source.

Something of the sacred potency and designing power of divine intelligence was broadly familiar to people in the nineteenth century, though in a distorted form due to the inversions of sectarian religion. Given that the impersonal nature of that intelligence can only be comprehended through the noetic faculties consubstantial with that intelligence, it is scarcely surprising that H.P. Blavatsky took such care to provide accounts of cosmogenesis and anthropogenesis free from any taint of the notion of a personal god or creator. It is also suggestive, given the transcendental and *arupa* nature of the intelligence within cyclic evolution, that she so firmly repudiated the materialist conception of a blind, chemically-driven evolution. What was perhaps not so clear in the nineteenth century was her profound reason for pointing to the essential distinction between the atomic and molecular character of noetic and psychic action.

Humanity now finds itself at a fortunate moment; much of what is happening in the sciences is reminiscent of what was once called occultism. If one reads any first-rate book on the frontiers of science, one is at times encountering the threshold of occultism. As H.P. Blavatsky prophesied, physics and chemistry have begun to penetrate the realm of atomic vibrations underlying the gross physical design of objects, and have partially revealed the complex matrix of differentiations of the ATOM, as they apply to the lowest planes. Whilst these sciences have not yet moved closer towards the metaphysically indivisible ATOM, they have clearly demonstrated that all physical structure is the superficial derivative of more fundamental differentiations. Although much of the systematic elaboration of these scientific insights has taken place since the commencement of the Aquarian Age in 1902, the critical moves were already made between 1895 and 1902, when there was a crucial intersection of cycles involving the close of the first five thousand years of Kali Yuga and the six-hundred-year cycle inaugurated by Tsong-Kha-Pa, as well as the zodiacal transition.

Towards the close of the nineteenth century, chemistry and physics found themselves up against myriad dead ends. Drawing upon Dalton's hypothesis of units of chemical type distinguishable by weight called atoms (1803), and Avogadro's hypothesis that standard volumes of gases of different compounds contain equal numbers of molecules (1811), chemistry was engaged in filling in the periodic table of the elements proposed by Mendeleev (1869). Having mastered the arts of ballistics and bridge-building, physics was winding down the practical elaboration of Oersted's discovery of the relation between electricity and magnetism (1819), and its elegant mathematical formulation in the electromagnetic field theory of light-waves developed by Maxwell (1861). Late in the century a noted lecturer even assured the British Association that physics was a closed and completed field, and that young men ought to go elsewhere to find challenging careers. All of this changed abruptly in 1895, when Röntgen discovered an entirely unaccountable type of radiant energy, the enigmatic X-rays. In 1896 Becquerel was able to localize this internal fire of matter to the substance uranium, which was then called 'radioactive'. Following some researches of Crookes, Thomson discovered the 'electron' in 1897, the unit charge of electricity, a genuine Fohatic entity on the physical plane. In 1898, the same year that the Curies discovered the existence and radioactivity of radium, Rutherford was able to identify two of the Fohatic messengers of radioactivity – alpha particles and beta particles – the latter turning out to be identical with

Thomson's electrons. In 1899 the Curies made the fateful discovery that radioactivity could be artificially induced. Pursuing quite different lines of thought, Planck proposed in 1900 that all physical change takes place via discrete units or quanta of action. In 1902 Rutherford and Soddy developed the modern alchemical hypothesis that radioactivity was both the result and the cause of the transmutation of atoms from one chemical element to another.

Drawing upon these critical discoveries and insights, the entire face of the sciences has been transformed in the first decades of the Aquarian Age, and the new alchemists have had more than a little impact upon society. In 1905 an unknown Swiss patent clerk wrote a series of articles synthesizing the discoveries of the time with such remarkable breadth, clarity and force that his name has become virtually synonymous with the atomic age. Within twelve months Albert Einstein demonstrated several revolutionary propositions.

First of all, he showed that all electromagnetic radiations, including light, were composed of packets or quanta of energy, or 'photons', thus resolving the nineteenth century wave-particle debate about the nature of light. This proposal corresponds to the principle that *Buddhi,* the light of the *Atman,* is both indiscrete in relation to the eternal motion of the Great Breath and discrete in relation to the mayavic field of vibratory Monadic emanations.

