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HAMSA

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HAMSA **the Bird**

He who would understand the complete being of America must needs enfold the Eastern and Western shores—and the Mountains. There again we find the law of triunity.

Clearly also it is shown forth in the bird whose wings beat the air right and left and whose body is poised, controlling yet souple, at the center of the twofold stress.

Hamsa is the name of the mystic bird of ancient lore. In its symbolism it is close to that of the American continent, whose wings are borne by the Atlantic and the Pacific oceans.

. . . And we who are attempting to be exemplars of the most significant reality of the New World, must needs, it seems, move the center of our work from coast to coast, as the bird shifts the pressure of his flight from wing to wing.

Now we are flying on the Pacific wing; therefore our mail should reach us there. Yet we are not forgetting the Atlantic—the left wing of the cosmic Bird.

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Los Angeles, California



The Editors are not responsible for any opinion or declaration contained in signed articles.

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Malya R.

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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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Two Faces of Karma



RETRIBUTIVE CONSEQUENCE

Inherent within the equilibrium of life, co-existent and co-equal with its polarities of positive and negative action and reaction, abides the Law of Retributive Consequence.

The jungle code of an eye for an eye, a tooth for a tooth, a life for a life is but the play and counterplay of mimicry, compared to the relentless and inevitable finale of Retributive Consequence upon the individuals, races, nations and civilizations that, individually and collectively violate the equilibrative harmony and wholeness of life, nature and humanity. The constant inharmony of the units of mankind towards one another, the strife and greed engendered and exacted by civilization for its need of existence, the utter disregard of the humanities and certitudes of life itself, calls forth the positive reaction of retributive consequence,—retribution that involves not merely the individuals comprising humanity, but also the very essence of humanity as collective races and nations.

The loss of wealth, of health, of love, of honor, of prestige and of all things life holds most dear and sacred, are but the liquidation by life through humanity of the many deliberate and fatuous violations of the equilibration of life, for their own enrichment and aggrandizement, a glamorous "will-o-the-wisp", ultimately leading to a reaction terrific in its delayed redemption. The ignorance and frailties of the units of humanity in no wise mitigates the action of retributive consequence, it is inherently the result of the disturbing of the inherent equilibration that holds all life, humanity and the cosmic universe into an integral wholeness and completeness. The greater the stress involved in a disturbed equilibrium the greater the stress of intensified reaction, involving exact mathematical equations that exist as a component, regardless of the grief, loss and despair engendered as a consequence. As units

of humanity all are embound and embraced within the consequences of its actions and reactions, yet the being and becoming of the individual to a state of harmony, wholeness, equilibration, ultimately lessens the debt of humanity to life itself, and truly our destiny lies in our own unfettered hands. It is inescapable that what we mete shall be measured unto us again and again till the debt to life shall be paid in full and running over.

R. VON H-G.

COMPASSION

Circles within circles, wheels within wheels, and through them all Life pulsates, ebbs and flows, from center to circumference, then from parts to whole; many-ward then one-ward . . . a ceaseless rhythm that resolves itself into timeless peace and transcendent stillness, for the consciousness that has become wholeness and as such is poised in the dimensionless mystery of That to which all wholes are as one.

Every circle of being (every individual soul), as a limited whole, has its individual Karma; and through this particular whole Karma operates relentlessly as the accurate and just law of retribution. But this circle is but a speck within the orb of a greater circumference. Every individual being is but a cell of an encompassing cosmic Life; and it is in the relation between the small individual being and the encompassing cosmic Life that true *compassion* manifests. As it manifests, it seems to overcome, and from the point of view of the lesser entity, it actually does neutralize, or at least, mitigates the law of retributive consequence.

The greater whole can have compassion for the lesser because it encompasses it completely. The Christ can "take over" the sins of many souls, because these souls are units in His cosmic Body. By mind-power a man induces disease in the cells of his body and is able as well to re-establish health. The Karma of the cell is assumed by the whole organism and what seems a miracle to the cell occurs.

Yet there are no miracles. Karma rules supreme. But Karma is compassion as well as retribution. We cannot limit the operations of wholeness to what occurs within the individual whole. We must see it active in the relation between greater and smaller wholes. This relation, on the arc of evolutionary life or synthesis, manifests as Compassion; while on the arc of involution it but too often appears as evil or sin.

