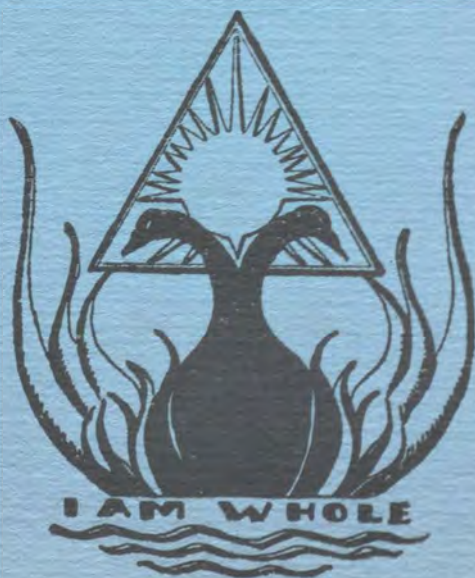


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"Plato was right: ideas rule the world, and, as men's minds will receive new ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon most momentous subjects. It is not physical phenomenon but these universal ideas that we study, as to comprehend the former, we have first to understand the latter . . . "

from "the Mahatma Letters to A. P. Sinnett"

written in 1880



The Editor is not responsible for any opinion or declaration contained in a signed article.

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1932

A Challenge

The New Year begins with the strain of culminating force of Destiny. It should bring to us the realization that Destiny must be understood and lived. While an animal lives his Destiny perfectly as his controlling will is *negatively* united with the Will of Life, Man cannot live his Destiny perfectly unless he understands it, for the Will of Life for Man is centered in understanding and in the *positive* union of his personal will with Destiny—a goal as yet reached by very few.

The coming year will witness undoubtedly great tensions. How many will fully understand those, and thus be able deliberately to assent to the cosmic process, giving it a mighty regenerative and joyous significance?

All transitions come in rhythm of five, with a central nucleus of three. This is the basis for the traditional form of tragedies, dramas, symphonies: three or five acts. We are passing through a tremendous world-crisis, a vast cosmic renewal. The center thereof encompasses three centuries: the eighteenth, nineteenth and twentieth; to which we may add a prelude and an epilogue (the beginning of the new, really). These three acts may be entitled: destruction, fecundation, creation.

The twentieth century is now coming of age. Its moment of choice has come. As we are all parts of this century, we must choose individually as well as collectively. The three years 1930, 1931, 1932 constitute the central period of this "critical" state of consciousness; they correspond to the three centuries above mentioned. If we add the prelude, 1929, and the epilogue, 1933,—we have the years of the Five-Year Plan in Russia; a symbol.

The three years 1930, 1931, 1932 began astrologically with similar vibrations, the basic one being the many times recurring square of Uranus and Saturn: to which must be added among other aspects, in 1930 and 1932, cross actions of Mars; and in 1931, of Jupiter. Moreover in 1932, Pluto brings the aspects to a culmination.

These are hard times of regeneration and disentanglement from "idols". We are buffeted by the violence of the quaking powers, and, like milk in a centrifugal machine, our cream is being thrown out of us to take form and enduring meaning. These are times of *essential formation*. The essence of us is being formed into the glory of the Living God.

Shall we fall down to the level of self-pity and fear? Shall we not rather face the process of birth like a mother great with child? Does the mother sorrow as pains rend her parturient temple in travail of the God-shrine? Does she cringe in abject fear from the consummation?

She faces pain with joy, even though her flesh may quiver. For she feels the life within radiant with the Destiny of birth. She feels the pulse and quick of the child expectant with the thrill of the future breath, yearning for the miracle of inhalation that means freedom and self.

Comrades: Let us banish fear and trembling from our Souls. Let us face the birth with the stoic calm of great motherhood. Let the Power and the Life flow through us unimpeded by old ruts and crystallizations. Let us sing together a song of courage and heroism.

