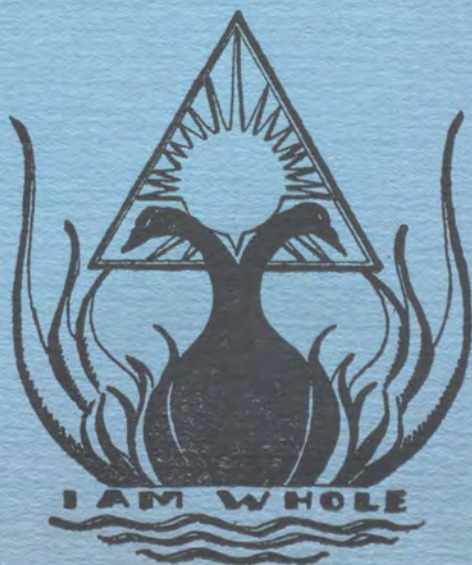


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# HAMSA

NUMBER THREE





That we may be true to our ideal of Wholeness and our "Company" may be actually rooted in the wholeness of this nation, we are setting before you as our immediate practical goal a handful of subscribers, as companions in consciousness, in every state of the Union.

It is not number in itself which counts; but the "representative quality" of those minds who are thinking with us and acting as focal points for the radiation of this supernal Wholeness of Organic Humanity. We do not ask you for ordinary propaganda; but we wish to find the one person or group of persons, who in every state and every city are waiting to hear from us. They may be simple folks; they may be very old or very young, very learned or intuitively open to Light. But we know that they are waiting. If we did not know that, we would not have initiated this work.

So we ask every one of you, first to make a clear mental picture of men or women reading these pages and thinking with us in every state and in every big city you are familiar with; then to send us the names and addresses of those friends who, to your knowledge, might be waiting for this message of Wholeness. We shall mail them sample copies, mentioning or not mentioning your names as you may wish.

HAMSA is not a magazine in the common sense of the term. It is the organ of an Ideal, and an outpost of a vast Cosmic Consciousness whose time for manifestation on earth is coming. That the small organ of an ideal may grow into an organism in whom the Living Idea may dwell and from which it may radiate, we ask your cooperation.

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

# HAMSA

AN ORGAN OF WHOLENESS  
DEDICATED TO THE UPHOLDING OF THE  
IDEAL OF HARMONIC COOPERATION AND  
SYNTHESIS AND TO THE ESTABLISHMENT OF A

## LIVING CIVILIZATION

ANIMATED BY THE CONSCIOUS REALIZATION  
IN EVERY INDIVIDUAL  
OF THE

## LIVING GOD



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## Wholeness or Security

"Man has always felt in the Universe a power hostile to him, a power of Evil which seeks his downfall. Hence his terror of loneliness and the desire for the "moral support" of his fellows. The feeling that they are "on his side", that they act, think and speak as he does, brings him inexpressible comfort. Hence his desire to force them to do so. And this is the real basis of the will-to-power. It is Will to Safety—

But while safety is our aim we shall never attain Wholeness. Safety first, is the cry of the fool. Safety can never be "as one intended first", it can be only be "after made occasionally". It can only be a casual and unimportant by-product of Wholeness. He who would save his life must lose it.

Metaphysics of the Power-complex

Neil Montgomery

(from "PURPOSE"; Oct.-Dec., 1931)

When these pages will reach our readers, the stage will be set for the bankruptcy proceedings of European civilization. The Disarmament Conference will be convening.

European civilization has been based on fear and the concomitant craving for security. Feudalism is the cult of fear. The power of catholicism was built on fear; for the Church dispensed, in most tangible ways, physical as well as spiritual-ethical protection. Puritanism is self-fear. Prohibition is born of fear; and its by-product, the organized gangs of American cities, triumph in the name of the same protean god.