Secondly, he showed that physical energy and mass are mutually equivalent and interconvertible through a parametric matrix defined by the velocity of physical light. This corresponds to the occult axiom that spirit and matter constitute a double stream starting from the neutral centre of Being as *Daiviprakriti,* the Light of the Logos.

Thirdly, he showed that all physical measurements of distance, speed and time undertaken by observers moving relative to each other are transformed through a parametric conversion matrix defined by the velocity of physical light when passing from the frame of reference of one observer to that of another. This proposal, which put to rest the search for a crude material aether by joining light to the metric foundations of all physical phenomena, has its occult correspondence in the triadic unity of pre-cosmic Space, Motion and Duration on the plane of *Aether-Akasha,* mirrored in all relations and phenomena on the lower planes.

Fourthly, he showed the equivalence of the long-observed Brownian motion of small particles with a set of statistical laws of motion of molecules and atoms he derived from thermodynamics, thus developing the basis of the first empirical confirmation of the physical existence of atoms and molecules. This proposal, ending the nineteenth century career of atoms and molecules as merely rationalistic entified abstractions, has occult correspondences to the principles of distributive and collective Karma.

Since 1905 there has been a virtual explosion in the sciences, as successive dimensions and orders of microcosmic and macrocosmic nature have been explored. In 1911 Rutherford discovered the nuclear structure of physical atoms, in 1913 Bohr proposed the quantum theory governing that structure, and in 1913 and 1914, respectively, Soddy and Moseley rewrote the periodic table of the elements in terms of modern atomic theory, thus resuscitating the entire field of chemistry. In 1915 Einstein himself proposed an as yet controversial, and only partially elaborated or confirmed, theoretical synthesis of space, duration, motion and force. This line of enquiry, if perfected, would correspond to the occult correlation of the differentiations of Fohat as it "scatters the Atoms" on the plane of *Alaya-Akasha.* In 1927 Heisenberg formulated the 'uncertainty principle' concerning the limits of observation of location and motion, a principle which is gradually compelling scientists to include consciousness in their theories of

atomic and subatomic physical nature. By 1953 the labours of many biochemists culminated in the work of Crick and Watson, revealing the double helix of DNA, thus joining atomic and molecular theory to the design of living forms.

Whilst the dawn of the Aquarian Age is as yet far from witnessing the emergence of a complete scientific theory integrating the One Life and the primordial ATOM with myriad lives and atoms on seven planes, it has certainly relinquished the stolid, compartmentalized conceptions of the late Piscean Age. People have now become far more aware that the invisible universe is an extremely intelligent universe; someone well trained in contemporary science is much more aware of the spiritual than those caught up in sectarian religion. Sectarians are often weak in theory owing to their weak wills in practice, and often are merely in search of alibis. But those who deeply ponder upon the cosmos with the aid of physics, biology and chemistry, and who show some philosophical or metaphysical imagination, can readily accommodate the idea that behind the sloganistic term 'vibes' is an exact knowledge governed by precise laws. Given this holistic standpoint, what is the necessary connection between directing these forces and that true obedience to Nature envisaged by the *Gupta Vidya?* This question became ominous and acute for human society on January 22, 1939, because on that day the uranium atom was split by Hahn and Strassman. Significantly, on the same day in 1561 Francis Bacon, one of the forefathers of modern science, was born.

Bacon's vital insight that "Knowledge is power" echoed the ancient Eastern view that knowledge can liberate men. This perspective made possible the enormous adventure of modern science and the correlative spread of universal education. Before Bacon, despite Renaissance affirmations of the dignity of man, few people were able to read or write. Even the Bible was a closed book to human beings who lacked sufficient knowledge of the language to appreciate religious texts. In the Elizabethan Age, at the turn of the sixteenth century, people had to look to Nature for learning; hence the Shakespearean affirmation that there are "books in the running brooks, sermons in stones", and hence, too, his reference to the "book and volume of my brain". Like the Renaissance, Shakespeare recognized the old Pythagorean and Hermetic conception of man as a microcosm of the macrocosm. If one studies the Elizabethan world, especially in E.M. Tillyard's enthralling book, one finds an extraordinary collection of reincarnated Pythagoreans inhabiting and regenerating a society in which it was the most natural thing to draw from the many great metaphors of the Mahatmic Sage of Samos.