Are we not of the race of Heroes, who are standing today in the midst of decay as standard-bearers for the ideal of Wholeness? Are we not of the lineage of Solar Kings and Warriors, who are facing the world with the greater courage of non-violence and integrating Love? Are we not inspired by the fire of Those whose names are signatures of stars, by Their strength that is like granite sunken at the very core of Life?

Let us therefore abide together in the consciousness of Courage, in the warmth of the fire of essential Love, and in the solidity of the Rock of divine solidarity. Let us organize ourselves *in consciousness*; for there is our kingdom and the power of our victory. We are marching with Ideas as our leaders. We are marching with a Vision to exhilarate us. And this Vision is the vision of Living Wholeness, the vision of humanity integrated, organic, whole; the vision of a plane vibrant with health and fruitfulness, because its Soul—MAN—is at peace with itself and with God.

Are we ready to dedicate ourselves uncompromisingly to the work of making that Vision concrete and actual? Are we rooted enough in courage, to dare be bearers of the sacred shrine that holds the Living Pattern, the Living Idea of organic humanity?

Men of old have dared trials without end to reclaim the Holy Sepulchre. But it is not a place of death we are fighting for. It is a seed of life. Our weapons are not of iron but of fire. Love; our standard, not a cross but a star.

Awaken! Arise! O Companions. Our God is a god of life and fulfillment. Hail to the Living God!

R. S.



The Divine Shelter

Wherever there is love, from the most passionate to the most sublime, there I am. Each fire of love kindled in a living being is a cell of My Body. Some are dark and heavy, sizzling with slow burning heat. Others are like suns, irradiating Space with effulgent light.

I welcome all; cellars as well as spires, the stubborn strength of foundations and the glowing ecstasies of towers, throbbing with the booming of bells.

Wherever there is Love, there rises the flame of My Life. Seek ye shelter in the temple of My consuming Fire.

Zahaz.

Man—Woman, Creators

It is a remarkable fact that, as creative equivalents, man and woman have remained unchanged since the earliest dawn of life that manifested as specific individual man and woman, down to the present cycle of the modern moment.

Through all the stress and struggle of life and civilizations, one Ariadne thread runs clear through to reveal to the seer the fact that Nature and Life have specifically made woman to be WOMAN and man to be MAN.

Woman has always been the embodiment of the Feminine in all that it implies, to its ultimate in motherhood. Hers is the task and the power subtly to create with the Life-Essence within and through herself, and energize it into an activity of form that embodies life itself as a sentient actuality. She thus creates through an inner process of intuitive visualizing, in-drawing and integrating, that gradually becomes quickened into an embodiment of realization,—be it the artistry of a home, the culture of the fine arts of life and living, or the creating within of motherhood. Through the ages, as generic woman, she gradually gains an intuitive understanding of the mystery of Life itself and realizes that she has, within herself, a life-center unknown to the consciousness of either generic or individual man.

It is a remarkable fact too that the true sexual union is actually an attempt by woman to draw man to that Center within herself, and the result, too, of man's seeking union with that life-center within the conscious life of woman which gave him birth.

In man there has been from the earliest times the necessity to struggle dynamically to conquer and bend nature to his will of achievement, resulting in the actual multiplicity of innate mechanical forms that comprise in their entirety, a specific civilization.

Here again the remarkable fact is seen that man through stern necessity has awakened within himself the power of creative-invention, and he is gradually building, though often unconsciously, an actual creative center within that will ultimately gain the power which is now woman's alone. He then will subtly create through the visualizing power of will,—a far advance upon his present methods.

In the ebb and flow of life through the psyche of incarnations, the life as Man is an intensive personal effort to definitely establish within his consciousness that creative center whereas the life activity as woman is a "release" from that strenuous effort and she "relaxes" and learns intuitively to create again in the subtle way of the feminine. The ultimate result in Man-Woman will be to further the individual toward his-her superhuman destiny—to be creative masters of themselves and of life, here and hereafter.