Sin occurs only by result of the relation of the greater life to the lesser lives; the former imposing upon the latter the disequilibrium caused by its own ignorance of the law. Sin was born, as the cosmic Soul of Man became connected with the earthly personalities of men. Because this connection was made unsuccessfully by the former, the latter have ever since been swayed and corrupted by the law of Sin—or Moon.

But now humanity in its evolutionary ascent has reached a point which is on the same level with the point of the involutionary arc when Sin began (the original Sin against the Holy Ghost); and thus Compassion (the Christ-force) is now able to polarize and neutralize Sin (the perverted Sanat-force). As a result the beings who have become consubstantial with Christ are now coming into incarnation to neutralize the Sins of the lesser men who are but cells in the mighty Body of the earth Logos, the rebellious yet glorious Lucifer.

Behold the operation of cosmic justice that is Love encompassing and redeeming! Behold the great embrace of the Mother purifying and levitating the progeny of the Father's iniquities! Behold the New Age of operative wholeness, in which sings the chant of the Ineffable One, the three, the two and the five! Turn your eyes and souls to this supreme beneficence, O darkened Sons of the earth, and salute with great joy and blessedness the coming of That in whom is centered the infinite Compassion which smiles at all forms and all limitations, which absorbs justice in the tender embrace of a Love so deep, so impersonal, so sublime that to us as yet immersed in the mire of earth, it appears as the miraculous halo of utter divinity.

Yet this divinity is in us all. It sings through the deepest and most radiant core of us. It is our heritage and our certitude. We shall rise with Soul exalted and firm, not shrinking from the merciful step, yet with our will pure and glowing, centered in the heart of That which is the wholeness and divinity of all that lives.

R. S.

Creative Wholeness

A few weeks ago General Smuts' masterly work "*Holism and Evolution*" was brought to our attention. Reading its pages was a thrilling sensation as we recognized in them so many ideas that had come spontaneously to our mind months before and which became thus still more real through the realization of another soul. It proved to us that the "*Movement of Wholeness*" which we herald is a world-wide reality and a need. Many minds are being illumined by its basic truths, and we want all our companions to know and salute these truths wherever and in whatever form they manifest; for they belong not to one man or a group of men, but to a state of consciousness which is the birth-right of all wide-open intelligences. (Rudhyar)

from "*Holism and Evolution*"
General J. C. Smuts
 (Mac Millan Co. Publishers—1926)

Both matter and life consist of unit structures whose ordered grouping produces natural wholes which we call bodies or organisms. This character of "wholeness" meets us everywhere and points to something fundamental in the universe. Holism (from *olos*—whole) is the term here coined for this fundamental factor operative towards the creation of wholes in the universe. . . .

The idea of wholes and wholeness should not be confined to the biological domain; it covers both inorganic substances and the highest manifestations of the human spirit. Taking a plant or an animal as a type of a whole, we notice the fundamental holistic characters as a unity of parts which is so close and intense as to be more than the sum of its parts; which not only gives a particular conformation or structure to the parts but so relates and determines them in their synthesis that their functions are altered; the synthesis affects and determines the parts, so that they function towards the "whole"; and the whole and the parts therefore reciprocally influence and determine each other, and appear more or less to merge their individual characters: the whole is in the parts and the parts are in the whole, and this synthesis of whole and parts is reflected in the holistic character of the function of the parts as well as of the whole.

There is a progressive grading of this holistic synthesis in Nature, so that we pass from (a) mere physical mixtures, where the structure is almost negligible, and the parts largely preserve their separate characters and activities or functions, to (b) chemical compounds, where the structure is more synthetic and the activities and functions of the parts are strongly influenced by the new structure and can only with difficulty be traced to the individual parts; and, again, to (c) organisms, where a still more intense synthesis of elements has been effected, which impresses the parts or organs far more intimately with a unified character, and a system of central control, regulation and co-ordination of all the parts and organs arises; and from organism, again on to (d) Minds or psychical organs, where the Central Control acquires consciousness and a freedom and creative power of the most far-reaching character; and finally to (e) Personality, which is the highest, most evolved whole among the structures of the universe, and becomes a new orientative, originative centre of reality.