International politics and its "balance of power" are creatures of fear; and the tragic and pitiful cry of all nations of the world, as well as of most individuals therein, for *security* at any cost, is the cry of the hunted soul of man refusing to face and to accept the wholeness of mankind.

The issue is being sharply drawn out and no compromise is possible any longer: **Wholeness or Fear**. Either individuals and nations will have to live and to organize their behavior in terms of operative wholeness, in terms of international cooperation first, then world-wide organic functioning,—or else they will destroy one another in the desperate search for security; and in order to avoid being killed by others, they will both kill and commit suicide.



No one wants war. Everyone craves security; whether it be the small bond holder and "saving account" owner, or France and even Japan. "Safety first is the cry of the fool"; yet we have been trained for centuries to save what we have and to look for one who could save us. We have felt the awe of jungle darkness surrounding us. We have behaved as jungle beasts, whose only god is Security. We have worshipped "Saviors".

Motion pictures of the jungle have brought to us with terrific immediacy the realization of animal fear. We have seen little monkeys' eyes dilated with uncontrollable terror as the tiger's roar tore the silence. But the underworld of our cities sees every day the same look on thousands of faces, and our entire world feels the same panic gripping the solar plexus of individuals and nations . . . because no one can give security, because no one can save man any longer from men.

No one can give security to a separate entity against the sum-total of all other separate entities which we call "Nature". A part-being *must* know fear, even if this fear takes the transmuted aspect of pride and arrogant egotism. The loneliness of the modern man is terrific, however he disguises it. For he is no longer an organic part of a tribal whole based on blood-relationship; he is no longer one with his kin and his co-religionists. He stands separate, without root, trying to forget his solitude and his spiritual impotency by means of alcohol, drugs, motion pictures, radios, and the glittering folly of night clubs after the monotony of office work utterly devoid of *creativity*.

If he cannot or refuse to forget, his fear forces him to join other fear-full beings, and usually gangs result or "leagues for security". But before any such a league another one arises, and the problem becomes a collective instead of an individual one. Alliances of nations are leagues for security; sometime gangs. So are most religious organizations. Any entity which is not *whole* must needs boost itself up by auto-suggestive declarations of greatness and power, and organize *against* some other entity whose consciousness is not either centered in Wholeness. War is the result; war of ideas or physical warfare.



What then is the solution? It is to dare forget security and be willing to lose one's life as a *part-life* while holding on, with undeviating and serene concentration, the realization of the wholeness of humanity in one's self; the realization that every human "I" is for himself the "I" of humanity.

There can be no true security save in Wholeness, in an organic integration of all part-entities recognizing themselves as cells of a mighty whole, as well as the very wholeness of this whole. There is no security in the animal world and there is no security for men unless they are integers of wholeness, companions in a universal association of operative units whose *activities are strictly cooperative and whose consciousnesses are strictly whole, that is, individualistic.*

The key to the entire situation is to be found in the differentiation of "being" from "doing"; that is, of pure consciousness from activity. Pure consciousness is the realization of Wholeness as the "I am". It is the realization of one's own eternal identity as all-encompassing selfhood. It is a purely individualistic element which concerns no one save the individual. It is that which constitutes him a whole, a self. And that wholeness, or selfhood, is absolutely inalienable. It needs no protection. Centered in that realization every being is God.

On the other hand every human being, from the point of view of activity, is either a mere molecule in the melting pot of the earth or a cell in the total organism of Humanity-whole. As a mere molecule a man is helpless and in constant fear of any other molecule or group of molecules. But as a cell in the organic body of Humanity, a man needs not have any fear. The cell of the liver fears not the cell of the lung or the kidney as a whole.

What makes of a molecule a cell? The realization, by the molecule, of the wholeness of all molecules and of the oneness of their basic Goals. That realization repolarizes it and leads it magnetically to its proper place and function in the slowly forming Organism of Humanity-Whole, where it becomes a



cell. As this occurs molecular man becomes an "Initiate". He enters the ranks of the Companions—of the cells of Humanity-Whole: the *Synanthropy*, the integral symphony of men, and its Archetypal Soul, the White Lodge.

