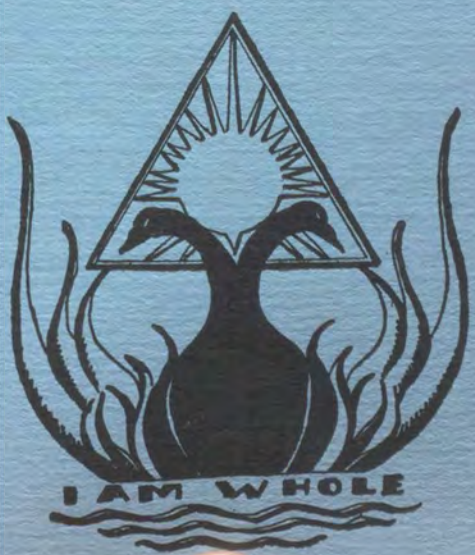


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HAMSA

NUMBER SEVEN
1932

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SUMMER SOLSTICE

The last two issues of the first series of Hamsa will appear late in September and early in November, the Christmas number beginning thereafter the second series of nine issues for 1933.

This Summer may be a crucial time for many. We believe that it will see the perhaps obscure beginnings of some great movement (social, political, religious or whatever the outer form may be) which in time, slowly, will prove the foundation of the New Order.

If this assumption is true, then we must remember that the darkest hour is that preceding the dawn. How shall we face best this hour? By feeling our closeness as a group of individuals striving to become the matrix of a new manifestation of Life, striving to give birth to a Living Idea whose radiation would regenerate and fulfill.

The narrow individualism of these present generations is overpowering. Men and women act only by following their own impulses, moods, and only for the sake of ideas which they think they have "discovered" all by themselves. We know so little the true humility of the spirit and of the mind, the true will to service and self-dedication to a Cause. Oh! will some one arouse in Americans the same fervor that burns in the Russian hearts . . . yet leaving the individual free, not binding in the net of unbalanced devotionism and emotional fanaticism? Is this but a dream? Can we not make it a reality, friends?

Let this summer bear rich fruition in the heart of all of us. It is the time of flowering and fruit-bearing, the birth of seed. All together, radiant and happy in the wholeness of our consecration to Life tangible and real, let us know our oneness and move harmoniously toward the eternal ever-renewed Goal.

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

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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Truths, Teachers and Archetypes

Men, usually, are so preoccupied or so emotionally absorbed by their particular task and viewpoint that they forget the universal values; or else they are so complacently enamoured with their broad tolerance of everything that the dream of universality stands in the way of their fulfilling efficiently any one particular task. The proper relationship of the universal to the particular is not always clear to the seeker and still less to the student, and it is well to realize that every true spiritual Teacher, or disciple thereof acting more or less authoritatively in his name, must always have, to some extent at least, two types of teachings: a *general* teaching addressed to all the men of his time, and a *particular* teaching given to those who, having recognized him as a teacher, have thereby linked themselves (at least temporarily) with the stream of consciousness which the Teacher particularly represents.

Because a good deal of confusion reigns often in the minds of students and disciples as to the relationship which the particular teaching bears to the general, intolerance and misunderstandings arise. It is therefore necessary at times to show very plainly the line of demarcation which must needs exist between the two types of teaching; making it clear at the outset that the difference is not necessarily the same as that existing between exoteric and esoteric.

The general teaching for this day—and in a sense for all time—could perhaps be put tersely as follows:

“Be intensely, purposefully, lucidly, unwaveringly what you are. Live your beliefs, whatever they are. Aim far ahead, though taking care to fulfill perfectly the task facing you as the next step, no matter what the task and the step are. All beliefs and all truths serve the progress of him who lives intensely, wholly in them, and who is, in so doing, intellectually honest, morally sincere, and undeviating in his behaviour. All paths are useful to whomsoever *uses* them and is not used by the atavistic mass-psychology clinging to them.

Follow your Teacher; be he the Higher Self within you, or a Personality who seems to you to speak and act in the name of the Higher Self. Be truthful to yourself and to the Teacher; and whatever responsibility you have assumed, fulfill it thoroughly and without regret or anticipation as to results."