All through this progressive series the character of wholeness deepens; Holism is not only creative but self-creative, and its final structures are far more holistic than its initial structures. Natural wholes are always composed of parts; in fact the whole is not something additional to the parts, but is just the parts in their synthesis, which may be physico-chemical or organic or psychical or personal. As Holism is a process of creative synthesis, the resulting wholes are not static but dynamic, evolutionary, creative. Hence Evolution has an ever-deepening inward spiritual holistic character; and the wholes of Evolution and the evolutionary process itself can only be understood in reference to this fundamental character of wholeness.

This is a universe of whole-making. The explanation of Nature can therefore not be purely mechanical; and the mechanistic concept of Nature has its place and justification only in the wider setting of Holism. In its organic application, in particular, the "whole" will be found a much more useful term in science than "life", and will render the prevailing mechanistic interpretation largely unnecessary. . . . The ultimate reality of the universe is neither matter nor spirit but wholes. . . .

Holism as an active creative process means the movement of the universe towards ever more and deeper wholeness. This is the essential process, and all organic and psychic activities and relations have to be understood as elements and forms of this process. No explanation is possible which ignores this active creative inner whole at the heart of all organic or psychic structures. . . .

The central conception of Personality is that of a whole; it is the most holistic entity in the universe. . . .

As an active living whole, Personality is fundamentally an organ of self-realisation; the object of a whole is more wholeness, in other words, more of its creative self, more self-realisation. This means that the will

or active voluntary nature of Personality is its predominant element, and the intelligence or rational activity is subordinate and instrumental—it has to discover and co-ordinate means to the end of self-realisation. Feeling is likewise subordinate, its function being to give strength and impetus to the will. The Personality is thus a more or less balanced whole or structure of various tendencies and activities maintained in progressive harmony by the holistic unity of the Personality itself. In fact Personality resembles an organized society or state with its central executive and legislative authority wielding sway over its individual members in the interest of the whole. Kant has rightly called man a legislative being.

Part of this control in Personality is conscious, most of it is, however, subconscious. This control is still largely imperfect and immature owing to the extreme youth of Personality in the history of Evolution. But it is growing. More holistic control in the Personality means greater strength of mind and character, better co-ordination of all impulses and tendencies; less internal friction and wear and tear in the soul, more peace of mind, and finally that spiritual purity, integrity and wholeness which is the ideal Personality. The Personality has the same self-healing power which we saw already in the case of the mutilated organism; and in the case of moral or other aberration it usually has the power to right and recover itself and often creatively to gather strength from its own weakness and errors.

Personality is not only a self-restorer; it is a supreme spiritual metaboliser; it absorbs for its growth a vast variety of experience which it creatively transmutes and assimilates for its own spiritual nourishment. As metabolism and assimilation are fundamental functions of all organic wholes, the Personality takes in and assimilates all the social and other influences which surround it, and makes them all contribute towards its holistic self-realisation. Personalities vary greatly in their capacity for holistic assimilation; some easily suffering from spiritual indigestion, while great minds and characters can absorb a vast experience which only serves to fructify and enrich them without any detriment to their spiritual wholeness and integrity. Where a Personality takes in alien experience which it cannot assimilate into its own spiritual substance, such experience becomes an impurity to it; "purity" in reference to Personality meaning the absence of all elements alien, heterogeneous and disharmonious to the Personality. Characteristics of Personality as a whole *par excellence* are: Creativeness, Freedom, and Wholeness and Purity. . . .

Wholeness, healing, holiness—all expressions and ideas springing from the same root in language as in experience—lie on the rugged upward path of the universe, and are secure of attainment—in part here and now, and eventually more fully and truly. The rise and self-protection of wholes in the Whole is the slow but unerring process and goal of this Holistic universe.

Eagle - Song



Adieu!
I knew.
With silvered nonchalance
I watched with you,
Pale gem thrusts on trees,
The crisp grasses coyly green;
Leaves softly tender
On pallid cheeks;
The indifferent blaze
Of Sun
With its fiery urge
Demanding . . .
And I—
I played with skill, ease,
With richer indifference,
Much flaming
Humored vigour,
The vibrant, golden Fool.