R. VON H. G.



Walt Whitman Today

TO THESE UNITED STATES:

Nation of nations! Great, grand, affluent!

Land of farms, cities, and prairies;

Land of mountains, rivers, and vastness;

Chosen land! from which shall emerge

That Greater Race;

Rich land of possibilities for future greatness,

Greater child of that first thirteen

Who left with you their heritage

Of life happiness and freedom

As a beacon light for future generations

Of their children and Europe's millions

Blended in one to make a more perfect whole;

I make myself one with you, as I made myself one of you,

Knowing your faults, my faults,

And your virtues, my own.

My blessing I give to you and your posterity;
 Take it to your breast as I take you to mine own.
 Words of cheer I bring you, and words of condemnation;
 Praise I bestow with lavish hand; Praise, which progress
 And achievement rightly merit, for laurels rightly won.

But, as I sing your virtues, so I declaim your unworthiness.
 America! Your example, good or indifferent,
 Is the yard stick of nations.
 Power and wealth are yours, but use them rightly.

I once said I would accept nothing that all could not have
 their counterpart of on the same terms; and I swore that
 I stood for those that had never been mastered: those whom
 theories, conventions, and laws could not master.

Now I say: Let not a few enslave the many,
 And human brotherhood give way to greed.

(America! Why stand your factories idle?
 While from the stacks black smoke no longer belches,
 And lines of men await without,
 Though starving Europe beckons with arms outstretched.)

Does the privilege of the few transcend the many's Right,
 And Power and Things take precedence over men?

O! States United, bear with me, and heed my message:
STAND UNITED FOR ONE: STAND UNITED FOR ALL.

HELEN ROSS.



We welcome the new magazine **HAMSA** and will be
 pleased to see its message find a response in the hearts of
 our friends.

Shri Keskar.

Discourse on Inspiration

The following is a part of the ritual of the Sabian Assembly founded by Marc Edmund Jones. It is addressed: "To the aspirant, who has passed the first portal." The "Temple of the Mysteries" and the "mighty company" referred to are both invisible and visible. As said in another discourse "the Temple of the Mysteries is situated in the domain of every day, only concealed from the eyes of the curious or those whose motives are coldly self-seeking." The journey to the Temple, which is usually called initiation is "wholly a matter of consciousness" and the initiate "stands, as he always has stood, in the world of men . . . but transformed, . . . a superman, a steward of eternal values . . . having gained for himself an office in the world."

It is the message of work and world-responsibility which is so much needed today, especially by the younger generation. We must impress upon them "the challenge of a work to be done." (Ed.)

Because of the fact that you have entered the Temple of the Mysteries, you now stand in the presence of a mighty company. No matter how small or how large your part in these spiritual things may be, you have at this moment been given the right hand of fellowship. The interior of this Temple may be dark to your eyes, and to your ears there may be neither sound nor stir of life, but it is possible for you to see and to hear and to awaken all your senses in their higher octaves by the simple expansion of consciousness which shortly will be yours.

For an awakening of your consciousness to the friendly assembly of workers who surround you, and who bathe you in the effulgence of a light you do not see, and greet you with words you cannot hear, it is only necessary for you to enter into That which has created this company. As you have, of your own volition, entered the portal of the Temple, so may you, by your own desire, see and hear.

This is a mighty company because it is gathered together through no relationship of personality and through no desire for personal power. Here are those who have caught the challenge of the new heaven and earth. They are quiet and silent workers who have held in consciousness, for many thousands of years, the needs and problems of the great humanity that

dwells upon this globe. Here is the fellowship of the leaders of men, and its ranks are made up in the largest part of those who have served life after life. Who knows but that you may have been a member of this group in the past, and need but the first flash of enlightenment to restore you to your exalted status? But if this be your first rambling step toward illumination, you are equally welcome.