"What I AM, I am; in that, in this consciousness of inviolable identity, I am secure; for, as such, I am Wholeness: and wholeness obviously needs no protection!

What I DO belongs to the Whole. All the power generated in and through me is of the Whole; because I am Wholeness in operation at my own particular point in the Whole.

Thus as a self (as consciousness) I am Wholeness. As a personality (as a limited and differentiated aspect of Life) I perform a particular organic function in the Whole, and the results of my performance belong to the Whole."

Abstract as this may sound to many minds, it is however the most practical kind of philosophy. Men and nations have emphasized almost exclusively the "I do" and ignored the "I am". They have found that their "doings" were always menaced by some more powerful ones. Thus fear has ruled over them. If they had been centered in the "I am" there would have been no reason for fear; first, because the "I am" is inviolable and invulnerable; then, because when "doings" are rooted in and illumined by the "I am", they become *organic deeds*. As every organism automatically protects its many organic deeds and functions (cells and organs), the problem of security is solved.

Wholeness gives security. But the craving for security, for "safety first" destroys the very possibility of wholeness. This is the practical lesson of the disastrous Treaty of Versailles and of the thirteen years of international gangdom which have followed it. Wilson hoped to reach international wholeness, or, at any rate, the seed of it. But the nations, including his own, insisted for "safety" and reaped starvation and moral disintegration.



What can be done *now*? Nations ought to have the courage to renounce Security in the name of Wholeness; that is, in the name of Organic Mankind.

Can governments do it? Obviously not. But groups of men and women everywhere, sustained by powerful cosmic influences, may experience such a revulsion of feelings and such an expansion of consciousness that they would become centers of spiritual whirlwinds which, with rapidly increasing momentum, would shatter the inertia of Man's past, would overcome fear by understanding, and would serve at least as a temporary world-structure to give a backbone to the organic body-in-the-making of Humanity.

RUDHYAR.

## Verities

The delicate silent spinning of the planet through the alternations of night and day, the steady diastole and systole of the heart through the years of life, the mathematical precision of the universe into moments and seconds of time, the ever-changing panorama of seedtime, bloom and harvest, the ineffable beauty of Love, of Friendship, of Life itself,—these are Verities by which we live, move and have our being.

Yet there is a greater Verity, an essential purpose, an immutable creative motivation that permeates all life and humanity; basic, fundamental in its integrity as a wholeness, a completeness; upon which as an axis, the universe and all life revolves. That exists within humanity itself as a spiritual creative motivation of unified wholeness, which explicitly reveals to generic humanity the exact degree an individual is in accord with its verity. In the lives below generic man there is instinctive and unquestioning obedience to this Law of Verity, but the power and right of the units of humanity to their own self-determination and free will has resulted through the ages in, and as, a separative un-wholeness, wherein we see man arrayed against man, nation against nation.



The unchanging Law of spiritual creative motivation of wholeness exists within the individual selfhood, the very verity of reality, and is utterly unlike the myriad chaotic beliefs and glamors that have engulfed humanity, which evidence the wide disparity between seeming Actuality, and Reality.

The attention has been fixed for too long upon the circumference of the wheel of Life and its changing conditions and circumstances; likewise the unchanging verity of its center of power has been ignored and forgotten. Throughout the ages of man's struggle for existence he has sought the secret of Power through possession of wealth and stately caste, forgetting again and again the Essential Verities, which eternally endure despite the changing fortunes of life and the whims of the gods of chance.