Adieu!
Your going,
Returning with accurate precision
To the full seductive moon,
Whose wants were screaming
Wildly to the lower night.
Doubtless in the wingéd
Days—nights—
Thrown between choice
Of Sun or Moon
You've perhaps learned subtler
Mathematics—

Of timeless addition—Space,
 Too high for bounded vision;
 The minus signs for surging blood,
 For the upward thrust of Will;
 Dark multiplications of stark desires;
 Abyssed divisions of narrow dreams.

Adieu!
 I knew . . .
 So I shall follow
 The pale bewitching promises
 Of young green leaves
 On spring-stripped eucalyptus;
 I shall take the heavy pack
 Made up of dawn-clouds,
 A few blue strips of sky—
 Six, no seven Stars—
 Even a bit of moon—the crescent;
 And some autumnal leaves;
 A dash of turbulent Pacific,
 A touch of hills,
 A crag of mountains,
 The depth of canyons,
 All bound in crimson sunset
 Slung on a golden shaft
 Of the High Noon Sun.

I knew—
 With starry nonchalance,
 Draped in white compassion,
 Balanced, poised in deep serenity,
 I tread the glistening back of Dragon;
 From this tragic, diamond Height
 I call in paeanic song—
 Hail!
 Adieu!

Malya R.

The Correct Use of Will Power

The function of the will is to hold the various faculties of our mind in that attitude or position where they are truly doing the constructive work we wish. This position may be viewed from three different aspects:

1. We want to project an energy or act upon something.
2. Receive an energy or be acted upon.
3. Keep a neutral position in relation to something.

Judgment and discrimination choose which of these three attitudes we are to take, whether it is to be consciously active, or consciously receptive, or consciously neutral. Then the business of will is to hold the position we have chosen. If we maintain any given mental attitude we may reckon with all certainty on the Law of Attraction drawing us to those correspondences which outwardly symbolize the attitude in question.

This is very different from the screwing-up of the nervous forces which some people call will-power. The above implies no strain on the nervous system, and therefore there is no exhaustion.

The will-power, transferred to the spiritual plane, becomes a calm and peaceful determination to hold a certain mental attitude in spite of all temptations to the contrary, knowing that by doing so the desired result will appear.

This takes a certain amount of practice. All that is worth while is not easy to attain. But what joy at the true attainment! A trained will is a tremendous spiritual force. Acting on the plane of causes, we express our desire with the idea of operating on that plane and we know that the desire expressed will in due time externalize as concrete fact. So we must realize that the point which really demands our most earnest attention is to learn to choose wisely. For there is always the Law of Cause and Effect. We can never set any cause in motion without calling forth those effects which the cause contained in embryo, and which in turn become cause, then effects, and so on and

so on; until we cut it short by bringing into operation a cause of an opposite character to the one which originated the unpleasant one. Thus the use of intelligence, discrimination, wisdom, common sense and super-sense, too.

We may not be able to see very far as to cause and effect; but there is one Principle to be found from what has been said, and that is that the whole sequence always partakes of the same character as the initial cause. If it is negative, this quality will be felt all down the lines of effect; if positive, constructive and beautiful, then it reproduces its kind in forms of love, joy, strength and beauty with clock-like precision.

If we were wise we would weigh carefully our thoughts, our words, our deeds and our desires. In doing so we would find the means for training our intelligence and will, learning to acquire self-control which will enable us to postpone an inferior present satisfaction for the sake of a greater prospective good. Wisdom is of such a quality of self-control and balance, all the time; not once or twice, but every day in every way.

If the effect is different from that which we expected—believing that our cause was right—we must find out if it is actually so; if we have not disguised a “negative” cause by glamor, or if our desires have been stronger than our better judgment. If such is the case, this will prove that we have not learned how to face ourselves *objectively*. We must reach that point of consciousness where the reactions of our own nature (whether mental, emotional or physical) can be understood by ourselves as a scientist studies and understands chemical reactions in his scientific laboratory. In the doing of this is the real function and value of will power for we thereby keep a neutral position in relation to *ourselves*. This is true alchemy, the transmutation of the element into the essence by means of the objectivation of consciousness. To see ourselves as an ever boiling crucible through which Life perpetually builds subtle combinations of soul-essences leads to *conscious Consciousness*, to the mastery of Life Itself.