That which has bound this group together is the challenge of a work to be done. For the opening of your eyes and your ears it is necessary that you participate in this challenge. Here is something that no one can give but you yourself.

Wake, O aspirant!

In this world is there not something you can see to do? For the opening of your supersenses only inspiration is needed, and the basis of all inspiration is work to be done. Is the world better for your living? Do your friends flourish for your near presence? Does everyone everywhere smile and feel lighter at heart because you pass by? Remember that the gaining of inspiration can result only from the giving of inspiration.

Hail, inspired one!

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Intellectual Seeking

The aspiring one often o'erleaps himself when it comes to intellectual seeking. Be it known unto thee that the intellect is the recipient of that which is given unto it by the Mind, according as the Soul doth find that the Personality is ready to receive and properly use it. Wisdom is given unto the intellect for the sole purpose that the Personality may unfold through the Soul, and into the Spirit. Every intellectual concept should come as the result of growth in Soul, and for the purpose of furthering growth in Personality. When the intellect, instead of receiving naturally and using properly that which the Mind gives it, doth

of itself reach up and grasp and clutch and draw down that which lies waiting in the Cosmic Mind, it can indeed bring down facts, a multitude of them! But in so permitting this desecration of the Mind—for so it is—the individual doth but deny his own spiritual birth and bind himself more securely to personality, and matter, and form, and material life; for that which should have come as a vital, living truth to lift him nearer to the Spirit, is brought forth still-born—the form which might have clothed the loveliness of spirit.

There is in one sense no loss, for one does in truth increase one's intellectual facilities, whereby one may one day more swiftly and perfectly carry out that which is spiritually apprehended. Yet facts—even an array of logically connected facts do not in themselves constitute Truth. Unless the living essence be contained within them they are sterile indeed. That part of man which seeks the Truth remains eternally unsatisfied, while its vital essence doth thus escape him.

One cannot demand: one cannot storm the gates of the Living Wisdom and carry off its very Self. That true Self escapes capture and doth but allure the more—yet it comes as an ecstatic breath unto him who seeks its birth within himself, and will await its natural and sweet unfoldment. That truth comes then as a series of Illuminations, each growing out of the other, and each marking a stage in the spiritual unfoldment of the Self.

The intellect must grow more humble. It must value properly its place in the mighty plan—which is as valued servant, and not as master of the man. The Spirit doth conceive each plan, the Soul furnish power to carry it out, the Mind transmit it, and the Intellect oversee the artisans, that the work be done on Earth as Spirit above did plan. Nothing can permanently live if it be not illumined by the living light of Spirit. To the enlightened soul, the consecrated intellect is a jewel and a tool—to adorn the Self with truth and beauty, and to carve upon the Earth the spirit's destiny. My Son, see ye neither despise nor misuse it!

He who despises the intellect and values not its mighty use because of the abuse which he doth so often see manifesting in sterility of spiritual increase, doth also err as greatly as the brother whom he doth condemn. The intellect is indeed a mighty tool—perhaps the mightiest that the little self doth possess—but it is as well a mighty barrier to the one who seeketh knowledge for itself instead of as a ladder for his spiritual growth.

Mankind is impatient of that growth in darkness, that building in the womb of time of his spiritual concepts that seek birth in form. When one doth plant a seed, he chooseth that which he shall plant. He knows its nature and the type of growth which will naturally spring from it. He places it at the proper season in the darkness of the soil, and leaves it alone, that it may burst its shell and germinate and root securely underground. He may water it from time to time, but if he be wise he doth not dig it up but awaits the day when, firmly rooted, it doth send a shoot into the upper air.

When once this plant has appeared above the soil, the gardener can proceed to cultivate it, to spray it, lest insect growth destroy it, and to weed around it, lest other plants encroach upon it. He may even severely prune it, that it may the better grow, and flower, and fruit—or delight with gracious or medicinal foliage if it be the kind that flowers not. If the gardener doth wish more plants he must either cut a slip, and root it, and place it in the soil, and tenderly watch it till it doth establish itself or he must plant new seeds. In either case, he must watch and wait its due unfoldment. He may graft upon this parent stock a branch of another plant, and vary that which first sprang forth from earth, or by cross-fertilization he may produce new growth.