He who seeks to know and realize this immutable and inexorable Law of wholeness and to align himself to its spiritual creative motivation, must bravely, fearlessly face the inevitable upheaval in the personal life that is the exact result, in degree, of his un-whole relation to the wholeness involved in life itself—the simple mathematical sequence of cause and effect. However, there comes a time, sooner or later, when a conscious, intuitive understanding is gained of the verity of creative wholeness,—then the turbulence of the personal life calms and steadies as readjustment begins, inevitably evidenced as finer life and living, Actuality in Realization. Verily to those to whom much is given, much is required, even of Essential Verity,—the Creative Realization of Harmony, Wholeness, Completeness.

R. VON H-G

Out of the eternal substantial Spirit, "God"—quintessence of the Spirit—is forming itself in every man who fervently strives to meet his own God, and patiently awaits the day he will be in such readiness that God will be able to take birth in him.

Forming itself out of itself, Spirit manifests itself in the highest formation of its being—as God.

Bo Yin Ra — *"The Book of the Living God."*



## Cultural Units

The following is an excerpt from a lecture given in Paris (1921) by B. P. Wadia, prominent Theosophist, organizer of the first Labor Union in India (Madras), and now editor of an international magazine of vast scope, "The Aryan Path". The ten years which have elapsed since the address was printed under the title "*Will the Soul of Europe Return?*" have taken nothing away from the timeliness and the vital importance of the message. (Ed.)

At the beginning of a race, a certain seclusion takes place by the advance-guard of the Race for the proper introduction of the activities of the new principle which is to operate in that Race; in other words, the fixing of the type of the Race takes place. What is true of a Race is also true of its sub-divisions. The early work of the unfoldment of the principle which will operate in the new world now coming into being, will take place in seclusion. But seclusion, not as it is ordinarily understood by the world. . . . To enable the new world to proceed on the right roads of its many-sided evolution, it has to be convinced of certain fundamentals. We cannot convince people save by imparting the right knowledge about those fundamentals. A new culture must mould and shape the new civilisation. Who is to bring forth into being this new culture?

It will not drop from heavenly regions; it has to be imbibed and assimilated by higher mind-processes, and gradually and steadily and healthily it has to be brought down from the sphere of mind to that of action. Our politicians will have to possess the faculty of looking heavenward to do the work referred to by Plato and quoted above. The new Nobility of Culture cannot come to birth in the slums of space, of struggling, cursing, unhappy Europe. The new Society, with varied capacities to supply the common needs in the spirit of sacrifice and true altruism, cannot arise unless a few begin to live that life. To sacrifice for the benefit of others we must possess something worthy of sacrifice; to be capable means to possess some faculty.

I have referred to a new Revolution, in terms of law, order, harmony; a new Crusade for a spiritual kingdom; a new Message from the Ancient Seat to guide the band of European humanity, not by the way of war but by that of Wisdom, to a



realisation of a New Commonwealth affording opportunity to all to be Kings unto themselves. But the Eternal Hermitage must yield new sages for the spiritual Crusade to precipitate the New Kingdom. Therefore the Eternal Hermitage must be reproduced in the world of men.

What are required now, immediately, are a few Cultural Units, or centres, where men and women of the international world may strive with all the powers of their souls to create and work out, as fully as may be possible, with the help of their philosophic and archetypal minds, the many phases which will enable the International State to come to fruition in the course of time.

The cultural centres must be focal points at which the International State in miniature may exist. A new politics must replace the struggles of politics—"where all are for the State and none for the party"; where representative government ceases, for all govern and take part in government; where capacity is taxed in terms of the common need and the currency of culture and not of coin obtains; where worship is offered not in dimly-lighted churches and with gorgeously-clad priests by lip-mummery to man-created half-gods, but in the open expanse of Nature to the God within us, who keeps company with the true Gods in Heaven, as we mortals of this world keep company with mortals; where the creator using the language of art does not suffer from the fret and fever of material life, but undergoing an inner conversion, impelled by a divine discontent followed by a spiritual realisation, works with a deeper motive and a profounder suggestion, "seeking to wean humanity" from the obvious and the external reality of the senses "to a higher view of life, work and world," by holding forth to its vision "significative forms to suggest the formless infinity which is hidden behind the physical world of forms." ("The New Indian School of Painting," by O. C. Gangoly.) Where, in short, may be gestated a race of humans who could not conquer others because they have conquered themselves; who do not hate others because they have cast out fear from themselves; who teach by



life and not by words, who create by life and not by brains, who work with life and not with hands, who perceive by life and not by senses.