S. M.

Recording

The Significance of Facts

In the following paragraphs one of the most significant among the pioneers of creative photography presents tersely his understanding of the true meaning of this new art. More than this, he reveals some of the underlying principles of esthetics as seen by this generation. His last paragraph is of particular importance and applies as well to the "art of living." (Ed.)

I have no unalterable theories to proclaim, no personal cause to champion, no symbolism to connote. Too often theories crystallize into academic dullness,—bind one in a strait-jacket of logic,—of common, very common sense. To be directed or restrained by unyielding reason is to put doubt as a check on amazement, to question fresh horizons, and so hinder growth. It is essential to keep fluid by thinking irrationally, by challenging apparent evidence and accepted ideas,—especially one's own.

In a civilization severed from its roots in the soil,—cluttered with nonessentials, blinded by abortive desires, the camera can be a way of self-development, a means to rediscover and identify oneself with all manifestation of basic form,—with nature, the source.

Fortunately, it is difficult to see too personally with the very impersonal lens-eye: through it one is prone to approach nature with desire to learn from, rather than impose upon, so that a photograph, done in this spirit, is not an interpretation, a biased opinion of what nature *should be*, but a *revelation*,—an absolute, impersonal recognition of the *significance of facts*.

The camera controlled by wisdom goes beyond obvious, statistical recording,—sublimating things *seen* into things *known*.

"Self expression" is usually an egotistical approach, a willful distortion, resulting in over or understatement. The direction should be toward a clearer understanding through intentional emphasis of the fundamental reality of things, so that the presentation becomes a synthesis of their essence.

EDWARD WESTON.

A Philosophy of Operative Wholeness

MAN, The Living Person

The problem of the constitution of Man has been the main one to attract the attention of philosophers throughout the ages; for, when all is said and done, the fact remains that Man is for man the measure of the universe and the seed of what may, through self-idealization, be construed as God.

Three basic ideas as to the nature of Man have been advanced: Man is twofold, a higher and a lower, a divine and an animal self;—Man is threefold, spirit, soul and body;—Man is but one thing, a superior animal.

The last mentioned idea is that upheld by materialistic science. The first and the second have been taught by various schools of thought, and are very often combined, leading to the conception of sevenfold Man; that is, three higher and three lower "principles" synthetized by a seventh. Moreover the triune conception is very often made to lead to a fourfold one by the addition of a fourth principle which also synthetizes or energizes the three: spirit, soul and body. All these conceptions are true; none is whole. Each embodies a particular viewpoint on life and thus fulfills a definite need.

But, shall many say, why bother about classifications, if all are true and valuable? For this simple reason that one cannot *think* without making implicitly such a classification. Every human being believes that Man is either one-fold, or three-fold, or two-fold, etc. His may not be a conscious belief, but it is a traditional one; one, in every case, which conditions the most basic and intimate processes of his thinking and his behaving. Beware of the man who says he is not interested in philosophy and scorns conceptions such as the above! You will always find that he has the most rigid theories about the nature of Man and God, theories so evident to him that he does not realize they are but his particular (or racial) viewpoint; his bias on Life. If we have no "theories", then it means we accept unquestioningly

the views of our surroundings; for no thinking person, however narrow and crude the thinking, can live without a particular belief as to the nature of Man—whether or not he can express his belief.

This being understood, we shall state briefly a conception of the triune nature of Man which is somewhat different from the usual one and which we believe is of particular value to the vanguard of mankind today. It may not be better than any other; but it is timely. It fits in with the main task which confronts the pioneers of the new race. It is therefore of particular meaning to the Hamsa.

In order to grasp clearly this idea it seems necessary to isolate the various elements of Man's being and to spread them, as it were, in time. Because Man is threefold, we will have to speak of three periods, each of which witnesses the development of one of the basic principles of Man's nature.

During the first period Man can be considered as Life, or Being, seeking individualization. The Universal desires to be many Particulars. Thus separateness and differentiation are the basic laws of such a period. Life is essentially centrifugal. It glorifies self-assertion and cosmic selfishness.

This centrifugal impulse of being would scatter Life to the point of annihilation were it not balanced by a centripetal force which is cohesive, aggregative, unifying; which balances separateness with love, ruthless self-expression with consciousness (i. e. the perception of relationship).