"Thus—speaketh the Teacher—I have nothing particular to teach you, beside the above generalities . . . unless you find that I am *your* Teacher. Then, by virtue of your own recognition, you become deliberately the student of the particular viewpoint which I hold, of the particular attitude to life of which I am an Exemplar. Thereafter I have a *particular teaching* for you—but only because you regard me as your Teacher. This teaching, you must follow 'intensely, purposefully, lucidly and unwaveringly'—so as to fulfill the state of discipleship you have entered of your own volition.

"I do not say however that every human being should do likewise; not unless he or she had previously recognized me as their Teacher. Until they do so they should follow 'intensely, purposefully, lucidly and unwaveringly' their own Teacher, whether it be their own inner Self or an embodied Personality. My 'particular teaching' is only true for those who belong to the Source whence I come. It should never be taught to others as *the* Truth—but only as the particular truth of that particular Source.

"What is universally true is: that every truth is true, that every path is the path to whom knows it to be his own truth and his own path. 'Men reach me by all paths' says Krishna in the Bhagavat Gita. Broadcast therefore the universal Truth that every truth is true for them that are of the essence of that truth; yet be positive, intense, steady, exacting in the pursuit of that particular truth, that particular method, that particular goal which are yours—today."

In other words, for every consciousness manifesting at a particular moment of time and in a particular point of space there is a truth, a way, a goal—the *dharma* of that time-space entity, as the Aryan philosopher would say. This dharma should be fulfilled "intensely, purposefully, lucidly and unwaveringly."

But it should be fulfilled on the background of the wholeness of time-space; not as *the* dharma for all living beings, but as the dharma of a particular entity—individual, group, race, brotherhood, humanity, as this entity might be.

To become the disciple of a spiritual Teacher—whether openly or implicitly—is to accept a group consciousness rather than a strictly individualistic one; for every true Teacher is the central nucleus of a “group.”

The time is coming however when groups are being constituted by strong individualities recognizing as Teacher only each one's Higher Self. What will integrate the group is then a common goal and common attitude to life, strong enough to polarize toward unity the particular idiosyncracies of each member. This unanimously recognized or felt Purpose and key-note will act then as the Teacher. It *is* the Teacher—however, not embodied in one single personality, but in a group of personalities. Yet, on the plane of causes and ideas, this Purpose and key-note constitutes truly an Entity.

In other words, while formerly groups were normally collections of lesser personalities gathered around a Living Person, exemplar of a principle of living, thinking and feeling; now group will become more and more gatherings of creative Persons and will serve as vehicles of manifestation and radiation for Cosmic Ideas. Yet while Cosmic Ideas may appear to us as abstractions and intangible influences, on their own plane they are verily Entities and Living Persons—the positive reality, of which the Teachers of the past were in a sense but the negative manifestation. The latter were embodied prototypes, after which men chose to pattern their lives. But the former are the conic Archetypes, living Ideas within the Universal Mind, which it is the task of group-minds to make concrete.

R. S.

Money is only an expression for the value which anything spiritual is able to achieve in the material world.

Bo Yin Ra—*The Book of Happiness.*

The New State

This is the title of one of the most significant books of this century. It was written by a New England woman, Miss M. P. Follett, and published in 1918. Relatively well known as the book is, yet we feel that the majority of our readers may not be familiar with it. We trust that these excerpts will arouse in every person reaching out for the ideal of wholeness the desire to read and assimilate this great work. The principles stated therein are the foundation of the new music and of the new art (not however the neo-classical varieties) as well as of the new society and of the life of relationship. (Ed.)

Our political life is stagnating, capital and labor are virtually at war, the nations of Europe at one another's throats—because we have not yet learned how to live together. The twentieth century must find a new principle of association. Group-organization will create the new world we are now blindly feeling after, for creative force comes from the group, creative power is evolved through the activity of the group life. . . .