These are not symbolical, allegorical or paradoxical phrases; they must be taken as simple truths of a higher world. To an animal our language of mind culture might appear so, for it works with instinct-culture. To it a new sun rises every morning, which is rank ignorance to us; but for us a new Spring rises every March—which may be, nay, is rank ignorance to creatures of a higher realm.

Therefore, a new and finer asceticism must be practised, which will awaken that aspect of the Spirit in us which is also to manifest, in course of decades, in the new civilisation now coming to birth. That is why we now must start the work of building spiritual centres, cultural units. The Pythagorean unit made the Greek culture; the monks retired to their monasteries when the "barbarians" began the invasion of the Roman Empire and later gave to Europe their Christian culture. Who is to give to the young world, which is now being born, the necessary culture it will require in economic, political, artistic, religious and philosophic spheres?

The world has to be educated—the International world. Not a narrow world of a few thousands, but a wide world of millions upon millions. "What is the use of a few cultural units?" people might exclaim.

It is the little leaven which leaveneth the whole lump. From five loaves and two fishes the Christ fed a whole multitude. . . .

We are at the parting of the ways; a false turn, and we may enter the dreary long lightless road of a Dark Age; a right turn, and we may march into the Avenue of Beauty and Harmony of a New Day. The former, by a circuitous, exhausting and weary travel may bring us after a time to the latter, but we can avoid much suffering and gloom by a right understanding of the situation, a right interpretation of the signs and tokens Nature and her laws give, and a right application of knowledge to the conditions of to-day.

B. P. WADIA.



## White Peace

There is so little peace in most words spoken  
 The air is full of turmoil and unrest  
 Voices that weep, or laugh to cover pain.  
 Ah! who shall speak those words with the white wings?  
 Drawn from the heart's still centre  
 Words to carry peace.

Dora Hagemeyer.

## Fragments

There are so many tales on earth,  
 A thousand thousand hints of glory;  
 We told them many times, until  
 We lost the Story.

There are so many ways to walk in,  
 Day to night, and night to day;  
 Dim weary paths of our own making,  
 But not the Way.

There are so many songs for singing,  
 Echoes we have clung to, long;  
 We chant in death-like sleep—but they  
 Are not the Song.

There are so many lamps to see by,  
 Feverish lit to burn at night,  
 Because we fell, and ceased to know  
 That we were Light.

There are so many loves, dividing  
 Earth below, from heaven above;  
 They do not stay—we have forgotten  
 What is Love.

O Lord, our Heritage, we pray Thee,  
 Lord of our Land beyond the Sun,  
 Take Thou our broken-ness, and make us  
 One.

Bertha Ellinwood.



## A Philosophy of Operative Wholeness



### THE LAW OF MEDIATORSHIP

A considerable stress has been put in the past, and is still being put today, on the principle of polarization. Philosophers and practical occultists alike have based their systems of thought and their techniques of physiological-spiritual development on this mighty principle which demonstrates everywhere, in one way or another, as Polarity or Sex. Humanity has been weighed under the misapplications, abuses and perversions of Sex—physically, magnetically, emotionally and intellectually. Schemes of regeneration have been proposed that dealt with the more or less subliminal and purified use of Sex. Rightly so; for the principle of homoeopathy, the cure of the like by the like, is a correct foundation in the realm of material formations.