Then a third period follows which witnesses the establishment of *wholes*, that is, of balanced organisms in which the centrifugal and centripetal forces are equilibrated, and more than that, integrated through the operation of a cosmic Principle. This Principle is neither unity nor multiplicity. It does not pull the Many to a condition of utter absorption into the One; nor does it scatter the One into atoms. It *integrates* the many separate entities, building them into an organism; in which each become a cell retaining its own individuality and behavior, yet bound to the others by the realization that each is an integral and necessary part of a whole.

This Principle is that of Operative Wholeness. It is what General Smuts calls "Holism". In Man it appears as that mysterious something that he calls "Personality"—but which we rather name the Living Person, considering the pejorative meaning often given by students of occultism to the word "personality".

Modern occultists have spoken of our present solar system as being the second in a series of three. What is meant is that cosmically speaking MAN (the Solar Logos) is at present in the second period of his development, when the centripetal one-ward force of Love is dominant.

From the standpoint of the entity living through such a period (be it an earthly human being or a Solar Logos) the characteristics of the first period (separateness and individual egoism) are "evil". As they represent the past, they are regressive. Those elements which manifest them in Man constitute his "lower-self". In opposition thereto stands the "higher self", the sum-total of the one-ward tendencies, following which men would become utterly absorbed into the divine One (devotional or "bhakti" path). The "higher self" is the expression of the goal of the present solar system (or period of Man's being). Therefore it is "good", "pure", and supposedly "divine".

From the point of view of the third period, the one-ward tendencies are as incomplete as the many-ward ones. The goal is the development of a perfect, strong, steady and permanent *Form of integration* within which the opposite yet complementary energies of the One and the Many may become integrated. This "Form of integration" is the foundation upon which the Living Person, the triune Man, acts, feels and thinks.

Spiritual progress does not lead from form to formlessness as students so often believe. It is only in and through Form that Spirit and Matter can be integrated and Life thus fulfilled. But as this fulfillment occurs Form ceases to bind. The consciousness ultimately becomes able to use and function through any particular form, not because it is formless, but because, being one with the Universal Formative Principle, it is *at ease* in any specific mode of formation or "milieu." The Master is not formless. He

is one who operates through many forms, some of which, because they are as yet unfulfilled and imperfect, emanate only consciousnesses that are slaves to their own particular mode of formation.

One of the subtlest forms of discrimination confronting the spiritually evolved man of today is that which leads him to choose between the path of devotional absorption into the One God (or the Spiritual Teacher) and that of integrative wholeness. True Mastery is not "holiness". The steady, powerful and harmonizing Love of the third period of Man's development is not the rapturous devotion, the mystical ecstasy which, in the former period, appears to be the ideal of the spiritual life. The life that leads to the true Mastery is not the religious life.

The path of Mastery is the Middle Path, that ever integrates the opposites, that harmonizes Love with independence, mystical bliss with the "divine discontent" which makes us rebel against ordinary satisfaction or happiness, the ingathering of wisdom with forceful self-expression. It is the path of Power; but a Power which is infinitely remote from the usual conception of power.

Living Power is the energy of Love released in a constant ritual of intelligent Activity. This release is only possible through a "form of power"—a magical form. Thus the path of Power has its roots in a glorified understanding of Art. All truly great forms of Art are "forms of integration". They are the most direct manifestations of the Living Person, that is also the supreme Artist.

The great Artist, for whom Art means the magic of Love, knows how to *use* shadows as well as lights, ecstatic silences as well as the mighty booming of bells. He knows how to reject no material as inherently worthless; how to put everything to use, in its proper place and relationship to the whole.

The future of mankind belongs to Artists who are Living Persons and consciously create for the whole, with the power of the whole, *as the whole*.

RUDHYAR.

In the Occident men have reached with passionate eagerness for knowledge concerning life and all its manifestations. The New World, wearied by the accumulation of unrelated data, will soon realize that it is not knowledge about life which ennobles man, but a livingness of knowledge; not the amount of things known, but the quality of the knowing.

Let us saturate our deepest being with this living quality of knowledge in whose depths glow, silent yet steady, a livingness of love. Out of the unmanifest Source of All, the "Mothers" are coming, enfolded in the white mantle of peace and compassion. They are the Living Ideas that throb with the heart-beat of divinity. They are knowledge that burns with vibrant consecration and is laden with living seed.

Zahaz.