What then is the essence of the group process by which are evolved the collective thought and the collective will? It is an acting and reacting, a single and identical process which brings out differences and integrates them into a unity. The complex reciprocal action, intricate interweavings of the members of the group, is the social process. It is by the group process that the transfiguration of the external into the spiritual takes place, that is, that what seems a series becomes a whole. The core of the social process is not likeness, but the harmonizing of difference through interpenetration. Progress does not depend upon the similarity which we *find* but upon the similarity which we *achieve*. . . .

Unity, not uniformity, must be our aim. We attain unity only through variety. Differences must be integrated, not annihilated, not absorbed. Anarchy means unorganized, unrelated difference; co-ordinated, unified difference belongs to our ideal of a perfect social order. We don't want to avoid our adversary but to "agree with him quickly"; we must, however, learn the technique of agreeing. As long as we think of difference as that which divides us, we shall dislike it; when we think of it as that which unites us, we shall cherish it. . . .

Give *your* difference, welcome *my* difference, unify *all* difference in the larger whole—such is the law of growth. The unifying of difference is the eternal process of life—the creative synthesis, the highest act of creation, the at-onement. . . .

From the group process arise social understanding and true sympathy. At the same moment appears the social will which is the creative will. . . . *The will to will the common will* is the core, the germinating centre of that large, still larger, ever larger life which we are coming to call the true democracy. . . . A democratic community is one in which the common will is being gradually created by the civic activity of its citizens. . . .

We belong to our community just in so far as we are helping to make that community; then loyalty follows, then love follows. Loyalty means the consciousness of oneness, the full realization that we succeed or fail, live or die, are saved or damned together.

Individuality is the capacity for union. The measure of individuality is the depth and breadth of true relation. I am an individual not as far as I am apart from, but as far as I am a part of other men. Evil is non-relation. . . .

To know my place is not to know my niche, not to know whether I am cog no. 3 or cog no. 4; it is to be alive at every instant at every finger tip to every contact and to be conscious of those contacts. We see now that the individual both seeks the whole and is the whole. . . .

It is not that the whole is divided up into pieces; the individual is the whole at one point. This is the incarnation: it is the whole flowing into me, transfusing, suffusing me. The fulness, bigness of my life is not measured by the amount I do, nor the number of people I meet, but how far the whole is expressed through me. This is the reason why unifying gives me a sense of life and more unifying gives me a sense of more life—there is more of the whole and of me. My worth to society is not how valuable a part I am. I am not unique in the world because I am different from any one else, but because I am a whole seen from a special point of view. . . .

Freedom is the harmonious, unimpeded working of the law of one's own nature. The true nature of every man is found in the whole. A man is ideally free only so far as he is interpermeated by every other human being. He gains his freedom through a perfect and complete relationship because thereby he achieves his whole nature.

Hence free-will is not caprice or whim or a partial wish or a momentary desire. On the contrary freedom means exactly the liberation from the tyranny of such particularist impulses. When the whole-will has supreme dominion in the heart of man, then there is freedom. The mandate of our real Self is our liberty. The essence of freedom is not irrelevant spontaneity but the fulness of relation. We do not curtail our liberty by joining with others; we find it and increase all our capacity for life through the interweaving of willings. . . .

God is the moving force of the world, the ever-continuing creating where men are co-creators. Man and God are correlates of that mighty movement which is Humanity self-creating. God is the perpetual Call to our self-fulfilling.

M. P. FOLLETT.

Group - relationship

"The work that I am doing has for years been based on just that idea. No other work can be part of the Sabian Assembly, nor can the Sabian Assembly be a part of anything other than itself. We cooperate with every other expression of the divine Whole, whether or not that other expression chooses to cooperate with us. Members of the assembly can also be participants in anything else if they choose, and those who are engaged in other work can be part of the assembly by meeting the conditions. But the assembly keeps its own wholeness and demands that nothing else seek to subtract from its wholeness by either taking away a part, or attempting to make the whole a part by asking the whole as a whole to participate in anything of which it is a part. This is the Lodge structure as I understand it."

MARC EDMUND JONES.

Water - Symbols

Rain . . . and the shivering trees along the wall
sob, as they feel out through the clinging dark
for one another's hands.