Infinite the opportunity for variety of growth, but infinite the patience that is required; and patience seemeth the hardest lesson that the intellect has to learn. And Patience—what is it, but dwelling understandingly in the Now, with a vision of the Plan?

MURIEL SANATSAN.

A Philosophy of Operative Wholeness



A DAILY RITUAL OF WHOLENESS

Wholeness must be lived in order to become operative. Operative wholeness acts through and by means of the "I am" power integrating the many parts into an organic whole. In the animal the "I am" power manifests as instinct, instinct being the voice of the Genius of the Species recognized by Bergson. This power operates fully, precisely, efficiently, unerringly. In man it ought to operate on two levels; on the level of the physiological organism and on that of the mental-spiritual organism. For a long time it seemed to operate well in humanity on the physiological plane. But for many centuries the Race at large has attempted to develop this power deliberately on the mental level; and the result is that it operates adequately neither on one nor the other.

A false I-am-ness has gotten control of our mental nature, and by reaction has perverted our physiological functions. The first task of humanity is to try to understand the "I am" which is universal and spiritually encompassing; then to start it operating in our twofold, and, in a sense, threefold nature.

Just as a singer whose tones have become out of pitch can only be corrected by sounding out the true pitch, so man's soul once it has begun to slide away from its true I-am-ness can only be restored to truth, or "satya", by the deliberate sounding out of the tone of the universal "I am." Once the correct pitch is heard, a spontaneous adjustment of the life-forces to this spiritual norm takes place.

The following meditation-ritual is a suggestion of the way in which the diapason of all-encompassing I-am-ness can be sounded out. While such a ritual should take place regularly

and daily, it is obvious that it will become fully effective only as we carry the consciousness of the truths uttered in and through all our activities. To reach that end, a hourly repetition of those statements which seem to convey to the individual the most vital realizations may be of great value; until this diapason-tone of wholeness is felt sounding constantly and serenely as a pure, clear, deep, child-like tone throughout the whole of body and soul. This is the gong-tone of wholeness, the silent and changeless song of Atma resonating through the aura.

Meditate first upon the following statements, and if possible repeat them aloud, hearing the sound of the words resonate throughout the body and mind. Strive to obtain a realization of the true "I am."

I am whole.

All is well with the whole.

All is eternally well.

That whole which can be unwell is not the true whole.

I am this true whole.

I am not this body.

I am not ever-changing nature.

I am in and through this body.

I am in and through all nature.

I will the fulfillment of all operations of nature.

I will all destinies.

I am the whole of Destiny.

**I am eternally one and the same,
though I work through eons of change.**

**I am in and through every part of this whole,
my body and my manifestation.**

**I am energizing every center and function
of this living form which I called into being
for the fulfillment of this particular destiny.**

I am the innermost of every organ, the life within all cells.

**I am experiencing my self through all parts
of that whole whose center and life I am.**

What is to take place then is an intimate experience of the I-am, feeling its self as soul-force and life at the core of every atom, cell and organ; drawing to itself, that is, integrating, the life-force in every part of the physical and spiritual organisms. It must be a calm and serene experience free from any nervous tension. The One experiences itself in the many, and thus draws the many into unified action. The One is a false one, unless it is at the same time the Whole. We have been concentrating on the One, forgetting that this One is the wholeness of the whole; therefore that it abides in the many, that it sings in the message of the foot just as much as in the pulsation of the heart. We must therefore go in search of the One everywhere throughout the whole of us, and assimilate the particular message of that particularized One. Much more can be found concerning this in the writings of the German mystic Bo Yin Ra, unfortunately not yet translated into English.