Polarization generates life-power. Life-power is necessary for the perpetuation of life-forms, for the preservation, in physical matter, of the Ideas evolving out of the Universal Mind. Life-power is both creative and procreative power. Thus it is Sex on all planes. The power of Sex has been called rightly by the ancient philosophers-occultists: *Fire by friction*. This Fire is the fire inherent in matter and strictly necessary for the production and perpetuation of life-forms *in substance, be this earthly or cosmic substance*.

There are however two other types of Fire, which H. P. Blavatsky mentions in the "Secret Doctrine" and which Alice Bailey discusses in greater detail in her "Treatise on Cosmic Fire": *Electrical Fire, and Solar Fire*. We are concerned here especially with the latter, the former being in a sense a glorified and overpowering counterpart of the Fire by friction on a plane of being the nature of which is difficult to apprehend with our finite intellects.



Polarization is the law of Power in action. Action is necessarily polar. For by virtue of the eternal Law of Harmony and Wholeness, Life *must* ever retain its absolute equilibrium in the wholeness of time and space. Therefore any disequilibrium to the right must be balanced by a corresponding equal disequilibrium to the left, so that absolute balance be not disturbed. This constitutes the Law of Action and Reaction—the polar aspect of Law of Karma.

However Life is not but *activity*, not but a perpetual vibration of action and reaction ever balanced in the wholeness of cycles of time. Life does not demonstrate only as the power to generate life-forms, be those on the physiological or on the mental planes. At the center of, and in that sense beyond all activities in the many realms of “matter”, Life is also *Consciousness* or *Soul*.

Con-consciousness signifies “knowing together”. Etymologically “con” means “together” and “scio”, “I know”. But the Latin verb “scio” is related, phonetically if not philologically, to the basic root “Shi” or “Schi”; and it may be valuable to compare the Sanskrit, or prae-Sanskrit term for *Solar Fire* “Suchi” with the Latin “Scio”. Just as interesting is it to compare the terms “Solar” and “Soul”. Phonetic values are much more significant than *apparent* philological derivations; for Sound counts more spiritually than the form of written words.

Consciousness results from the con-summation and the consuming of separate forms of being into one synthetic Fire the light of which is “Meaning”.

Let us ponder upon this statement. Knowledge comes from association of separate nerve-reactions or sensations. Knowledge comes as the result of a *summation* of separate points of awareness. Any con-cept is born out of the addition of many sensations and reactions to outer stimuli. But it is more than a summation or addition. The concept, or meaningful idea, arises only when these separate points of awareness are “consumed” by a mysterious Fire of synthesis, so that we forget the separate facts and perceive the wholeness of the idea.



An idea is an idea only as it conveys a "meaning". Meaning is that quality which results from the realization that the many facts considered *constitute a whole*. It is that "wholeness" which is translated as "meaning" (or significance) and which produces an idea or concept.

In other words the many separate facts of awareness must die as such and be consumed in the fire of synthetic realization before the idea can be born endowed with a meaning. Meaning is the light of the flame of synthesis. Consciousness is the power to see by such a light; and this fire of synthesis is Solar Fire, or *Suchi*.

It is also Soul. *The Soul is the power of integration*. It is that which sums up and consumes separate units of activity (atoms, personalities, egos, etc.) in the fire of synthesis, and which *produces wholes*. The Soul burns up partiteness into wholeness. It is therefore Shiva (the vehicle, VA, of SHI). The Soul is the Fire of Consciousness, the mother of Meanings and in fact the very essence of meaningfulness. *The Soul is significance*. Without Soul, Life is absolutely devoid of meaning. It is meaningless activity and blind will-power. It is fate. The moment the Soul is born, fate is transfigured into Destiny. A conscious whole—a Soul—realizes the wholeness of being, as meaning. Evil is the lack of Soul, or even more, the destruction of the Soul. Evil is *meaninglessness*. It is disintegration, decomposition, dis-formation. It is the opposite of that which integrates, synthesizes, makes whole, gives meaning. In Sanskrit the Soul is Atma (the Breath that integrates an agglomeration of cells and makes of them an organic, independent and meaningful Body). Evil is Anatma, the Not-Soul. In Western mysticism we have Christ (a Principle, not a personality) and Antichrist.