The wide land stands
locked in dim silence, and the lonely air
cries at the windows, whispers through the halls,
lingering again to question and to hark;
pausing to moan about the crouching stair . . .

Rain . . . and the dripping leaves bend to the sod,
silvering the patient drops into the clay . . .
lost tears of heavy rain.

Listen . . . ! The drip . . . the drip . . . The rain
walks out alone above the lightless land,
pressing the night apart where none have trod.
Mist in the trees melts out in flowing gray;
dulls the low line where huddled bushes stand. . . .



Here . . . it is night, yet the dark river finds
a hundred lights. The moon's half circle binds
black heaven to black earth with its faint light;
a thousand stars throng in above the night.
The clanging ship lamps push into the dark
arrows of yellow gleam. A slender spark
points from a shore house . . . All the world is lost
within itself, as tumbled spray is tossed
upward and down into a sea of blue . . .
outward we slip, untethered, wandering through
a space of light . . . From the dim shore, a shout . . .

Night on the river . . . We have floated out . . .
There on the wharf-bound water's darkening height
the dancing blood-drops of the danger light
wrestle and plunge, while the pale lingering lips
of the little waves quiver against the ships
silent at anchor . . . So, without a sound,
we linger in the harbor, outward bound.

MalyaR.

Prayer

Dear God,—
 Let all the mornings of this year
 Be as welcome as the nights.
 Let our thin, cold eyes grow deep
 And dear, from knowing the sun.
 Let us suffocate our fears
 In the annual reassurance of growing things:
 Let the young leaves curl as greenly
 As they did in our winter yearnings.
 Let us greet the summer dust
 With no challenge of despair.
 Let us seem young to ourselves again.
 And, in the eventual winter veil,
 When we shall stand sun-naked
 With the brown and naked trees,
 Let us be as firm as they, within the wind,
 As proud,—and as expectant.

Leone Barry.



Christos

Light has fallen into my mind,
 And my heart trembles like a leaf in Spring,
 But the Lightning-flash has not descended
 That rends the darkness where Night sleeps.

The burning wastes have become as a fertile valley,
 The seas are calm, the mountains touch the skies;
 My table, set and ready—but the Empty chair
 Is not yet filled.

O my All and Only, let me not cease in watching,
 Till over the un-crossed threshold of the sanctuary
 You come, bearing the Sword and Sceptre,
 That cleaves—and makes whole.

Bertha Ellinwood.

A Philosophy of Operative Wholeness



TO EXPERIENCE LIFE . . .

When the child takes in its first breath the Self begins to face the not-self, the outer world, and to receive impressions. During the first seven years the Self is only overshadowing the body; the body being that portion of the surrounding outer world (physical and mental, food and traditions) which is becoming organized as the vehicle of consciousness for the Self.

Around seven the Self begins to assert his subjective essence and to work centrifugally, scattering himself into the objective world, projecting himself—when wisely guided—in creative spontaneity. Then the crisis of puberty comes, around the age of fourteen, which brings in the capacity for deep and vital relationship—of which sex is the symbol and, when truly understood, the fulfillment. From fourteen to twenty-eight this capacity for relationship and the power of discrimination which must needs be connected with it, if life is to be spiritually lived, develop; after which a new twenty-eight year cycle begins, somewhat repeating the first at a higher level of selfhood.

During the first seven-year the not-self dominates; the child assimilates its surroundings and the Self contemplates the process, as it were, from above, trying to see himself in the mirror of the multiple impressions which strikes at his dream-like contemplation. This period corresponds to the childhood of humanity, when man was living a life of devotional dreaming, not really *in* the body, but hovering above it, open to psychic visions, *aware* of entities on many planes but not yet *conscious*.

Then comes the centrifugal period of self-assertion, the descent of Self into the body—the more or less mythical coming of the Kumaras, of Prometheus, bringing the fire of self down

to man. The era of relationship follows, the birth of sex and the abuse thereof, the development of the concrete intellect; the traditional Atlantean period. The moment of discrimination which normally comes around the twenty-fifth year finds its correspondence in the destruction of Atlantis and its evil magicians; and a new cycle begins, our present humanity.