Troilus and Cressida, in one of the noblest passages Shakespeare ever penned, portrays the Pythagorean conception of cosmic hierarchies and their continual relevance to human society. Speaking of the precise degree and placement of everything in Nature, Ulysses affirms that each thing has a function, which stands in relation to that which is above it, that which is beyond it, that which is below it, and that which is beside it.

> The heavens themselves, the planets, and this centre
> Observe degree, priority, and place,
> Insisture, course, proportion, season, form,
> Office, and custom, in all line of order;
> And therefore is the glorious planet Sol
> In noble eminence enthron'd and spher'd
> Amidst the other; whose med'cinable eye
> Corrects the ill aspects of planets evil,
> And posts, like the commandment of a king,
> Sans check to good and bad. But when the planets
> In evil mixture to disorder wander,
> What plagues and what portents, what mutiny!

What raging of the sea, shaking of earth!
Commotion in the winds! frights, changes, horrors,
Divert and crack, rend and deracinate
The unity and married calm of states
Quite from their fixture! O, when degree is shak'd,
Which is the ladder of all high designs,
The enterprise is sick. How could communities,
Degrees in schools, and brotherhoods in cities,
Peaceful commerce from dividable shores,
The primogenitive and due of birth,
Prerogative of age, crowns, sceptres, laurels,
But by degree, stand in authentic place?

Troilus and Cressida, Act I, Scene iii

This was also the time of the great seafaring adventurers of Europe, with rich memories of Marco Polo's fascinating stories about customs and cultures prevalent in different parts of the Eastern world. It was truly a period of considerable excitement and curiosity about the cultures of humanity and the vast unknown potential and mystery of Nature itself. By the seventeenth century the alchemical and Rosicrucian traditions of mysticism and magic had laid the basis for what is now called modern technology, with its manifold implications in the social, economic and political arenas. The leading scientists of the nineteenth century showed a keen interest in patterns in Nature, and in the connections between them. For it is only by making connections between otherwise isolated and disparate events, and by discerning patterns, that synthesized conceptions of natural order may be developed. Creative individuals tend to think in terms of wholes, in terms of integrated and patterned arrangements of parts. Such holistic thinking is important to painters and poets and spontaneous amongst little children. But it is also central to the acquisition of that knowledge of Nature which, Bacon declared, is equivalent to power. Because the capacity to discern the patterns of Nature is the prerequisite for enlisting the forces of Nature on behalf of human designs, there is an inevitable moral component in every acquisition and use of knowledge. Bacon, a mysterious man, acknowledged this when he said, "We cannot command Nature except by obeying her."

In effect he showed a concern that there was already a certain presumption towards Nature which would later turn out to be exceedingly costly. Men were seeing Nature in terms of the outmoded conceptions of the Christian church, going back to Augustine and Aquinas, as something dead, inert and wholly apart from the soul. By the eighteenth century, many associated Nature with the chaotic wilderness, and displayed a cultural preference for horticultural hybrids, hothouse growths and elaborate gardens designed by man. It is true that there can be a great beauty in gardens, particularly those of Chinese and Japanese design, wherein beauty and tranquillity are created by the simplest arrangement of stones and plants. Yet, this need not involve despising Nature. And if people in the eighteenth century came to dislike the wilderness because they were frightened by the ghosts and goblins they encountered on the Yorkshire moors, this can hardly excuse the terrible exploitation and desecration of Nature in the nineteenth and twentieth centuries in support of industrialism and technology. This is precisely the hubris of Thrasymachus, in the *Republic* of Plato, criticized by Socrates as showing an inferior intelligence and character, a missing sense of proportion, and an ultimately self-divisive and self-destructive vanity. This Atlantean obsession with the will to dominate completely inverts the principles of proportion, degree and design that govern the evolution of the organic vestures which human beings presently inhabit.