I am in my heart that radiates the red life-force.
 I am in my lungs that cleanse and sustain.
 I am in my muscles that upbear all functions.
 I am in my glands that regulate the processes of life.
 I am in my stomach and bowels that assimilate food.
 I am in my hands that express my will.
 I am in my feet that carry me on.
 I am in my knees that hold me upright.
 I am in my spine, pillar of strength and fire.
 I am in my throat that proclaims my word.
 I am in my brains that coordinate and guide.
 I am in the Light within and above, my most high place.

I am in my emotions and my thoughts.
 I am in my intuitions and my realizations.
 I am in all my past and my future.
 I am the everlasting present.
 I am eternal fulfillment.
 The whole world is in me and I am the world.
 All life surges in me and I radiate life.
 All tones blend in me and I chant wholeness.
 I am whole . . . I am whole . . . I am whole . . .

Breathe quietly as you say these last words. While you say "I am" lift your arms by a gentle circular motion; while you say "whole" bring them down with a similar movement; so that you seem to describe an oval around your body. Visualize this oval shape completely surrounding you, as an egg or seed, the outlines of which seem to be like a band of light. At the center of this seed see yourself as a Buddha-like figure seated on a lotus flower, or standing, surrounded with a soft glow.

Repeat again:

"I am whole . . . I am whole . . . I am whole . . .";

This time thinking not of the body, but of the mind, or spiritual organism. Visualize this perfect organism, this archetypal form of wholeness, as enthroned at the center of this seed which you have drawn imaginatively by the motion of your hands. Try to image it out clearly with your inner eye, in whatever shape or countenance you feel to be your ideal of perfection of being.

Then begin to realize that this glowing Form is pouring out rays of white light throughout the seed. Say, as if it were this Form speaking, this Form which is You:

I am through all parts of this whole.

I radiate throughout my world.

I radiate through all the living worlds.

Now feel in your heart the supreme urge of all encompassing Love. Feel yourself expanding and growing, as if Spring were stirring in you the forces of germination. Visualize rays of light piercing from within through the boundaries of the seed and radiating in all the directions of space. See the perfect Form within become like a heart, pulsating, sending streams of radiant rosy light everywhere. Feel your love and blessings encompassing all that surrounds you and all the worlds. Send your blessings, as living streamers of love, to the house in which you live, to all in this house, to the town, to the country, to the whole earth, mentioning by name and visualizing briefly your loved friends and those most in need.

Blessings to the East.
 Blessings to the North.
 Blessings to the Below.

Blessings to the West.
 Blessings to the South.
 Blessings to the Above.

As you send your blessings to the Above, visualize hosts of radiant Beings,—angels, devas—revolving in circles of glory around a dazzling white Splendor. Feel a line of pure white light uniting the throbbing Heart of You and this mystical Center of the universe; and say:

I am That.

I am that I am.

Remain as long as you can in that transcendent consciousness of your unity with the Supreme. Then try to see it living within you and radiating through you.

Wholeness that I am!

Radiate through my soul and my body.

Pervade with thy strength the heart of all men.

Proffer to all minds the light of wisdom.

Rouse in all souls the fire of eternal fervor.

Radiate! Radiate in waves of glory

the abundance that cometh

from the fulfillment of life,

the simplicity that dwelleth

in those that are pure and open,

the serenity that shineth

in the eyes of men overcomers of self.

Radiate in tones all-pervading

the life-power that sustaineth and strengtheneth

all deeds performed in the name of the Whole. . . .

that, at the core of all men

afame with the realization of wholeness,

may take birth, silently, radiantly, ecstatically,

the Living God!

Arise; and perform, in that consciousness of wholeness and radiant love, the work that is yours, by right of Destiny.

RUDHYAR.

▲
Mantram
for the year 1932



I am one with the central Will of God
I am power in His radiant Love
Mine is the Victory and the Glory forever!