The traditions of the earliest Aryan races reveal another phase of childhood and devotionism—but on a higher plane than before. The dawn of the Hindu civilization, the descent of the strong Aryans into the plains of India, symbolizes accurately the descent of the Self into the body (the hereditary synthesis of the past). The Hindu epic, the Ramayana, narrates the last stage of this descent. Ceylon represents the lowest plexus in the body, the abode of the evil figure, Ravana (compare with the word: *raven*). The inhabitants of these Southern lands are called in the story, “monkeys”, the animal past of humanity, or rather the remains of the failure of the first great cycle of mankind’s development.

Understanding this, one realizes fully well why the Hindu philosophers laid all the emphasis upon the Self, and considered the not-self as the great Illusion; why moreover they taught the doctrine of renunciation, asceticism and willful control of the body and mind (the higher “body”). Such were the truths, or *dharma*s, of their cycle. Yet the real truth is not found in the ideals of self-abstractions and withdrawal from activity; but in that of “action without concern for the result of action” which is the key-note of the greatest of all Hindu Teachings, the Bhagavat Gita.

With Gautama the Buddha, with Christ and the second wave of Buddhism which brought still more to the fore the ideal of compassion, another cycle began, the cycle of *sacrificial relationship*, which follows puberty (the beginning of Atlantean civilization). While the latter type of relationship is essentially *binding*, the former is *releasing and regenerating*. Thus to puberty corresponds the change of life—a phase of development the meaning of which is not ordinarily well understood.

Renunciation and withdrawal into the unconditioned abstraction of self was necessary for a race which was essentially bound by sense-attraction and the terrific life-urge of tropical countries. But to disentangle the "I am" from "this, that and the other" was but the first step. The self must be freed from the not-self before it can meet the other selves *without loss of identity*, a very capital point never to forget. Relationship does not mean loss of self-identity; it means the interpenetration and synthetizing of self with self, each self acting from the basis of his own identity, as a Free Man or Free Woman, as an independent center of being.

To recognize every other self, be it an atom or a man, as an independent center of being, not to be absorbed but to be related to: this is the first principle of the art of relationship. A true realization of the "I am", as an unconditioned essence free from bondage to objects, is therefore necessary as a first step. Thus the tremendous value of Hindu philosophy *as a foundation of living*. It provides us with an analysis of the nature of the self and of the material sheaths through which it functions. It helps us to isolate the self from these sheaths, from the not-self. It leads to self-realization, *moksha*, *nirvana*, or whatever one may call this freedom from identification with the not-self.

This however is *only the beginning*. The goal is: to be "Life." It is reached through relationship. For Life is wholeness of relationship. The self is not the Whole; for how then could the not-self be explained? Have we not seen all attempts at pure monism fail pitifully? Reality is not in the experiencer (the self) divorced from the experience and the object being experienced. *Reality is the three as one*. Philosophically speaking the most inclusive of the three factors which together constitute Reality is the experience; in it the two others are brought to focus and to significance.

Life is a cycle of experiences. This is the fundamental reality. Atoms, men and gods come, pass and go. But the Law of their cyclic relationship is timeless, changeless, absolute. Man, *as consciousness*, is also as fulfillment of relationship timeless, changeless, absolute. Man is the relationship between spirit and

matter. He is spirit experiencing in matter, and matter integrating itself through spirit. He is power, consciousness, Life—the results and yet the cause of the eternal Marriage.

Buddha did not teach to evade this cycle of relationship, but to fulfill it, once its nature is realized. He reached “nirvana” and taught for forty more years—thus living in terms of the consciousness gained in that timeless experience of the Three-as-One, which *is* nirvana. His life was not one of evasion, but of fulfillment. He renounced his home only in order to increase his capacity for relationship. The lesser fulfillment once completed and made concrete in his child, he gave it up for the sake of the greater fulfillment.

Renunciation, as Buddha taught it, is a crisis in the natural development of the capacity for relationship. It does not take us away from the earth and humanity, as his life proves to us; but it increases our circle of relationship. And how was this greater fulfillment of the Buddha made possible? By a plain peasant woman who fed his starving body and whose words then brought out the message of fulfillment of relationship even in the simplest and apparently most limited realm of life. Fortified by that message the Buddha reached enlightenment.