If human beings would prove themselves worthy of the divine apprehension and intelligence within

themselves, they must learn to design not merely gardens, but societies and cultures which observe and obey divine proportion and degree. They must learn to awaken and apply the noetic intuitive faculty to the arrangement and rearrangement of communities considering the relationships of individuals not only with each other, but also with empty space. By synthesizing their awakening Buddhic intelligence with the universal intelligence of the One Life, they must learn to cherish the intimations of infinite possibilities contained within the minutest elements of space. Following the Pythagorean conception of the ether as some sort of fluidic substance involved in vortical motion and filled with whirling bubble-like spheres equivalent to atoms, they must come to see that the mathematical laws governing the arrangement of atoms in living forms are the expression of Divine Thought mirroring unmanifest Harmony or *Rta.*

It is not possible to perceive a seemingly opaque world of form as a transparent and luminous manifestation of the One Life without arousing the noetic faculty. Furthermore, it is not possible to awaken the noetic faculty without learning to command the elements of the kingdoms below the fourth plane and without gaining joyous obedience to the Divine Will. It is this combination of self-command and self-obedience which Socrates characterized as *sophrosyne,* the self-government of the soul by its superior element coupled with the consent of the inferior element. It is also the basis of preparation for discipleship and entry into the Path leading towards Initiation. It is also equivalent to the Gandhian conception of *swaraj* or self-rule based upon *swadeshi* or self-reliance, which is sought by the devotee of *satya* in his experiments with truth on behalf of universal welfare or *Lokasangraha.*

If only because human beings have now learnt that there is enough physical energy present in a toothpick to produce twenty-five million kilowatt-hours of electricity, they have reached a point in evolution where they must gain *swaraj* through experiments in the use of soul-force and moral power if they are not to forfeit the divine estate of being truly human. Gandhi's soul-force is equivalent to the atomic noetic force of *Buddhi,* and his idea of moral power is equivalent to the psychic or molecular force of *prana,* moral perception and vital energy. Gandhi demonstrated and taught the possibility of noetic force using psychic force on behalf of human brotherhood and universal welfare. As more and more people come to see that selfishness, invariably rooted in the dissociation of human vital energy from its origins in the Great Breath, is inevitably suicidal, they also begin to recognize that it is only through noetic self-command that there can be genuine self-respect. If they are perceptive, they will readily recognize that the perils and crises of the atomic age are a physical parable of a meta-psychological crisis. As the current of the Aquarian Age compels people to turn inward, the idea is spreading that it is not merely by changing the external environment, or by protesting what other people are doing, that a genuine improvement can be gained in collective human life. As Gandhi taught, the peril of our time arises from the abuse, misuse and neglect of soul-force. In Pythagorean terms, the evolutionary degree, and hence the authentic basis of self-respect, for each soul is to be found in the totality of its intentional relations with the entirety of Nature, both manifest and unmanifest.

The science of spirituality and the religion of responsibility are rooted in the metaphysics of the universe, and therefore have the complete support of cosmic will and design. Hence *The Voice of the Silence* instructs all those who would set themselves upon a secure foundation: "Give up thy life, if thou would'st live." Without a total renunciation of what one hitherto called living – which is really drifting in some sort of psychic daydream – one cannot cultivate the heightened spiritual attention and awareness needed for adequate participation in the Aquarian civilization of the future. The *Gupta Vidya* affirms that it is possible for human beings to cooperate with the invisible world self-consciously and to find meaning and dignity through obedience to the Law of Karma, obedience to the Will of the Spirit, obeisance to the

Divine Order, obedience to the Logos in the cosmos and the God in man. The test of integrity in this inward search is effortless lightness and joyous control.

In the Aquarian communities and secular monastic ashrams of the future, it will be possible by design to have both free play and also continuous recognition of the evolving patterns and possibilities of Nature. Emancipation from the tyranny of habit and the conscious insertion of spiritual will into one's life will enable men and women to take full advantage of the invisible elements within space, within their own rooms, their brains, their hearts, but also throughout the entire plenum of Nature. As they gain a sense of themselves as trustees of a mysterious set of living vestures composed of visible and invisible atoms and nourished by Nature's generous gift of the life-giving waters of Space, then, through gratitude, individuals will become more humane, and more worthy of the Aquarian design of *Civitas Humanum*, the City of Man.

Hermes, October 1982
Raghavan Iyer

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