This Soul Fire, *Suchi*, is not operating under the Law of Polarity. It works according to the Law of Mediatorship toward a condition of being, which we have called elsewhere, the *metapolar state*. Polarity can be described as the condition of Two-for-One; Mediatorship as the condition of Three-as-One.

Polarity works for the perpetuation of the life-form. Sex is the power that generates new *bodies* to perpetuate certain



organic characteristics constituting a Species. The sex urge is the manifestation of the will of the Species seeking to perpetuate itself in the realm of material bodies. In a higher human sense it may also become used by the same Will of the Species (the Manu aspect, so-called) to regenerate bodies and the substance thereof. Sex then becomes an deliberately directed *alchemical process*. Instead of being procreative of bodies it then is used as a regenerative power—a power not very well understood as yet, especially in the Western world. As this change of purpose occurs in Sex, the Fire by Friction becomes a mere vehicle for Electrical Fire. The two become one—a process which involves tremendous dangers for all but the most purified Souls.

Mediatorship does not deal with bodies, but with Consciousness. It does not operate under the Law of duality, but under the trinitarian Law of Synthesis, or Law of Soul, symbolized by an equilateral triangle pointing upward—the hieroglyph of fire. The commingling of two polar opposites involves the loss of identity of both units in the child. It is Two-for-One; two units sacrificed to the one, or the many ones, who perpetuate that of which the two units were but incomplete manifestations.

On the plane of polarity, or Sex, there can be no complete manifestation in the individual unit, *no wholeness*. Sex is the negation of wholeness. Therefore, from the point of view of the Soul and the Solar Angel in Man, sex is evil, *anatma* (anathema). From this same viewpoint activity is evil; it is an illusion, *Maya*. Nirvana, the metapolar state, is the only true state, as it is the state beyond polarization, beyond action and reaction, beyond social differentiation and caste, beyond reincarnation (the alternation of subjective and objective being).

However a capital distinction must be made between the *illusory* nirvana which means individual wholeness through the cutting away of relationship, and the *real* nirvana, *Para-nirvana*, which means universal wholeness, the consummation and fulfillment of all possible relationship. The fact that this distinction had not been understood even by close followers of the Buddha and that most of them took the path of illusory



nirvana (thus evading their higher cosmic responsibility) is that which is referred to in occult works as "the failure of the Buddha". This failure is responsible for much of the chaos which reigned over humanity for the last twenty centuries.

Our task today, especially the task of HAMSA, is to attempt to neutralize some of the results of this crucial misunderstanding. Our task is to reenergize this cosmic ideal of Wholeness, not abstract subjective, but *operative* Wholeness. The Law of operative Wholeness is the Law of Mediatorship. Full and cosmic integration is only possible through the workings of that Law.

RUDHYAR.

## Mantram

I am the Gate.  
I am the Way.  
Pass thru me  
Into the Light  
of the New Dawn.

I am the mothering Whole.  
I am the fathering Fire  
Son, wife, daughter  
The Lover and the Beloved  
The height and the depth  
The great and the small  
The sphere and the point.  
I am all things  
And nothing at all.  
I am the Light, the Dark,  
and the Beyond. . . .

I am the Life.  
I am the Light.  
Pass thru me  
Into the Sun  
of the New Day.

Malya.





For thyself thou art as "I" the centre of the world. Thou art for thyself, as "I", the "I" of entire humanity. This "humanity" though, is a homogeneous whole formed of milliards of "I's", — of which indeed no single one fully resembles thee, and yet of which each, in form-configuration, is completely identical with that which thou feelest in thyself as "I" . . . Thou art the unique centre of a whole which is formed only of unique centres; and which, as it is something infinite though not unlimited, possesses its centre at every place.

BO YIN RA "The Book of Happiness".