To experience Life in the fulness of sensation is to attain Reality. It means to become in every experience the Three-as-One: experiencer, experience and experienced. This presupposes a capacity for boundless sympathy as well as the ability to see oneself objectively. *See yourself as the other sees you; and feel the other as yourself; then forget both and be Life, the relationship. Then radiate the power and the consciousness which, as you have become Life, are now yours.*

If one realizes that by the terms “the other” is meant here not only another human being, but any kind of living entity to which we relate ourselves (be it an atom, a cell, a plant, a planet, or what not), then the preceding may be considered as the formula of attainment on the path of relationship. As the capacity for relationship grows, as the intensity and scope of experiences and sensations on all planes increase, power and consciousness expand and become truly cosmic.

Quantitatively speaking Life and experience are infinite. But the quality thereof can be realized even in the most insignificant relationship, as it is fulfilled in the spirit of the preceding formula. It is a simple formula but it must be lived to be fully understood. For Life must be lived to be known as Life. It is in the living and the experiencing, in the attitude which we hold toward the simplest of our sensation that is contained the secret of realization and of true freedom. To be free is to live whole, every moment, in every experience.

RUDHYAR.

Illumination

The age old effort of the race to rise above its common heritage of the struggle for mere existence has gradually developed within generic man the capacity for mentative action, or intellectual power applied to specific ends as directed by education and experience.

Later, here and there within the race, certain individuals developed the quality of directive wisdom which "bloomed" within the mentality as an ability to directly evaluate knowledge and experience and relate them to their deductive cogents, without the necessity of a personal life experience with the circumstances and conditions involved. As this quality of wisdom became more definitely infiltrated within the racial mind it became evident that again, one here and there, began to express a further step beyond wisdom—a spiritual discernment, an intuitive understanding of life, an Illumination, that eventually became the center of a religious creed and faith within the race.

Thus in each race we see a series of successive steps,—the reactions to the struggle for life-existence, the awakening of the creative mentality, the "blooming" of the flower of directive wisdom, and the Spiritual Flame of Illumination, all correlated with the growth of each race from tribal communism through barbarian splendors and cultures, to the complexities of a scientific civilization such as ours today.

Generic man today is thus composed of the descendants of ancient races, of creeds and civilizations, each striving for his own place in the arena of life,—a complexity that leads us inevitably to consider the “apex” of each race as revealed in its degree of Spiritual Illumination rather than in its types of civilization which crumble into dust as the races evolve.

In the further realization that the Spiritual Illumination of the ancient seers was attained through their renunciation of all the things of life that the expressive civilizations of those times had held most dear and desirable, we see that each racial spiritual advance inevitably resulted in a renunciation of all inferior creeds and faiths,—indirectly resulting in the intolerance and bigotry of religion against religion, race against race, man against man. The trend of the spiritual unfoldment of generic man has thus been diverted into the negations of renunciation, and the true teaching of the Illuminated Ones of the Race has been distorted and misunderstood. The Truth remains however—that the human and spiritual destiny of each individual is an integral unity, through his actual ability to apply his creative mentality in a positive spiritual way to the creating of a center of happiness within his own life. This then becomes a channel for the flow of higher spiritual forces into his immediate environment, and inevitably Happiness, Wholeness, Completeness, become actual realizations of his intuitive spiritual understanding.

R-VON H-G.

The Hamsa Ideal

Lest we be misunderstood when we present our friends with articles and books which deal with “groups” and “group organization” we deem it opportune to make a few statements as to the type of group-formation which is the Hamsa ideal.

Many have been the groups and colonies begun under the more or less comfortable cloak of occultism. They have failed, almost without any exception. Causes: hero worship, abuse of power by the leaders in the name of presumed “Masters”, too close proximity, sex mix-ups. We are not interested in such.

The ideals of group and individual expression have been opposed the one to the other. We wish to integrate them. How can this be done? By providing the proper "spacing" between individuals as well as a super-personal method of relationship. Most "spiritual" people are reviling XIXth century individualism. We accept it, but want it purified by service to the Whole. We look forward to *an aristocracy of Living Persons unified by a common will to serve Life and MAN in complete self-surrender.*

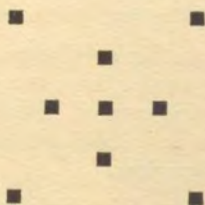
A creative aristocracy. An aristocracy of Equals, in terms of Soul equality, not of body similarity or likeness of duty. A Solar Race that will release Power by radiating the energy of Love through the daily ritual of intelligent participation in Life based on a clear understanding of Laws and Principles of being.

Such an aristocracy would be a "group" by virtue of the unanimous self-consecration of its units to a common Purpose *self-evident* to each and all—not learnt from books, though the faculty of self-evident realizing has to be developed partly through book-study, especially in the early stages of growth. This group would be dynamic, mobile, always in action—by thought or deed—: *a web of centers of force and release of power*, radiating the energy of intense living and strenuous inter-relationship, shirking from no responsibility, ready to serve in utter self-identification with the Cause served, always creating values, always stirring and fecundating minds and souls. Not a static body rooted in self-complacent isolation, but a unanimous Idea operating concretely in utmost diversity through many individual centers acting as foci for the Whole in widely different conditions; in all states, countries, classes, religions; ubiquitous, plastic, self-regenerating, unbound by dogma, rooted only in Life and Purpose, universalistic;—a moving Force of Free Men and Free Women who dare to be gods and to create a New World.

This is the Hamsa ideal. Let us fulfill it together.

Harmonic Psychology

A SYNTHETIC APPROACH TO THE PROBLEMS OF LIFE, PROVIDING A METHOD FOR HARMONIZING THE MANY ELEMENTS OF THE PSYCHE AND REVEALING THE SIGNIFICANCE OF DESTINY AS A WHOLE, WITH THE PURPOSE OF RELEASING FROM THE CENTER OF THE INTEGRATED PERSONALITY THE POWER OF FREE AND SPONTANEOUS CREATIVENESS. **Rudhyar**



... "There are some facts adequately tested and fortified by a wealth of statistics which make the astrological problem seem worthy of philosophical investigation. It is assured of recognition from psychology, without further restrictions, because astrology represents the summation of all the psychological knowledge of antiquity. ... The fact that it is possible to construct, in adequate fashion, a person's character from the data of his nativity, shows the relative validity of astrology."

"In Memory of Richard Wilhelm" by C. G. JUNG,
author of "Psychological Types" and "Contributions to Analytical Psychology."

events might be. Harmonic Psychology deals with the integral Form of Man, with the symbols of his wholeness of being, with the archetype of his destiny on earth.

It is the means whereby the Image of the soul can be interpreted, outlined and made manifest to the outer personal consciousness. It is thus able to start the creative process of inner combustion and repolarization which—if the individual is really intent upon the task of regeneration—leads to liberation.

It will lead to liberation not by virtue of something external entering into the individual, but by means of the power which the true form of the soul has to compel the blurred image of the personality to shape itself in the likeness of its archetype, once the latter is brought out of the Unconscious into the Conscious where it begins to operate as a creative reality.

To any one interested in our approach to the problem of giving significance and power to living we shall send particulars as to the requirements of this work. The work is confidential and should be treated in the same spirit with which one expects results from the services of a psycho-analyst or psychologist. The same scientific depth of study and keenness of intuition are required in both cases from him who assumes the responsibility of bringing spiritual health and wholeness to a personality who asks for help,—and who should be ready to exchange social values in one form or another for the help received. The law of reciprocity and exchange is the great universal law.

To persons living at a distance a written interpretation is sent and correspondence invited. Such interpretations have been named "Harmonoscopes" because they reveal the harmony of the life as a whole. Persons living close by should have personal contacts, which will add their influence to the process of regeneration. Music of a special kind is also used for the same end; i.e. to break down psychic crystallizations and stimulate the release of creative energy.

Write for information to

DANE RUDHYAR

2725 Tesla Avenue

Los Angeles, California

■ ■ ■

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